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Editor Rev. EXCELSO GARCIA
Acting Editor & Bus. Manager Rev. FLORENCIO TESTERA, O.P.
Assistant Editor Rev. FREDERIC FERMIN, O.P.

MARCH, 1964

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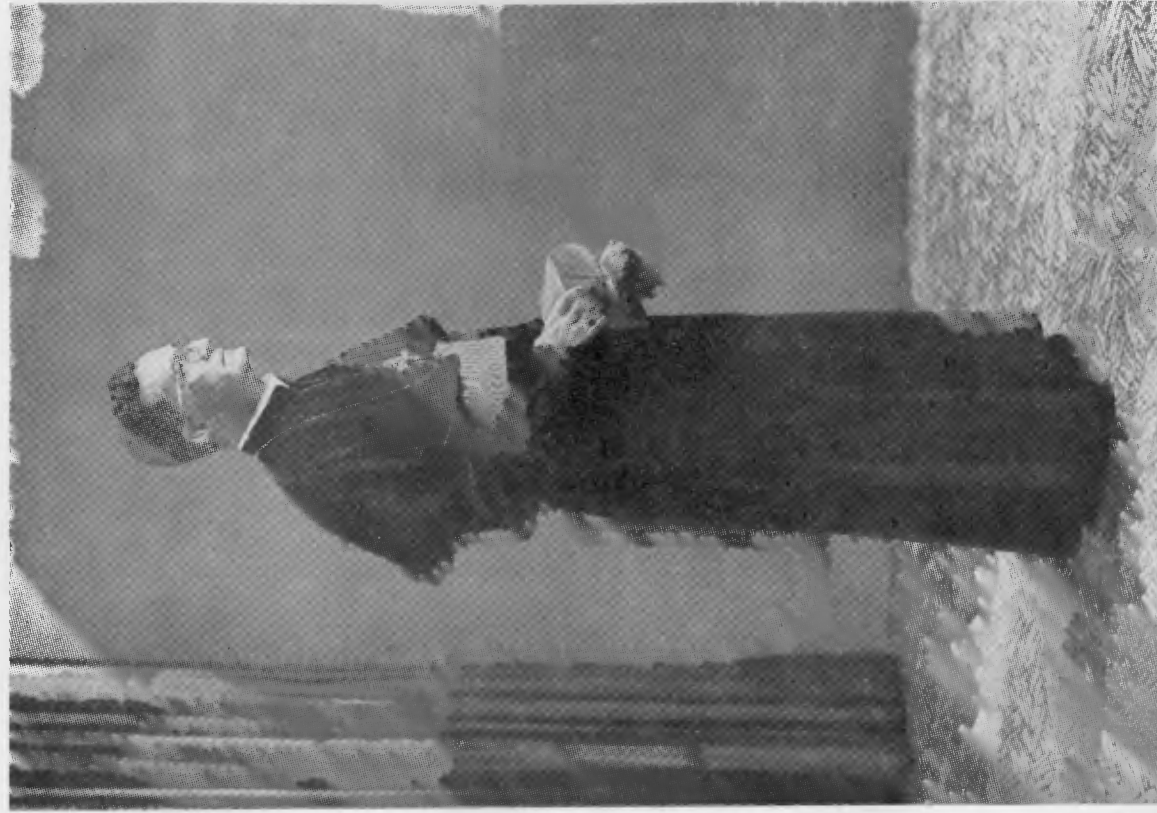
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MONS. CARLO MARTINI
Titular Archbishop of Abari
Apostolic Nuncio to the Philippines

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MESSAGE

It is with distinct pleasure and satisfaction that I avail of the pages of the BOLETIN ECLESIASTICO DE FILIPINAS to convey to each and everyone of the members of the Hierarchy of the Philippines my wholehearted sentiments of appreciation and gratitude for their solicitude in personally welcoming me, as representative of the Holy Father, to this beloved country. The physical presence of most of them at the reception ceremonies, and the messages of sympathy and devotion received from those whose pastoral duties did not permit to come to Manila, filled me with deep joy, and gave me absolute confidence for the fulfillment of my mission.

At the sametime, I wish to address a special message of greeting to all the members of the secular clergy as well as of the religious Orders and Congregations, who are one spirit with the Hierarchy in the sublime and supernatural mission of guiding, teaching and administering to the spiritual and temporal needs of God's flock in this country. For them I come here as the representative of the Servant of the Servants of the Lord in order to serve them in their daily apostolic endeavours; and from them I also hope to receive all the assistance and co-operation needed to carry on the heavy burden and responsibilities that the Holy Father has deigned to place on my shoulders.

This is not, perhaps, the time to pay a tribute of admiration to the wonderful work which the Hierarchy and clergy have done in the Philippines since the arrival of the first missionaries almost exactly four hundred years ago. This work will be given ample thought and deserved praise in the forthcoming celebrations of the centennial of the evangelization of the Philippines. For the moment, I only wish to assure our dear priests that I am fully

aware of the magnificent work which has been performed in the recent past years in every field of the apostolate, resulting in a greater intensification of Catholic life in all spheres of social and private life. I am also conscious of the great progress that has been achieved in the establishment of seminaries and increase of vocations to the diocesan clergy and to the religious life. These past achievements and this spirit of dedication on the part of the clergy, and the bright prospects of our seminaries are for me a motive of profound joy and admiration and a source of hope for future success and more abundant fruits in our common spiritual work.

With these sentiments in my heart, I raise fervent prayers to Almighty God, beseeching Him that, while we unreservedly give ourselves to the evangelical task of "planting" and "watering" in His expanding vineyard, He may grant the "increase" and the abundant harvest which we all desire for His greater glory, for the exaltation of His kingdom on earth, and for the benefit of the souls commended to our care in this Catholic and most beloved nation.

+ *Carlo Martini*

✠ CARLO MARTINI
Archbishop of Abari
Apostolic Nuncio

THE POPE SPEAKS

THE CHURCH OF CHRIST

The address which the Pope delivered at BETHLEHEM on January 6, feast of the MANIFESTATION OF GOD AND THE CALL OF ALL PEOPLES TO THE FAITH, is a moving synthesis of the fundamental thoughts which inspire Paul VI. In his speech the H. Father addressed himself to Christ, to the Church and to the world.

To Christ.

Profesion of faith. In the name of the universal Church the Pope has offered to Our Lord our faith, our hope and our love. After solemnly repeating the confession of Peter, *Thou art Christ, the Son of the living God*, Whose words are *words of eternal life*, the H. Father has professed the faith of the Church of Rome in the Messiah, the Christ, the only and irreplaceable Mediator between God and men: the Priest, the Lord, the King, the One Who was, is and will come. "This profession, Lord, is the profession of Your whole Church, which You want to be one and which You make one, holy, catholic and apostolic."

A pledge. The H. Father has given thanks to the Lord, and has pledged our adherence to Him, to Whose word we attend, and Whose coming we expect at the end of time: "We all thank you, Lord, for having saved us, for having raised us to the dignity of sons of God, for having made us Your brothers, and for having showered upon us the gifts of the H. Spirit. We all promise You to live as christians, in a continuous effort to respond to Your grace and to mend our ways. We shall all do our utmost to spread in the world Your message of love and salvation."

To the Church.

Communion. For the Church the Pope has prayed that she "desire to be with Us today, and to associate herself to the offering which, in her name, We present to the Lord. In this communion resides her efficacy, her dignity and her conformity with the notes that mark her as the true Church. We live in the historic hour in which the Church of Christ must live her profound and visible unity. It is time for us to respond to the desire of Christ *that they should all be one, and that the world may know that it is Thou, Father, Who has sent me.* To the internal unity of the Church corresponds to the outside her apologetic and missionary strength."

Renewal. Referring to the Oecumenical Council the Roman Pontiff has set out as its purpose to restore the spiritual beauty of the Church in every aspect: in thought, in word, in prayer, in the methods of education, in the arts and in legislation. For this an unanimous effort is imperative in which all must cooperate: "May everybody hear and understand the call which Christ addresses to him through Our voice."

Reunion. This appeal is not limited to those who already belong to the fold of Christ. The Pope addresses the same invitation to the "Christian Brothers who are not in perfect communion with us," for the problem of our unity imposes itself on all. The Desire of Christ "demands from us to undertake with wisdom and love all that is possible in order to allow all christians to enjoy the great benefit and honour of the unity of the Church."

The Pope takes care to point out that this result cannot be obtained at the detriment of the truths of faith, of the patrimony of Christ, which is His and not ours, and of which we are only the custodians and interpreters. But the H. Father is ready to take into consideration all reasonable means that could promote the dialogue with the "christian brothers who are still separated from us." The Pope expresses the eagerness with which the Church, her doors wide open, awaits the hour of the H.

Ghost, in which the love of Christ and the Church will inspire a rapprochement.

Paul VI extended a greeting to the "illustrious and venerable Heads of Churches different of Ours," who were present at Bethlehem and who had taken part in his pilgrimage. He gave homage to "that part of the authentic treasure of christian tradition which they possess," and expressed his desire for an entente in the faith, the charity and the discipline of the one and only Church of Christ.

The Pope also referred with profound gratitude to his meeting with the oecumenical Patriarch of Constantinople, and prayed the Lord that *He qui coepit in nobis opus bonum ipse perficiat.*

To the world.

The Christian apostle of Christ. In his words addressed to "all those who consider Christianity from the outside" the Pope speaks of the Catholic as a representative and promoter of a cause that comes from God. "We are the disciples, apostles, missionaries of Jesus, Son of God and Son of Mary, the Messiah, the Christ. We continue His Mission, are the heralds of His message and the ministers of His religion, which we know to possess with all the divine guarantees of truth. We have no other interest than to proclaim our faith. We ask nothing but the freedom to profess our religion, and to propose it to whosoever wishes to embrace it, in complete freedom, as the new link which Jesus Christ, our Lord, instituted between man and God."

Love for the world. "We look on the world," the Pope continued to say, "with immense sympathy. If the world feels a stranger to Christianity, Christianity does not feel a stranger to the world, whatever the aspect under which the latter present itself, and whatever the attitude which it adopt toward Christianity. May the world know it: the representatives and promoters of the Christian religion have esteem for it, and love it with a noble and inexhaustible love: the love which the Christian Faith poses in the heart of the Church; the Church, in fact, does no more than serve

as an intermediary between the immense and wonderful love of God for mankind. This means that the mission of Christianity is a mission of friendship between the peoples of the earth, a mission of comprehension, encouragement, stimulation and elevation: and, we say it once again, a mission of salvation."

Christ Brother and Friend. The H. Father refers to the amazing accomplishments of our times, which, however, fail to bring a radical, final and universal solution to man's problems. "Man, We know, is at war with himself; he is subject to atrocious doubts. We know that his soul is clouded by darkness and besieged by suffering. We have a message for him, a message which We believe to be liberating, the message of the Man to man."

"The Christ whom we bring to mankind is the *Son of man*, as He styled Himself. He is the First-Born, the Prototype of the new humanity; He is the Brother, the Companion, the Friend par excellence. Of Him alone it could be truly said that *He knew what is in man*". He is the one sent by God, not to condemn the world, but to save it.

"He is the good Shepherd of mankind. There is no human value which He has not respected, raised to greater dignity and redeemed. There is no human suffering which He has not understood, shared and turned to value". Even for evil, which He has known as a doctor, and which He has denounced with the utmost vigour, He had infinite mercy.

DEVOTION TO THE BLESSED VIRGIN

When the Pope visited NAZARETH his first thoughts were for the Blessed Virgin, "to present her the homage of Our filial devotion; to nourish this devotion with motives that make it, in conformity with the plan of God, true, profound, unique: she is the creature full of grace, the Immaculate, always virgin,

the Mother of Christ, and therefore the Mother of God and our Mother, the woman assumed to heaven, the blessed Queen, the model of the Church and our hope. — We offer her forthwith Our humble and filial desire to honour her and venerate her always by a special cult, which acknowledges the wonders of God in her, and with a special devotion which manifests Our most pious, pure, human, personal and confident feelings, and which makes shine high over the world her encouraging example of human perfection. — And We present her without delay the requests which We have closest at heart, for We want to render homage to her goodness and to her power of love and intercession: the prayer to maintain in our heart a sincere devotion for her; the prayer to make us understand, desire and possess purity of soul and body, of thought and word, in the arts and in love; that purity which the world of today is out to destroy and to profane; that purity to which Christ has attached one of His promises, one of His beautitudes: that of seeing God in a vision of clarity; the prayer, therefore, to be admitted by her, Our Lady, the lady of the house, and by her spouse, the gentle and strong St. Joseph, into the intimacy of Christ, her human and divine Son Jesus.”

CHRISTIAN SPIRIT

In the speech which the H. Father delivered at NAZARETH he formulated what the spirit should be of a Christian of our times.

“Blessed will we be if, poor in spirit, we know to liberate ourselves from false confidence in material riches; if we know how to desire first spiritual and religious values; if we know to respect and love the poor as our brothers and as living images of Christ.

"Blessed will we be if, formed to the gentleness of the strong, we know to renounce of the fatal power of hate and revenge; if we have the wisdom to prefer to the fear which arms inspire the generosity of forgiveness, an alliance in freedom and toil, and victory by goodness and peace.

"Blessed will we be if we do not make egotism the guiding principle of our live and pleasure its goal, but if, on the contrary, we know to discover in temperance a source of energy, in suffering an instrument of redemption, in sacrifice the summit of greatness.

"Blessed will we be if we are oppressed rather than being oppressors, and if we always hunger for justice and progress.

"Blessed will we be if, for the sake of the Kingdom of God, we know to forgive and to fight, to act and to serve, to suffer and to love."

THE LAITY, BRIDGE BETWEEN CHURCH AND WORLD

In an address to Catholic university graduates of January 3, 1964, the Pope has spoken of the important part which the layman has as a bridge between the Church and the world. The following is a summary of his words.

Apostolate. The layman participates in the spiritual priesthood of Christ. He therefore has the capacity, and also the responsibility, to take part in the apostolate of the Church. The world has practically no contact with the religious life. On the other hand the clergy is in many ways separated from the world. This makes that the role of the laity in the *consecratio mundi* gains ever more in importance. The laity can be called a bridge between the Church and profane society. As such it exercises a function which, in a sense, has become indispensable

if the world is not to remain deprived of the christian message of salvation. This function consists in various forms of activity, whose purpose is to establish contract between the Church and society.

A bridge. The Pope takes pains to give a further explanation of the need of a bridge. The more the "ecclesiastical community" and its activities are centered in the faithful, the less does the "profane community" profit of the benefits of the christian religion. A dualism develops, which may lead to the situation that the ecclesiastical community gets isolated from the world in which she lives. This paralyzes the Church in her doctrinal, pedagogical, charitable and social efficacy, and makes, on the other hand, that the world has no knowledge of religious problems, which, however, are the main problems of life. The world is thus exposed to the danger of believing itself self-sufficient, with all the painful consequences which this illusion brings with it. A bridge is therefore necessary, and this bridge is formed by the academically formed Catholic together with all other catholic laymen, organized or not. Their task is, to bring the religious life of the Church in touch with the profane life of temporal society.

A synthesis. It is in particular the university graduate who is in a position to realize and evaluate his belonging to two different worlds. Since these worlds have their own way of thinking, and their own way of acting, the laymen is faced with a problem of spiritual duality. This duality can only be solved in a superior unity, in a loyal and harmonious synthesis. The solution cannot consist in the suppression of either of the terms. The believer must not forget that as a member of the Mystical Body, he belongs to the world. But neither must the citizen of the world forget the dictates of his christian conscience.

Adviser. It is the task of the catholic intellectual to understand the two societies to which he belongs, *Ecclesia* and *civitas*, and to realize that they complement one another although they exercise their activity on different levels. The catholic layman will then be able to bring to the field of his profession the

testimony of the faith, and to the life of the Church he will contribute the testimony of the profane world. "This last affirmation may seem new and bold," the H. Father says, but can be very well upheld if we consider that at its root is the request of the Church that the laity inform her on those countless problems of profane life which the catholic layman knows better than the clergy. In these matters the catholic professional is the best source of information and the best adviser, because of his direct experience of the problems, and because of his professional competence. "One can say that from all sectors of your professions you can point out to the magisterium and ministry of the Church new interesting and complex problems, which cannot be treated empirically on the basis of old manuals, but which must be considered in the light of systematic and scientific research. In this the layman can make an effective contribution."

Cooperator. The function of the catholic professional is not limited to being a witness in the world and a source of information in the Church. It extends itself to active cooperation in the field of education, in administration, legislation and in the social field, in journalism, the arts and works of charity.

FR. F. FERMIN, O.P.

DOCTRINAL SECTION

CONVERT MINISTERS AND THE CATHOLIC PRIESTHOOD

A new look at the recruitment and training of priests will certainly be on the agenda of the Ecumenical Council at some stage.

The shortage of vocations in some countries is already acute. To some extent this can be made good by making greater use of the lay apostolate; far too many priests are bogged down in administrative jobs that the laity could well take off their shoulders and there is a crying need for intensively trained lay men and women as instructors and catechists.

There are untapped resources of late or delayed vocations from men in adult life who could still give many years to an active priesthood were there more special seminaries for their training and more Bishops who would encourage them. The experience of the Beda College in Rome has amply proved this point.

SPECIAL EXPERIENCE

There is also the problem of the convert Protestant minister. A small category numerically, perhaps, yet they have their own special experiences and insights of great value to the Church. St. Paul, brought up in the strictest sect of the Jews, a Pharisee of the Pharisees, made full use of his intimate knowledge and understanding of the Law and Prophets to expound their fulfilment in Christ. So, too, the priestly convert from the Protestant ministry can, perhaps uniquely, see the Catholic religion as the fullness of God's revelation in the perspective of the incomplete truths held by our separated brethren.

Not all convert Protestant ministers discover a vocation to the Catholic priesthood, even if they happen to be unmarried. Not all are suitable; just occasionally a restless misfit in a Protestant ministry will be-

come a Catholic for less than adequate reasons. But in far too many cases a married clergyman finds the Faith, accepts it with heroic sacrifice, and then finds that an active life of fulltime service to God abruptly ends.

He finds himself trying to adjust in middle life to some unfamiliar secular profession. If he has teaching ability he is lucky, but not all Protestant ministers (or Catholic priests either, for that matter) have abilities in that profession. They miss their ministry tragically, and surely the Catholic Church is missing something, too. There is wastefulness here. But what is the answer?

A courageous trail was blazed by Pope Pius XII in allowing four German Lutheran ministers to become Catholic priests and, by special indult, to retain their wives. A few similar ordinations have followed, including one in Denmark. Fairly recently a married Lutheran seminarian became a Catholic and was ordained to the priesthood. From the canonical point of view there is no reason why this policy could not be extended to other countries.

Celibacy, of course, is an ecclesiastical discipline and is not part of the divine law. Priests of the Eastern Rites may be married before their ordination. There is no tradition in the Catholic or Orthodox Churches of priests marrying after ordination. The only body claiming valid orders which allows its priests to marry is the Anglican Communion, and its claim to valid orders has, of course, been repudiated by the Catholic Church.

MOTIVES FOR CELIBACY

But even among Catholics of Eastern Rites there is a certain pressure to impose celibacy, particularly in the New World where, through emigration and escape through the Iron Curtain, East and West meet in parallel parishes. Even in Europe it is becoming difficult, if not impossible, for a married man to be ordained in the Byzantine Rite and convert married Orthodox priests sometimes meet with every discouragement in continuing to exercise their priesthood as Catholics.

There are at least four motives behind this and all of them have a bearing upon the problem of the married Protestant convert minister.

First, there is the whole force of Christian tradition and teaching from earliest times that the perfect chastity of celibacy is the higher and

more angelic state in itself, apart from all practical considerations. Dedicated virginity, sacrificially undertaken by the priest from supernatural motives, is therefore required for ordination to Major Orders. The Orthodox accept this ideal for the episcopate. The Latin Church of the West in early centuries imposed it also on the diaconate and priesthood and, rather later, on the subdiaconate also.

Secondly, there are the many practical and economic difficulties which arise in fitting married clergy into a parochial framework designed for celibacy.

Thirdly, there is the desire to avoid scandal among the simple faithful of the Latin Rite who have never heard of married priests in communion with the Holy See.

Fourthly, there are the strongly entrenched forces of traditionalism and conservatism which tend to look upon the Latin Church and Latin customs as the Catholic norm, and other traditions as tolerated deviations which should not be allowed to affect (one is almost tempted to write "infect") the main stream of Western Christendom.

TWO STANDARDS

Let us examine these factors in their application to the married convert clergyman. No one would wish to dispute the validity of the first point or question the value of perfect chastity. However, even in the West there are two standards among the priesthood: the diocesan and the monastic or regular. To take but one point of difference, the latter alone are vowed to poverty, which is again a higher Christian ideal. But the Church realizes in principle that it is not necessary that the priestly life as such should embody all the counsels of perfection, and that this applies to celibacy as well as poverty.

As for practical difficulties, they are indeed many and various. Each rectory is a centre of communal celibate life, the pastor with his curates, and the married convert clearly could not fit into this framework at all. But with a little imagination many other spheres of activity could be opened to him. There are teaching positions, convert centres, hospital and convent chaplaincies, and many specialized apostolates. The younger ones could perhaps become service chaplains.

NOT INSUPERABLE

One often hears, as another objection: "I could never make my confession to a married priest"—as if the seal of confession would somehow be endangered in domestic intimacies. But Byzantine Rite Catholics, and the Orthodox too, make the very opposite objection: "I could never make my confession to a celibate priest; he wouldn't understand my family problems."

Neither objection is surely insuperable, given good will and understanding. As for economics, even quite small Byzantine parishes in America have no more difficulty than Protestants have in maintaining a family in the presbytery.

The avoidance of scandal and the force of traditional Latinizing conservatism are factors which require patience and much education. The very fact that in recent years Eastern Rite parishes have appeared side by side with Latin parishes is slowly making its impact. Their vernacular liturgies naturally attract the attention of the liturgical *avantgarde* and there are grounds for hope that Western Catholics are beginning to realize that the Latin Rite, Counter-Reformation devotions, Western spirituality and ways of thought, and Latin customs (including clerical celibacy) are not the universal norms of the Catholic Church.

Changes and reforms will certainly emerge from the present General Council and this has attracted so much publicity that Catholics everywhere are being conditioned to expect change—conservative elements perhaps with some apprehension.

A new wind is blowing through the Church. The increased interest in ecumenism and a more charitable approach to our separated brethren are helping us to realize that, although we have the fullness of revealed truth, they, too, have their positive religious insights and that a custom or tradition is not necessarily wrong or un-Catholic just because Protestants happen to follow it. All these factors are helping to broaden both our minds and our sympathies. Bold experiments have today a better chance of being successful than at any time since the Council of Trent. Tomorrow the chances may be even brighter.

DIACONATE

Another suggestion for making a more valuable use of convert clergy is the establishment of a permanent diaconate which would be open to

married men. There is plentiful precedent for this in the early Church and among the Orthodox today. Such a step would in fact restore a primitive practice in a way which would go far to meet the needs of the twentieth century.

In the sacramental order, of course, there has been no change, and can be no change. The diaconate is a Major Order. But in practice the Church treats it almost as a Minor Order and, like the Minor Orders, it has become a mere stepping-stone to the priesthood within the seminary.

Wilhelm Schamoni's *Married Men as Ordained Deacons* first appeared in German in 1953 and two years later in an English translation. It has been very widely read and reviewed. Several Bishops are known to be interested in the idea and it may well be raised at the Council. An order of permanent married deacons could be of inestimable help in catechizing, preaching, baptizing and assisting with Holy Communion, thus to some extent making good the shortage of priests. They could be full-time workers in the service of the Church—relieving the shortage of teachers in Catholic schools and helping generally with parochial administration. Or they could be part-time only, supporting themselves with suitable secular professions during the week.

INVALUABLE WITNESS

The priest-worker movement in France foundered in the face of many unforeseen difficulties, but the idea was courageous and wholly good. A deacon-worker movement would avoid many of the pitfalls. Many Protestant clergy come from a class quite unused to factory work, but their witness as Catholic deacons in offices and other places could be invaluable. In the ecumenical sphere such a provision would help to remove psychological obstacles to reunion with the Orthodox and would make a special appeal to High Church Anglicans.

A married Protestant clergyman undergoes great mental and spiritual anguish when God leads him towards the Catholic Church. When he has the courage to be received, financial anguish often follows, despite several excellent Catholic charities for relieving his distress. Sometimes

a Protestant minister feels compelled by the family obligations of the natural law to set all thoughts of the Catholic Church aside and continue with his Protestant ministry in as good faith as possible. "Meet my five reasons for not becoming a Catholic," a High Church Anglican cleric once said to me, as he introduced his wife and four sons.

Their difficulties are great. The loss of their active witness and potential services to the Catholic Church is also great. Can we not do more to meet them halfway?

REV. W. HANNAH.

Eastern Culture in the Philippines

The subject is rather intriguing. We just have to open a newspaper. The page dedicated to home and housing will show us that most of the cultured housewives of the Philippines, when wishing to add a little *exotic touch* to their living rooms, place in them an oriental statue, a Chinese vase or painting, a Japanese piece of furniture. Why is eastern art considered *exotic* in the Philippines? Are we not living in the East?

I think that I can omit any further introduction and go straight into my subject in order to put up before your eyes: what is culture? What is eastern culture? Where is such culture in the Philippines?

* * *

"Culture" and "civilization" are words usually taken as synonymous. In their obvious sense both mean, for layman as well as for the scholar, the activity of men besides and above the psychical intimate functioning of their mind, or the physiological functioning of their bodies. Every action or artifact that places man above nature and life to make them subservient to his purposes and happiness is understood as culture and civilization.

Etymologically both words are easily set apart. "Civilization," derived from "civilis," which means whatever belongs to the citizen as such, conveys the inference of human activity shared in society; while "culture," taken from the verb "colo" corresponding to our "to cultivate", implies the idea of effort for self development and for improvement of man as an individual, or of society as such. In a book, or in a course of study, both concepts should be carefully distinguished, but here we can safely take them together, and use the word "culture" to mean the set of solutions given to the problems of human living by men who strive for mastery over the universe surrounding them. When we say "problems of human living" we have in mind the human self-determined activity, whether material or spiritual, religious, moral, scientific, artistic, productive, or even recreational.

We characterize culture through many aspects or even accidents of human life. Hence it is that we speak geographically of European, African, Central American cultures; chronologically, of Ancient, Modern, Middle Ages cultures; historically, of Phoenician, Assyrian, Greek, Roman, Tang or Han cultures; politically, of German, Italian, Chinese, Filipino culture; ethnographically, that is when we consider the main materials or artifacts of bronze, iron, stone, pastoral, agricultural classical even atomic cultures.

The levels of culture and the degrees of its perfection are estimated according to the number of problems taken up and solved, the accuracy of the solutions offered, and the finished beauty of the results arrived at.

The boundaries and features of the different cultures, as well as the varying degrees of culture are fluent enough to render the study of the history of culture rather difficult, at times even arbitrary in judgment and conclusions, although very instructive and enticing always.

One thing is evident: Culture includes the picture of the whole process of human development towards the ideal success of human life, the account of the ups and downs in the battle for existence, and the acquaintance with the products and the relics of man's success. Therefore, culture is the treasure of humanity, and in consequence the study of culture is a most precious task and reward of sound scholarship.

* * *

We are all easily aware that East is not West; and that West is not East in cultural matters. Yet, to define which is the characteristic element of Eastern and Western culture has been a much debated issue. Human life and its problems are the same for the whole of humanity; consequently, East and West have one and the same ground plan for human culture. They also have an infinite amount of common lore and boundless possibilities for mutual influence. Culture, Eastern or Western, is the product and the heritage of one humanity. Yet the approach to the main problems of living in the East differs from that in the West. In consequence a cultural element is not Eastern, because it had been produced in this western shore of the Pacific, nor Western because it happened to be initiated around the Atlantic; rather it is one or the other, because it has a set of peculiarities — a typology — that renders it a product truly representative of the manner in which the Eastern man, or the Western man, solves the problems of life.

Therefore "Eastern" as applied today to culture conveys very little of its original and etymological geographical connotation. The East started with Greece for the Romans and for the European Middle Ages; with the wall of the desert of Sinai for the ancient Egyptians; with the Syrian desert for the Jews; with the Euphrates river for the early Greeks. We owe to the Portuguese and to the Spanish discoverers the fixing of the *Mapa Mundi* and the exact knowledge and clear-cut definition of the so-called personality of the East in contrast with that of the West.

That fixed personality — or typology — is what we would like to present in a few traits.

First of all, the main concept of the Eastern man is his instinctive perception of a unity to which he belongs as an accident of the all pervading existence, and towards which he tends as the ultimate purpose of his individual activity. Hindu Brahmanism, Buddhism, Taoism, Confucianism, with their Brahma, Nirvana, Tao, Universe, are the outstanding philosophical expressions of that concept; while the Amidhist Buddhahood, the Feng-Shui, the Dharma and Karma, the reincarnations and the avatars are its popular counterparts. — Secondly, the psychological process of the Oriental consists above all in the intuition of reality as it fits and affects his own self, and in the movement to assimilate it. His Logic is a Logic of accumulation and addition, not one of abstraction and derivation. His moral deduction is one of balance and adaptation, not one of strict duty and compulsion. The overpowering spirit of clan, family, nationality, and the self-centered practicality are the best expressions of such psychic tendency. — A third characteristically mental element of the Eastern is his ideal of life as the functioning of a harmony, fixed and unique, not only in a Universe of closed cosmical interactions induced by the "li," the "karma," the "feng-shui" etc., but also in a human society strictly tied up by conventions and formalities sternly settled and faithfully adhered to and transmitted. The institution of the "Guru," the constitution and functioning of the Buddhist monasteries, the Chinese Litterati, their system of examinations and their uniformity of action, the ideal of the State-Family, the political filial piety, the unconditional subjection to the divine Emperors are as but realizations of such an ideal of life. The religions of magical rites and mystical powers, obtained and exercised through the ascetism of holy men, has been the most outstanding product and the most effective cultural expression of the same. — A fourth element in the Eastern personality is to be found in the art of self-expression both in the field of beauty and of ingenuity, be it of the most simple artifact. The

oriental always puts in it the suggestion of a reality, not copied to perfection, but dreamed of for the enjoyment of the maker. The formality of artistic conventional details, the richness of unnaturally brilliant colours, the luxuriant abundance of expressive elements, the distortion of forms for the sake of expressionism, the sophistication of perspectives and of composition tend constantly towards the stress of a suggested sensibility, that falls at times into bland and suave and calculated sensuality.

The first cultural product of the above-mentioned qualities is a set of religions in which the divinity is scarcely above humanity, and in which both are linked together into a cosmical union, not to say unity. Then there comes an epic literature of great colour and phantasy, specially in India and in the Chinese popular stories; a philosophical literature of deep self examination, particularly in the Buddhist Sutras and the Confucian Writings; a poetical literature of intimate communion with nature as brought into the inner life of the poet and as suggested to the inner life of the reader. The eastern architecture is a dream of forms, human, animal or plant combined into a building; even Chinese or Japanese architecture is subordinated to the dream of a sweetly reclining roof. Painting and writing is an intense communion of yet blandly esthetic emotions forcibly suggested. Even the minor arts have a richness of decoration and form that transforms the most trivial instruments into a delicate jewel: Chinese porcelain is typical in this respect.

Eastern culture is not, therefore, attached to the reproduction of elements of nature born in the East: banana leaves, lotus flowers, and so on. It is in the Eastern spirit that handles and blends those elements, or any others, into the riotous, self-pleasing units of a suggested ideal. The overflowering gothic churches that existed in Indochina before the communist invasion were good examples of Eastern architecture in western moulds.

We have had a glimpse of the splendours of Eastern Culture. We must add a last remark. At the bottom of that shining glory there is a humble ground foundation that is the constant source of vigor in Eastern Culture. We mean to point out the popular Eastern concepts that live mainly in the Eastern folklore and in the natural religions, Hinduism, Bon, Shinto, the Chinese natural religion and in those assimilated by Amidist Buddhism. The astounding feat of the spread of Buddhism all over the East from Ceylon and India to Korea and Japan has as a decisive cause the common mental background of the Eastern peoples.

Now, do we have an Eastern Culture in the Philippines?

According to our historians and archeologists we should have it. A long series of migrations from the East-Asian continent must have brought along the culture and ideas of Eastern Asia. Another ethnic current from what we call today Indonesia should have added the Indian-Moslem inspiration and ways. Besides, according to the same authorities, a constant and active commercial intercourse had taken place between China and the Philippines and the rest of the Asian countries since the tenth century before Christ, and it logically must have brought about the cultural identification of the peoples concerned.

But when we look around us, we do not find in the Philippines that great form of human Culture, that is called Eastern. We do not have any monument or ruin that resembles Angkor-vat, or any other of the temples and monuments that abound in India, Burma, Cambodia, Java, Bali, Indochina, China, Korea and Japan, with wonders of stone, brick, or gilted timber. We cannot claim any special school of thought comparable, in inner force, diffusion and literary activity, to Chinese Confucianism, Taoism, Buddhism or the Indian religious and philosophical sects. We have been conspicuously absent in the greatest cultural movement of Eastern Asia, that is, the acceptance and the assimilation of Buddhism, with all its religious, social, political and artistic implications; so much so, that not a single buddhist monastery has ever been recorded on Filipino soil.

Still there is a little of Eastern Culture in the Philippines. Our press has been very vocal about archeological findings at Calatagan and the rest of Batangas, or at Puerto Galera and the whole of Mindoro, or occasionally at any other part of the Archipelago. Those findings prove that a certain amount of trade had really existed between China, Indochina, Java, India even, and the Philippines before the arrival of the Spaniards. Although the items in general belong to the lowest commercial type of implements, they imply an appreciation of the cultural feats of the surrounding countries on the part of the Filipino people. The constant communication of the Moslems in the South with the Indian muslim world is a real factor of oriental culture. But it was only after the Spaniards came in, and started building permanent monuments, making use of native and Chinese craft, that a great amount of Eastern cultural development took place. It was then when, in architecture, sculpture, painting, even in the furniture of public buildings and of private residences there appeared that Filipino-Spanish colonial style in which Eastern and Western cultures blended together in a most delightful manner. We have but to pay a visit to the

U.S.T. Museum or to St. Augustine Church in Intramuros to see tables and chairs of the Spanish period, where a Spanish artistic sketch is filled up with masterfully carved Chinese dragons amidst moulds of Greek inspiration, and flowers, waves and animals of Indian, Chinese, or local origin. The Orient was during those times an understood and appreciated neighbour, and the cultural results of that appreciative approach were treasures of Eastern workmanship in Western ideals, or of Western inspiration in Eastern realization.

Above all, the main human factors and the spirit of Eastern Culture exist in the Philippines. Besides some cultural elements of the past, like the ancient alphabet, systems of weights and measures, manners of field cultivation and agricultural implements, styles of housing and dressing; aside from the common names for family relations and some daily life events, we must put forward a few, but very important, cultural factors that are typically eastern.

The religion of the early Filipinos is systematically ill-understood. Notwithstanding the tribal and religious individualities of the different ethnical groups existing in the Philippines at the time of the arrival of the Spaniards, and today as well, every writer on the native religion keeps to the method, which was good for the scant notices transmitted by a first discoverer, but which is monstrous in any scholarly research. Every religious idea or practice observed in the Philippines now is thrown into a melting pot called, *The Religion of the Early Filipinos*, which no early Filipino ever had. When we study the religious beliefs and institutions of the different ethnic groups living in the Philippines, we come to verify some common and constant characteristics that link them together and we find the early natural religions of the East actually existing or half absorbed by the Mahayana Buddhism as transformed into a popular religion. These main traits are: The animistic concept of the divinity, which is multiplied by as many varieties as there are wonderful manifestations of the powers of nature or the intricacy and mystery of human physiological or psychic life; the cosmic force believed to link together the earthly and heavenly phenomena or beings; the all important role of persons possessed by the spirits, that is the "shamanistic" character of the "babaylan" and priests; the overpowering force of sacrifice as a pure rite; the association of the ancestors to the object of religious veneration and to the providence of ordinary mortal life; and, lastly, the unavoidable efficiency attributed to magic actions, positions, objects and words. The study of the religion of a certain Mountain Tribe of the Philippines would reveal a cultural

phenomenon, very uniquely oriental, that of a perfectly well organized natural religion still practised and transmitted through sheer tradition.

Lastly the most alive Eastern cultural element in the Philippines is the psychological. Many of you must have observed our jeepney driver. With polished mirrors, shiny metal parts, some ribbons of coloured plastic, a few paper flowers, and a few splashes of bright paint in delicate patterns, he has transformed his horribly practical, dryly functional, ugly Western jeep into a cute Oriental running toy. You can see in this that we are living under the Eastern skies, under the inspiration of Eastern notions. And you can spontaneously and rightly correlate this to the colourful town fiestas; the elaborate formalities of visits, private and public; the exquisite steps, movements, cadences which — for example — have transformed a simple sweet popular song of the province of Burgos in Spain into the very Filipino “Jota Moncadeña.” The colour, the delicate sensibility, the richness of forms, details and suggestions in practically every event of the Filipino life tell us that this is the East.

* * *

Yes. I believe there is eastern culture in the Philippines.

It is not the great universally accepted form of culture led by India and China and followed by Japan, Korea, Indochina, Burma, Thailand, Indonesia and Ceylon.

It is just a living Eastern cultural ideal underlying and fermenting a culture that has come from the West.

There was a time when it seemed as if that Eastern cultural soul had the great mission and vocation to blend East and West into a harmonious cultural masterpiece. Is that vocation lost forever? Will it be taken up again and brought to success? The youth has the answer. Yet, one condition must not be overlooked: Those chosen to realize great things must develop great understanding, great self-denial, and an unwavering faith in their destinies and in God, Who works out through them the designs of His Providence.

FR. J. MA. MERINO, O.P.

THE SCREENING OF CANDIDATES FOR THE SEMINARY

The Catholic Educational Association of the Philippines, CEAP, held its 8th National Convention in the Medicine Building of the University of Santo Tomas, Manila, last January, 24-26. This paper will be concerned only about the topics discussed by the Department of Seminaries of the Association, under the Chairmanship of the Rev. Camilo Marivoet, C.I.C.M., Rector of the Minor Seminary of Our Lady of Guadalupe, Makati, Rizal. This review is intended to bring those topics and discussions to the members of the various Seminaries that could not attend these meetings, as well as to express opinions and to invite discussion on points of a great importance indeed.

Three Sessions were held by our Department and three main points were under discussion:

- 1) The screening of candidates for the Seminary, by Rev. F. PARISI S.J., Catholic Guidance Center.
- 2) Renewal in the Church and Seminary, by Rev. J. ARENT, O.F.M., Our Lady of the Angels, Novaliches, Q. C.
- 3) Personality development in the Minor Seminary, by Rev. C. MARIVOET, C.I.C.M., Chairman, Department of Seminaries.

Although the contents of these three rather long conferences may not be condensed here, yet an attempt should be made at a brief outline of the very interesting topics, together with some observations by this reviewer, as an invitation to further thought and discussion.

* * *

Father Parisi's was, in the opinion of this reviewer, a truly masterful exposition on a most important matter, with emphasis on the all vital factor to be considered in the vocation of any candidate to the priesthood, the element traditionally called 'right intention'. The Speaker, with a sense of reality, took as the basis for his Conference the last Apostolic Letter of Paul VI of November 4, 1963, on the Seminaries, "Summi Dei Verbum". He also referred to some other Instructions of the Holy See on

the matter. In His Apostolic Letter, the Holy Father clearly defines the clement 'recta intentio' and stresses its absolute necessity for a true vocation. Yet the detection of this quality in a candidate is not an easy task. Although the divine vocation to the priesthood, even as a supernatural reality, is above all natural means of perception, the fact is that there are definite *signs* which can be considered as perfectly good indications of a true call. The presence of these *positive* signs, although, they are, at times, extremely elusive, will allow the applicant to enter the Seminary. A patent lack of these definite *signs*, or an amount of wavering about the most fundamental of them, would provide as evidence that the candidate lacks the right intention, and, therefore a definite fitness to the priesthood is absent on the part of the applicant. Such a candidate should from the start be discouraged, and, by no means, be admitted in the Seminary.

The Speaker went on to explain at length the different tests he uses in his clinic on the delicate business of finding the motivations and the different traits of character which account for the true intention of the applicant to the priesthood. In this regard the tests explore these three aspects:

1. Real intention; 2. Traits of character; 3. Certain negative factors.

1. The real intention of the applicant is shown by the concept he has formed for himself about the priesthood, and also by the motive which drives him towards it. In order to obtain an insight of the candidate's *mind* and *motives* a number of questions should be presented in the tests along this way:

a. *Test on motives*: To see whether the candidate recognizes the *theological* motives among a series of motives presented to him.

b. *Test on spontaneity*: To explore whether, even unconsciously, a deeper or side ambition is at the root and causes his actual prompting towards the priesthood (A broken heart, lack of material means, a failure, the loss of a person, a family anxious of a priest, etc.)

c. *Test on mentality and judgment*: To show self-deception, false motivation, true and genuine desire for perfection, etc., a series of various, divergent motives, even opposite or wrong, proposed to the applicant.

d. *On dynamics of motivation*: To detect the will-power. An essential factor for a life of such effort and self-denial till death, such as the priesthood is.

2. With regards to *the positive traits of character* in the personality of the candidate, the tests should be directed towards:

a. *Capacity for love*: Indeed the whole priestly ministry is, for life, a self-giving. Self-love or self-centerism, if deeply rooted, is, perhaps, the sign most diametrically opposed to a genuine call.

b. *Capacity to control one's behaviour purposely*: A priest is a man for *all* men (of all opinions, errors, tastes, moods, etc.). More than any man, a priest ought to possess such self-control.

c. *Relation to authority*: The Church is hierarchic and will not change. An inborn, unchangeable spirit of independence is meant for perpetual collision with one's superiors, laws, customs, etc.

d. and e. *Psychological adjustment to sex and Intellect-Capacity*.

The Speaker touched on these two subjects but did not elaborate. As far as the intellectual capacity is concerned, the laws of the Church concerning ecclesiastical studies are truly enough. But the psychological adjustment to sex is the expression to convey the very important factor called *chastity*. The attitude of the candidate in this regard is stressed in all papal documents. The failure, therefore, of a constructive elaboration on this point, in a conference of this nature, is regrettable.

3. *Certain negative factors*. The positive elements explained above show the way in tracing the signs of the priestly call. Yet in the papal documents of the last decades, special consideration is given to the psychological stability of the individual candidate. There are definite signs of some negative factors which serve a contra-indication to a genuine call. These negative factors belong to the realm of psychological abnormality. They enter the field of Psychiatry and Psychotherapy for diagnosis and treatment. These factors, of an immense variety, were summed up into three words:

a. Psychosis; b. Neurosis; c. Psychopaths.

Only general considerations, but no detailed explanation were presented on any of these psychological factors. As a rule, they would require consultation with a reliable Catholic psychiatrist for diagnosis and treatment. An opinion was expressed about the lack of knowledge among rectors and spiritual directors of Seminaries about these matters. How many rectors or directors are there, who know what is psychosis or schizophrenia, it was asked.

OBSERVATIONS.

In the opinion of this reviewer, no one, of course, may possibly doubt the paramount importance of these matters for rectors, spiritual directors, and other priests, be they confessors or professors in Seminaries. A familiarity should exist among them with doctors and with priests, where psychiatry and theology walk along hand in hand. Yet, exaggeration should, in this regard, be avoided. A rector, or spiritual director, might be embarrassed when, taken by surprise, he may be asked for a definition of a neurosis or a psychasthenia. But it might be too much to conclude from this fact, that, in this "subiecta materia", the rector or director would lack a full understanding, a sort of true insight of the concepts and motives and the very soul of the candidate. The call to the priesthood exceeds by far the field of psychiatry and that of human philosophy. The contribution, therefore, of a psychiatrist and all the data afforded by his screening of the candidate, will be of great help; but only a priest is qualified to evaluate such delicate matters. This was also the conclusion arrived at after the discussion which followed that most excellent conference.

Even as it was suggested above, the topic of the conference was evolved on the way of screening vocations at the speaker's clinic. For this reason, some priests present at the audience expressed a sort of disappointment because his solution was directed exclusively to grown-up boys. Those visiting the clinic are already grown-up boys, and, may be, as a rule, not without some definite peculiarities. The very word 'clinic' seems to justify this last statement. However, it is a well known fact that in the Philippines, the candidates for Seminaries, almost to a man, are small boys of about twelve years of age.

To this objection, the obvious answer is that although the above elaborated points are applied in full to grown-up persons, they may also be applied in a proportional manner to small boys even as the tree may be said to be contained in its tiny seed.

CONCLUSION.

In this conference, the indications given to discover the signs of vocation and 'right intention', were presented very objectively and they offer a way to rectors, spiritual directors and to all those concerned with the recruitment of candidates to follow.

In the final analysis, the appalling difficulty rests not so much on discovering a genuine vocation in both small and big boys, as much as in its nurturing and in bringing it to full maturity. The three factors, screen-

ing, nurturing and bringing to maturity, in *constant combination*, are the definite task of many, mainly rectors, spiritual directors, confessors, professors, with regards to this problem. Their task must start at the moment the little boy, wisely directed, knocks at the door of the Seminary. It *must* continue through every single moment of his Seminary days. It *must not* stop until the moment his hands are anointed. For the priestly call, like all graces, should be presupposed; yet, as a true 'seed' it must be cultivated. It, very unfortunately, can be lost. Still, most fortunately, it can be recovered. Only a harmonious action of all, in a wise combination of all natural and supernatural means, will work the wondrous miracle.

FR. QUINTIN MA. GARCIA, O.P.

Notes and Comments^{*}

Holy Office Answers Charges:

Current criticisms of the Supreme Congregation of the Holy Office have prompted a reply from the same Congregation denying the charges and complaints aired by some catholic scholars. The statement was made privately with no reference to persons or publications in particular. However, the principles enunciated in the reply are in direct opposition to the frequent attacks fired in the past years at the Holy Office in the daily press and even in the hall of the Ecumenical Council. The complaints most commonly heard are the following:

—Books and articles are judged without the author's being heard in his own defence. Teachers are ordered to be removed from their posts without having any specific charge against them, much less being given a chance to defend themselves.

—The reputation of authors is not adequately safeguarded.

Grounds for the condemnation are not given, except perhaps in an unofficial and allusive way.

—Even the bishop whose *imprimatur* has been granted to the edition condemned or ordered to be withdrawn from sale is not consulted or informed.

Commenting on the charges the Holy Office said:

The object of the judgment which the congregation passes on books "is the written word of the author and not the author himself. It is the doctrine or opinion that he has put in print that is judged and not his intentions as such when writing."

A parallel might be drawn in the case of one who reviews a book or film. He reads the book or views the film and gives his judgment on the

* Beginning this issue the BOLETIN ECLESIASTICO will carry a new section under the heading "NOTES AND COMMENTS".

We welcome constructive criticisms and enlightening suggestions on topics of some interest to the priesthood. Noteworthy contributions will be published in this section. Ed.

content as the matter is presented, without calling in or consulting the author or the director of the film. Hence it can be said that the author has really been heard when he publishes his work."

The Holy Office statement made the point that many authors are actually heard about their works and that often the bishop or religious superior of a priest-author is consulted. These consultations, however, are never made public because of the secrecy which binds the Holy Office, a secrecy which is not the creation of the Holy Office but which is a condition imposed on it by the Pope himself and one which only he may remove.

The statement emphasized that a condemnation from the Holy Office is always a last resort and that "every effort is made to secure corrections without proceeding to a censure so that the good name of the author might be protected without forgetting the general good of the faithful."

The statement made the final observation that "the Holy Office by reason of its constitution and nature cannot be held answerable to individuals. Its sole concern is with the good of the faithful. Nor can it engage in public debate."

The judgments of the congregation are not arbitrary but are the results of exhaustive studies made by experts, examined by a board of consultors and passed on finally by the nine cardinals who make up the congregation.

Bishops, Priests, Religious Must Be Poor:

Commenting on his statement in the Council that poverty was a necessary condition for the holiness of bishops but was greatly lacking in the Church today, Bishop Franic of Split and Makarska, Yugoslavia, said in a recent interview: "Poverty is the foundation of all sanctity. When the Church was poor, it was holy. When it became rich, sanctity diminished accordingly." Bishops had a greater obligation to be holy than all other members of the Church, since as bishops they must sanctify others. The fact that, since the Middle Ages, most saints had come from religious orders and not from among the bishops would seem to indicate a lack of heroic sanctity among bishops. In the same way that the Council of Trent had reformed the bishops with regard to chastity, and the First Vatican Council with regard to obedience, so the present Council should restore poverty to all clerics and the entire Church. Bishops should renounce their possessions and give them to their dioceses. The first things to be renounced should be sources of unearned income. Diocesan priests and religious orders should also reform in the matter of poverty: diocesan priests could take a

vow of poverty before their bishops or promise to observe evangelical poverty when ordained as deacons. Since the Council of Trullo (692) all bishops of the separated Orthodox Church took the triple vow of poverty, chastity and obedience before consecration. Bishop Franic suggested that it would be a good thing if Catholic bishops followed their example: they would thus become an inspiration for the whole Church and the entire world.

The Way To Unity:

Cardinal Bea, in an interview with the Italian news weekly, *Vita*, said the meeting between Pope Paul VI and Patriarch Athenagoras I should spur collaboration between Catholics and Orthodox in practical and academic matters.

Love for Christ and for the Church, he said, "is the best guarantee that in the hidden hour of God's secret counsels, we shall achieve the longed-for goal of the union of all who believe in Christ.

"The meeting—not only cordial but so very spiritual"—broke a 'silence' lasting more than five centuries.

Events which were as sorrowful for the West as for the East, and truly tragic, came more and more between Rome and Constantinople and created a barrier which might have seemed humanly insurmountable, and perhaps was. Yet it was surmounted by a meeting that took place at a spot full of significance, in the land sanctified by the Life, Passion, Death and Resurrection of the Redeemer....

"Considering the fact that the very first, and in a way the greatest, obstacle between the Latin West and the East was of a psychological nature, the meeting, occurring as it did in a place and in circumstances so full of symbolism, is surely destined to shake the soul of the West and of the East and to open to them new horizons and new courage".

At the meeting, the Pope urged an examination of "doctrinal, liturgical and disciplinary" differences, and the Patriarch urged collaboration in many urgent tasks common to both Churches. "I would think first of all of collaboration in studies, with exchanges of books and publications on theology, exegesis, spirituality, and pastoral and catechetical theology. Exchanges of ideas on common pastoral problems might also be considered."

ROMAN CURIA

SANCTISSIMI DOMINI NOSTRI PAULI
DIVINA PROVIDENTIA PAPAE VI

LITTERAE APOSTOLICAE

MOTU PROPRIO
DATAE

Quibus decernitur, ut praescripta quaedam Constitutionis de sacra Liturgia, a Concilio Oecumenico Vaticano II probatae, vigere incipiant.

SACRAM LITURGIAM diligenter servari, excoli et, pro necessitate, instaurari quantaecumque curae semper fuerit Summis Pontificibus Decessoribus Nostris, Nobismetipsis, et sacris Ecclesiae Pastoribus, tum plurima acta in lucem edita confirmant, quae nemo cognita non habent, tum vero constitutio de hac re agens, quam Concilium Oecumenicum Vaticanum II, in sollemni sessione, die IV Decembris superioris anni MDCCCCLXIII habita, summa assensione approbavit, et Nos promulgari iussimus.

Quod profecto ex eo consequitur, quod 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; cum omni militia caelestis exercitus hymnum gloriae Domino canimus; memoriam sanctorum venerantes partem aliquam et societatem cum iis speramus; Salvatorem exspectamus Dominum nostrum Iesum Christum, donec ipse apparebit vita nostra, et nos apparebimus cum ipso in gloria. (Constit. de sacra Liturgia, n. 8).

Quo fit ut christifidelium animi, ita Deum colentes, omnis sanctitatis principium et rationem, ad hanc adipiscendam alliciantur ac veluti impellantur, evadantque, in terrestri hac peregrinatione, almae Sionis aemuli (Ex hymno ad Laudes, in festo Dedicationis Ecclesiae).

Has ob causas facile quivis intellegit, in hac rerum provincia, nihil Nos habere antiquius quam ut sive christiani homines, sive praecipue

sacerdotes, primum se penitus studio dent Constitutionis, de qua dicimus, deinde animos suos iam nunc componant ad praecepta eiusdem integra fide facienda, cum vigere ea incipient. Quam ob causam, cum ex ipsa rei natura, quae ad cognitionem et vulgationem legum liturgicarum pertinent, statim vigere necesse sit, plane plurimum dioecesium Praesules hortamur ut, sacris administris, *dispensatoribus mysteriorum Dei* (Cfr. 1 Cor. 4, 1), adiuvantibus, in eo elaborare ne morentur, ut sibi concrediti fideles, pro sua quisque aetate, vitae conditione ingenique cultu, simul sacrae liturgiae vim virtutemque intimam mente concipiant, simul animo et corpore Ecclesiae ritibus religiosissime intersint (cfr. *Constit.* art. 19).

Quemadmodum inter omnes constat, plurimae Constitutionis praeceptiones nequeunt intra breve temporis spatium ad effectum adduci; utpote cum antea sint ritus quidam recognoscendi et novi liturgici libri apparandi. Quod opus, ut ea qua par est sapientia et prudentia peragatur, peculiarem condimus Commissionem, quam appellant, cuius praecipuae erunt partes, ut ipsius Constitutionis de sacra liturgia praecepta sancte perficienda curet.

Attamen, quoniam de Constitutionis normis certae quaedam hinc iam peragi sane possunt, has re vera ut sine cunctatione praestentur volumus, ne diutius christifidelium animi iis gratiae fructibus careant, qui inde expectantur.

Quapropter auctoritate Nostra apostolica atque motu proprio praecipimus atque decernimus, ut a proxima Dominica prima Quadragesimae, hoc est a die XVI mensis Februarii, hoc anno MDCCCXLIV, cessante scilicet statuta legis vacatione, ea quae sequuntur vigere incipiant.

I) Quod ad ea spectat, quae de liturgica institutione in sacris Seminariis, in Sodalitatum religiosarum scholis, et in theologis, quas vocant, Facultatibus tradenda articulis 15, 16, et 17 praescribuntur, ita ibidem studiorum rationes ut iam nunc comparentur columus, ut a proximo anno scholari ea ordinate et diligenter praestentur.

II) Decernimus pariter ut, ex praescriptis art. 45 et 46, quam primum in singulis dioecesibus Consilium condantur, cui sit mandatum, ut, Episcopo moderante, res liturgica magis magisque pernoscat et proveatur.

Qua super re opportune aliquando fiet, ut plures dioeceses commune habeant Consilium.

Praeterea in quavis dioecesi duo alia constituentur Consilia alterum Musicae sacrae, alterum Arti sacrae accurandae.

Quae tria Consilia in singula dioecesi, si opus erit, in unum concedere poterunt.

III) Item a die, quem supra statuimus, iussum vigere volumus homiliae diebus dominicis et festis de praecepto inter eucharisticum sacrificium habendae, ad normam art. 52.

IV) Eam art. 71 partem vim suam statim obtinere statuimus, qua venia datur Sacramentum Confirmationis inter Eucharisticum sacrificium, pro oportunitate, conferendi.

V) Quod ad art. 78 attinet, omnes, quorum interest, monemus, Matrimonii Sacramentum de more inter Eucharisticum sacrificium celebrandum esse, post lectum Evangelium et habitam homiliam.

Quodsi Matrimonium extra Eucharisticum sacrificium celebretur, quod totus huius rei ritus instauratus erit, servari iubemus: initio sacrae huius caerimoniae, post brevem habitam hortationem (cfr. *Constit.* art. 35, #3), legantur Epistula et Evangelium e *Missa pro Sponsis* deprompta; ac deinde ea benedictio, uti vocant, Sponsis imperiatur quae in Rituali Romano legitur tit. VIII, cap. III.

VI) Quamvis, divini Officii ordo nondum sit, iuxta art. 89, recognitus et instauratus, tamen iam nunc iis qui illius recitandi obligatione astringuntur facultatem facimus, ut, cessante legis vacatione, in recitatione quae fiat extra chorum, Horam Primam omittere possint, et ex ceteris Horis minoribus illam eligere, quae diei momento magis congruat.

Quod cum concedimus, plane confidimus forte ut sacrorum administrum adeo de sui animi pietate nihil remittant, ut, si sacerdotalis officii sui munera unius Dei amore diligenter obierint, putandi sint mente cum eo coniuncti totum diem traducere.

VII) Quod ad idem Officium divinum pertinet, ut ea venia iam nunc obtineat praecipimus, cuius vi in casibus singularibus et de iusta ac bene considerata causa, Ordinarii possint subditos suos obligatione Officii recitandi ex toto vel ex parte solvere, aut hanc cum alia commutare (cfr. *Constit.* art. 97).

VIII) De eadem Divini Officii recitatione constare volumus, cuiusvis Instituti Sodales, religiosam perfectionem profitentes qui propter suas leges, vel aliquas divini Officii partes, vel parvum aliquod Officium, instar divini Officii compositum riteque approbatum, recitent, eis publice cum Ecclesia precari putandos esse (cfr. *Constit.* art. 98).

IX) Quoniam vero ex *Constit.* 101, iis qui divinum Officium recitare obstringuntur, aliter aliis facultas fit, pro latina, usurpandi lin-

guam vernaculam, opportuum ducimus significare varias huiusmodi populares interpretationes, a competente auctoritate ecclesiastica territoriali propositas, ab Apostolica Sede esse rite recognoscendas. Quod ut semper servetur praescribimus quoties textus latinus a legitima quam diximus, auctoritate in linguam vernaculam convertetur.

X) Quandoquidem ex hac Constitutione (art. 22, § 2) moderatio rei liturgicae, intra statutos limites, penes est etiam competentes varii generis territorialis Episcoporum coetus legitime constitutos, hos interim nationales, ut aiunt, esse debere decernimus.

In his veri coetibus nationalibus, praeter Episcopos residentiales, ex iure ii intersunt et suffragium ferunt, de quibus in Can. 292 C.I.C.; sed ad eosdem etiam Episcopi Coadiutores et Auxiliares vocari possunt.

In quibus coetibus, ad legitima ferenda decreta, duae ex tribus suffragiorum secretorum partes requiruntur.

XI) Ad extremum, id ut animadvertatur volumus, praeter ea quae Nostris hisce Litteris Apostolicis in re liturgica vel immutavimus, vel ante statutum tempus effici mandavimus, sacrae liturgiae moderationem penes Ecclesiae dumtaxat auctoritatem esse: hoc est, penes Apostolicam hanc Sedem et, ad normam iuris, penes Episcopum atque idcirco nemini omnino alii, etiamsi sacerdoti, licere quidquam in re liturgica vel addere, vel demere, vel mutare (cfr. *Constit.* art. 22, § 1, et 22, § 3).

Quaecumque a Nobis hisce Litteris motu proprio datis decreta sunt ea omnia firma ac rata esse iubemus, contrariis quibuslibet non obstantibus.

Datum Romae, apud S. Petrum, die XXV mensis Ianuarii, in festo Conversionis S. Pauli Apostoli, anno MDCCCXIV, Pontificatus Nostri I.

PAULUS PP. VI

SUPREMA CONGREGATIO SANCTI OFFICII

DECRETUM

TERMINUS IEIUNII EUCHARISTICI PRO SACERDOTIBUS CELEBRANTIBUS

In Apostolica Constitutione "*Christus Dominus*" diei VI ianuarii anni 1963, itemque in Motu Proprio "*Sacram Communionem*" diei XIX martii 1957, statutae fuerunt novae normae, quibus tempus ieiunii eucharistici coarctatum fuit ad tres horas quoad cibos solidos ac potus alcoholicos et ad unam horam quoad potus non alcoholicos.

In utroque documento spatium unius vel trium horarum computandum dicebatur ante *communionem* pro christifidelibus et ante *Missam* pro sacerdotibus celebrantibus.

Nunc autem visum est auferendum esse hoc discrimen in temporis supputatione, ita ut, etiam pro sacerdotibus litantibus terminus ieiunii eucharistici servando deducatur a tempore communionis in missa sumendae, et non amplius a missae initio.

Praesens decretum, ab Em.mis Patribus Supremae Sacrae Congregationis S. Officii in Plenario Conventu Feriae VI, diei 18 decembris 1963, latum, SS.mus D. Papa Paulus VI, in Audientia Ex.mo. D. no Adessori S.S. Congregationis die 23 eiusdem mensis et anni concessa, benigne adprobare dignatus est, atque publici iuris fieri iussit.

Datum Romae, ex aedibus S. Officii, die 10 ianuarii 1964.

Sebastianus MASALA
Notarius

SACRA CONGREGATIO CONSISTORIALIS

DECRETUM ERECTIONIS PRAELATURAE NULLIUS ISABELLOPOLITANAE

PAULUS EPISCOPUS SERVUS SERVORUM DEI AD
PERPETUAM REI MEMORIAM.

Providens Dei continensque in Christi Ecclesiam praesidium id quidem ab ipsius primordiis effecit, ut non solum tamquam civitas in monte cunctis hominibus magis in dies praestaret, verum etiam ad amplectendos eorum quam plurimos valeret. Quod sane quandoque fieri et per aptiorem hisque diebus accommodatiorem sedium dispositionem nemo est quin videat. Roganti ideo Salvatori Siino bo. me., qui tunc temporis Archiepiscopus titulo Pergensis Apostolicum Nuntium in Insulis Philippinis agebat, ut ex, quibusdam archidiocesis Zamboangensis territoriis nova constitueretur sui juris praelatura nullius, Joannes XXIII, immortalis recordationis proximus Decessor Noster, de consilio S.R.E. Cardinalium Sacrae Congregationi Consistoriali praepositorum, concedere non dubitavit, id nempe et operum adhuc in christianum populum ibidem susceptorum praeclarum fore testimonium, et futurorum spei plenum fundamentum. Audita hac super re sententia venerabilis Fratris Aloisii Del Rosario, Archiepiscopi Zamboangensis, eorumque omnium suppleto consensu qui in hoc negotio aliquid juris haberent vel se praesumerent habere, de apostolica potestate Summus idem Pontifex ab archidiocesi Zamboangensi integra territoria sejungi decrevit, quae civilem circumscriptionem vulgo Basilan City appellatam constituebant, ex iisque praelaturam nullius condi, ab urbe vulgo Isabela ISABELLOPOLITANAM nuncupandam iisdemque finibus cingendam ac civilis circumscriptio ex qua facta est. Novae praelaturae sedes ut in urbe Isabela poneretur insuper jussit, praelaticiique magisterii cathedra in curiali templo ibidem struendo Deoque dicando in honorem Immaculati Cordis Beatae Mariae Virginis, sacris scilicet Praesulibus congruis iuribus datis iustisque obligationibus impositis. Statuit denique ut metro-

politanae Sedi Zamboangensi eadem praelatura subderetur, una cum suo sacrorum Antistite. Nos vero qui tanti nominis catholicae Ecclesiae Pastori successimus eadem rata habuimus atque confirmavimus. Mensa insuper praelaticia, quae dicitur, ex Curiae emolumentis fiat, a fidelibus sponte datis pecuniis, atque bonis quae ex praescripto canonis 1500 C.J.C. Isabelopolitanae obvenerint; minus saltem Seminarium ibidem Praelatus struat, alumnis recipiendis qui ad sacerdotale munus vocati sint, quorum sive ingenio sive animi virtutibus praestantes Romam mittat, in Pontificium Collegium Seminarium Philippinum, philosophicis ac theologicis disciplinis imbuendos: clerici, si qui sint, intra praelaturae nullius Isabelopolitanae fines degentes legitimo domicilio, eidem ascribantur tamquam proprius clerus; acta denique et documenta, conditam praelaturam quoquo modo respicientia, a curia metropolitana Zamboangensi ad Isabelopolitanae Sedis quam primum mittantur, in condendo tabulario custodienda. Haec omnia quae jussimus ut exsequatur curet dilectus filius Augustinus Cacciavillan, Apostolicae Sedis negotiorum ad interim Gestor in Insulis Philippines, vel sacerdos ab eo delegatus. Qui autem negotium perfecrit, documenta exarabit et ad Sacram Congregationem Consistorialem quam primum mittet.

Hanc vero Constitutionem nunc et in posterum efficacem esse et fore volumus; ita quidem ut quae per eam decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant.

Cujus Constitutionis efficacitati nulla, cuiusvis generis, contraria praescripta officere poterunt, cum per eam iisdem derogamus omnibus. Nemini praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo hujus constitutionis exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae huic haberetur, si ostenderetur. Datum Romae, apud S. Petrum, die duodecimo mensis Octobris, anno Domini millesimo nongentesimo sexagesimo tertio. Pontificatus Nostri primo.

Expedita die viii Nov. anno Pontif. I

Rodmons Galligani, *pro Plumbatore*

In Canc. Ap. tab. Vol. CXIII N. 97

Franciscus TINELLO, *Apost. Cancell. Regens*

Jacobus Aloisius Card. CAPELLO, *S. R. E. Concellarius*

Carolus Card. CONFALONIERI, *S. Congr. Consistor. a Secretis*

Joseph ROSSI, *bp. tit. Talangen., Pronot. Apost.*

Franciscus Hannibal FERRETTI, *Pro Decanus Prot. H. P.*

NUNTIATURA APOSTOLICA

ISABELLOPOLITANAE

Praelaturae Nullius

Erectionis

Decretum Executorium

Litteris Apostolicis sub plumbo datis die duodecimo mensis Octobris anno Domini millesimo nongentesimo sexagesimo tertio, quaeque PROVIDENS DEI inscribuntur, Sanctissimus Dominus Noster Paulus Divina Providentia Papa VI erectionem novae Praelaturae Nullius Isabellopolitanae in “Basilan City”, quam Joannes Papa XXIII immortalis recordationis, roganti Excmo. Dno. Salvatore Siino bonae memoriae, tunc temporis Archiepiscopo titulo Pergensi et in Insulis Philippinis Nuntio Apostolico, auditoque Excmo. Dno. Aloysio del Rosario, Archiepiscopo Zamboanguensi, decreverat, ratam habuit atque confirmavit.

Ut autem omnia rite perficiantur quae ad erectionem novae huius Praelaturae spectant et in memoratis Litteris Apostolicis decernuntur, idem Sanctissimus Dominus Noster infrascripto Negotiorum ad interim Gesteri facultates necessarias tribuere dignatus est. Quibus igitur usi facultatibus, ea quae infra ponuntur, praesenti Decreto executioni mandamus.

1) Ab Archidioecesi Zamboanguensi integris sejunctis territoriis quae circumscriptionem civilem “Basilan City” constituunt, nova Praelatura Nullius ab urbe vulgo “Isabela” Isabellopolitana appellanda erigitur, qui iisdem terminatur finibus ac civilis memorata circumscriptio.

2) Novae Praelaturae sedes in urbe “Isabela” ponatur, praelaticique magisterii cathedra in curiali templo ibidem struendo Deoque dicando in honorem Immaculati Cordis Beatae Mariae Virginis, sacris scilicet Praeulibus congruis iuribus datis justisque obligationibus impositis.

3) Eadem Ecclesia Isabellopolitana Sedi metropolitanae Zamboanguensi constituitur suffraganea, eiusque Praelatus juri metropolitano Archiepiscopi Zamboanguensis obnoxius.

4) Mensa praelatica, quae dicitur, ex Curiae emolumentis efficiatur, liberis fidelium collationibus, atque bonis quae ex praescripto Canonis 1500 C.J.C. conditae Praelaturae contingant.

5) Praelato Isabellopolitano maxime curae sit ut minus saltem seminarium in suo territorio exstruatur, e quo praestantes alumnos suo tempore Romam mittat ut, in Pontificio Collegio-Seminario Philippino, philosophicis ac theologicis disciplinis imbuantur.

6) Clerici, si qui sint, intra Praelaturae Nullius Isabellopolitanae fines degentes legitimo domicilio, eidem ascribantur tamquam proprius clerus.

7) Acta denique et documenta, conditam Prelaturam quoquo modo respicientia, a Curia Metropolitana Zamboanguensi ad Isabellopolitana Sedem quam primum mittantur in condendo tabulario custodienda.

Quae omnia hucusque disposita vim suam iugiter retinere volumus, et ab universis quorum res est fideliter servari; contrariis quibuslibet minime obstantibus.

Datum Manilae, ex Aedibus Nuntiaturae Apostolicae, die tertio mensis Februarii, anno Domini millesimo nongentesimo sexagesimo quarto.

Augustinus CACCIAVILLAN
Negotiorum Gestor a.i.

PASTORAL SECTION

HOMILETICS

FOURTH SUNDAY OF LENT (March 8)

A GREATER WONDER:

When praising the miracle of the multiplication of bread, as narrated in today's Gospel, one tends to forget that Divine Providence works each moment a greater wonder, which is the upkeep of the world and all creatures in it. To govern the whole world, says St. Augustine, is, by far, a greater miracle than to feed five thousand men with five loaves of bread; and yet no one is impressed by the first miracle. Today's Gospel not only proves the power of God, but also teaches us to our entire trust in His Providence, which is ever so attentive to our every need.

God having created the world, it pertains to His wisdom to preserve and govern it unceasingly so as to attain its end, which is to manifest His glory, goodness, wisdom and power. Nothing can escape His sustaining and guiding hand. Nothing can happen here below that was not foreseen, ordained, wanted or permitted by Him. This is Divine Providence. To deny it in God is to deny that He is all-wise and all-good.

GOD PROVIDES FOR ALL MEN:

With respect to us, men, Divine Providence assumes a unique and most loving role. God is as a tender mother who does not rest until she sees that her children are tranquil and happy, provided with all sorts of good things and preserved from all evil. His solicitude descends to the well-being of each individual man; His care is unceasing; His means, limitless. All this God does with a view to our eternal happiness with Him in heaven, since He has created us for this end.

Could it be otherwise? If God deigns to care for the smallest living creatures, what would He not do, and with greater reason, for the wel-

fare of man, His privileged creature, made to His own image and likeness, the masterpiece of His hands? Our Lord Himself reminds us of His watchful care over the birds of the air and the lilies of the field, and then adds, how much more over us men. And who can ever overlook those divine words: "Can a woman forget the child of her womb? Even if she will forget it, I will never forget you."?

SUBMISSION TO PROVIDENCE:

Why is it, then, that we are often so critical of Divine Providence? Because our views are limited. We do not see more than the present and what appeals to us. But the eyes of God reach from the rising of the sun to the going down thereof, and span all time. How can some people be so daring as to ask God an account of His way of running things? If He permits or wishes that we suffer an infirmity or trial or adversity, is this not rather a channel or fount of priceless graces, a blessing in disguise as we have so often, to be sure, experienced in our own lives, as much as prosperity and success?

Let us, therefore, submit ourselves humbly and confidently to God's providential guidance and dispositions. In doing so, we honour Him in the most perfect manner. We acknowledge His supreme dominion over us, we put at His feet our reason and our will; we offer ourselves as sacred hosts, living, and acceptable to Him. We show that we trust Him completely, for we know, in the words of St. Gregory, that He is over us to govern us, beneath us to sustain us, in us to keep us whole, around us to defend us. We adore His designs, no matter how mysterious and impenetrable they may appear to us. We have no fear: we have in God an all-powerful, all-solicitous and all-loving father in whose arms we are being carried safely and surely to our eternal home.

PASSION SUNDAY (March 15)

VEIL ON OUR HEARTS:

Crucifixes and statues in all churches are covered today with a pall of deep purple. The final, and most intensive, Lenten period of penance and prayer has begun. Over our soul there falls a veil of mourning that shields us from all mundane distraction and focuses our attention on one thought: The Innocent suffers in place of the guilty, a God gives His life that His creatures might live. This is the main theme of today's Gospel. From this we take cause to resolve that it is high time that we change our lives, through penance, from the state of guilt to the state of

innocence, and that we live, through prayer and practice, a life more of God than of men.

INNOCENCE OFFERS ETERNAL LIFE:

Which of you can convict me of sin? Only one who is pure and holy by his very nature can propound this question. This one is Jesus, and He alone. He is God made Man, come to live among us. The Man in Him lives and breathes and acts in the Second Person of God, and to say that He could sin is as absurd as it is a horrible blasphemy, because it is saying that God Himself could sin.

If Jesus is Innocence itself in Whom there is no deceit, if He worked so many and so stupendous miracles that only God can do, how is it that many, even in our days, do not believe Him when He teaches them the truth, that He is the Son of God become man to suffer and save those same people from eternal damnation? Because, as Jesus Himself sadly points out, they do not have the spirit of God, they do not love Him, they stubbornly stick to their self-love and esteem. Only those who open their minds and hearts to God candidly without reserve, those who love God above themselves hear His words and believe in them.

What are these words? They are words — teachings — that lead men to eternal life, to share in God's own life and glory. This divine life and glory Jesus solemnly promises to all who hear His words and observe His doctrines, not only in their heart, but also and above all, in their conduct. These, He says, will not see death forever, referring to eternal damnation which is the only true death.

How is this promise made possible? Because, Amen, amen, I say to you, Our Lord continues, before Abraham was made, before Adam was created, nay, before all creation came into being, I AM — GOD! I, the only Son of God, offer you my life, my glory, my happiness without end. I, the Innocent, the eternal Light, am the only one who can show you, the guilty, the darkened in sin, the way to everlasting peace and joy.

A CHANGE OF LIFE IN US:

Who of us can dare say to the unbelievers that surround us: which of you can convict me of sin? None, to be sure. But we can show them that there was One Who pronounced those words in all propriety, we can show them that the state of sin is something hugely abnormal in this life, by proposing ourselves to live from now, not in the state of guilt into which our sins have precipitated us, but in the state of innocence into which Our Innocent Lord has introduced us by His sufferings and death.

In these holy days consecrated to the Passion of Our Lord Jesus Christ, let each and every one of us, here and now, most solemnly promise that, with the help of His unfailing grace, we shall strive, nay! we shall henceforward be more pure, more holy and innocent, more Christlike and worthy of His promise. We shall believe His teachings without question, and follow docilely the movements of His spirit in our soul. We shall live the life of the Innocent, the life of God.

FEAST OF SAINT JOSEPH (March 19)

CHOSEN OF GOD:

A great man is honoured on our altars today. A great saint whom God has chosen to be the foster-father of His Divine Son and the spouse of His Blessed Mother, as well as the guardian and breadwinner of the Holy Family. St. Joseph! Above whom, next to Jesus and Mary, there is no greater in heaven, and whom the Church has proclaimed special protector and patron of the vast Christian family.

What incomparable honour did God not bestow on this just man even while on earth, in reward for his purity, his prudence and his humility, as appears in the Gospel of this day! He is admitted into the secret of a great mystery of which the whole world is as yet unaware, is confirmed husband of Mary by God Himself, and is constituted head of the Holy Family, with all the right of a father over the very Son of God.

THIS JUST MAN:

Why did Our Lord wish that His most holy Mother, a virgin, be given in marriage to a just and saintly man who was, like herself, a virgin? The reasons for this are all worthy of the wisdom of God. Had Mary given birth to Jesus without being a spouse of Joseph, she would have been stoned to death, as the Law then required. Hence, it behoved, by this marriage, both to cover the mystery of the Incarnation, as God wanted, and to save the honour and the life of Mary. Besides, Mary, and later on — she and her Divine Son, would need a protector, a guardian and a breadwinner in a strange land. Furthermore, the devil had his suspicions regarding the real identity of Jesus, but he never knew for certain of His divine nature. God kept this secret from the devil, for this would serve His divine designs in the fulfillment of the Redemption, when the evil one would urge men to give death to His son.

But now, at the beginning, even Joseph was unaware of the sublime mystery that was wrought in Mary. When he found that his wife was

with child, he was perplexed. On the one hand, he was absolutely sure of his own virginity and that of his holy spouse; he knew that the virtue of Mary was above all suspicion. On the other hand, the appearances were against her, for it was evident that she was with child. He could not suppose that his wife was at fault. And, since he was a just man, not wanting to denounce and expose her to dishonour and death, he decided to leave her secretly for a while, humbly commending her and the mystery he could not solve to God. What beautiful example this just and saintly man, this model of all virtues, gives us here on not to pass rash judgments on one's neighbour, no matter what the appearances, and to safeguard as much as one can his reputation and good name.

THE GREATNESS OF JOSEPH:

Oh, who can describe the joy of St. Joseph when the angel Gabriel stopped him in his purpose to abandon Mary and revealed to him the full secret of heaven: the child to be born of Mary is the eternal Son of God! What song of eternal gratitude must he have sung to God at that very moment! Thus did God reward this good man for his virtue. Thus did He constitute this just man father to His eternal Son about to be born on earth, with all the rights and graces to be attached to his high calling.

In his quality, Joseph will give the new-born the name of Jesus. Mary will call him the father Jesus. Jesus will be known as his son and be perfectly subject to him.

Let us thank God on this day for having so honoured this great saint and blessed mankind with his appearance. One and all, let us render due honour to St. Joseph and ask him that he take us under his special protection and care, as he once did Jesus and Mary, beg him to help us be, like him, pure, humble and patient. God grant that we always correspond faithfully, as Joseph did, with His graces and inspirations, serve Jesus and Mary with the same affection as his, in order to merit a death like his, in their arms, and to be glorified with him in heaven.

PALM SUNDAY (March 22)

CHRIST'S TRIUMPHAL ENTRY:

The Gospel of today relates one of the most extraordinary events in the life of Our Divine Saviour: His triumphal entry into the city of Jerusalem a few days before His Passion and death. In this, we are given to consider, on the one hand, the majesty and goodness of Our Lord, and,

on the other, the sentiments of the populace that received Him. From this, we learn how to receive Our Saviour, because He wishes to make entry into our hearts.

INTO JERUSALEM:

Why did Our Lord, Who had lived all His life in humility and self-effacement, wish to enter in such a solemn manner into the Holy City, the city of David? Far be it from us, dear brethren, to even suspect that it was out of love for pomp and show. For the only reason He wanted it this way was to affirm resolutely and make known His divine mission, to show that He was the Son of David, the promised Messiah, announced by the prophets and expected from ages past.

This was the time to manifest to Jerusalem and to His people the supreme testimony of His mercy and love. He comes as a meek and humble King, offering for the last time the peace and happiness that many have rejected until now. He would show all with what happiness and love He would offer Himself to death, in order to save them. For this He came, the innocent Victim from heaven, and for this hour and this week chosen by Him. He would fear no enemy; He would be able to say to Caiphas, to Pilate, to Herod: I was daily in the temple, but you did not apprehend me; but now is your hour — by my will.

Here is God, the Supreme Majesty whom the heavenly spirits adore and praise unceasingly, entering the Holy City in all meekness and goodness, blessing, praying and even weeping over the ungrateful city.

Our Lord is acclaimed by the populace to the highest heavens. With palm branches in their hands, they come out in crowds to welcome Him. "Hosanna to the Son of David. Blessed is he who comes in the name of the Lord. Hosanna in the highest!" It is a cry of faith, of gratitude and love for the one who has done so much good to them and to their lives.

Alas! in only five days, this welcome and this overflowing enthusiasm would be changed into bitter hatred for this same King. Many will mock Him to derision. Many so-called staunch followers of His will hide themselves; the disciples will flee. The glad Hosannas would be changed to ugly cries to "Crucify him! Crucify him!"

INTO OUR HEARTS:

Ah, the episode of Jerusalem on that first Palm Sunday is always old and always new! There exist, sadly, even to this day, people who are charmed by the life, the personality and the teachings of Our Lord, and they welcome Him — so they say — as they are not asked to imitate that life, that personality and obey those teachings. There are those —

please God, not among us! — who wave their palms today as followers of the Saviour, but inwardly, in their mind and heart, in their lives, they are far from Him. All these cry out in jubilation: Blessed is he who comes in the name of the Lord!, but in their hearts they are already repeating that sanguine cry: Crucify him! Crucify him! Then there are those who welcome him never, who wage an unceasing war against Him and His Church, because His meekness and His goodness molest them, being contrary to their way of living; His teachings are a rebuke to their violations of His laws and to their depraved conduct. These cannot even stand the sight of Him. These always have a cross prepared for Him.

And you, dear brethren, how do you propose to receive your Saviour? How do you actually receive Him who knocks at the door of your heart? He is your King: give Him your undying allegiance and loyalty. He comes meek and gentle: cast away your pride and follow His path of true humility and meekness. He comes to offer His life and His love to you: despoil yourselves of the old man of sin, put rein to your passions, and offer up to Him without reserve the palms of your exemplary Christian lives and your good works. Remain staunchly faithful to Him in the spirit of faith, of gratitude and of love. Your faithfulness will be crowned with the palm of victory in heaven.

RESURRECTION SUNDAY (March 29)

HE IS RISEN:

"Alleluia! This is the day that the Lord hath made: let us exult and rejoice in it!" — the Church sings out in ecstatic joy. For, the Lord is risen! On Good Friday, He was put to death on account of our sins. Today, He triumphs over death and returns by His own power to an immortal life. This is for all of us a cause for jubilation, an overflowing fountain of great joy and hope of an eternal life.

We see today the Sacred Humanity of Jesus receive due recompense for so great sufferings recently endured. The day before yesterday, He was seen humiliated, despised, spat on, cruelly scourged, crowned with thorns and nailed to a cross. Behold Him now risen to life, radiantly whole, brighter than the sun, triumphant and conqueror of death for all time. Jesus is this day glorified before His Father, before the angels of heaven, before the power of hell, before all men. Indeed, this is the day that the Lord hath made!

FOUNDATION OF OUR FAITH:

For us, the resurrection of Our Lord has a special and overwhelming significance, for it clearly proves that He is the omnipotent God. Hence, it is the very foundation and triumph of our faith and religion which, by the fact of the Resurrection, received the definite and beyond-all-doubt stamp of a divine origin. A man of God, by divine communication, can perform miracles, even raise the dead to life; but only God can raise Himself from the dead. Our Lord had said, before His Passion: I have power to put my life down, and I have power to take it up again.

This was the principle and most solid argument with which the Apostles demonstrated that Jesus Christ was God, and with this they converted the world. If Christ be not risen again, says St. Paul, then is our preaching vain, and your faith is also vain. But if Christ really rose again, then He is God; therefore, His religion, His doctrine, His commandments and His Church are true. Therefore, we should hear Him, follow Him and imitate Him.

Further, our hope is strengthened. The resurrection of Our Saviour is a sure pledge that we, too, shall rise again one day. He is our head. This exacts that we, His members, follow His condition and be like Him. Christ is risen from the dead, says again the Apostle, the first fruits of them that sleep. We await, then, our own resurrection, in virtue of the glorious resurrection of Our Blessed Saviour. If we live in a manner worthy of God, our bodies, now subject to sickness and death and corruption, will one day be vested with glory and immortality. Truly, Our Lord suffered death so that we might not fear death, and rose again that we too might have the hope of rising.

FRUITS OF THE RESURRECTION:

My dear brethren, let not this happy day pass without ensuring this faith and this hope of a glorious resurrection that Our Lord has won for us. This is done by taking and applying the resurrection of Our Lord as the model for our spiritual resurrection to a new life.

In what does this new life consist? In renouncing sin, in dying to all our vices and living henceforth in all things according to Christ Our Lord. It is necessary that we be dead to sin first, before we can live the life of Christ. There must be a change to a life of holiness, of penance and mortification, of work and of love of Our Lord. This is a must in order to reach an eternal life of glory.

This is clear. As the Saviour passed from death to life, from ignominy to glory, from suffering to a condition of no pain; so we, too, must

pass over from the state of sin to the state of grace and virtue, in order to be deserving of seeing Jesus in the glory of His resurrection and to be one day glorified, like Him, in heaven.

FIRST SUNDAY AFTER EASTER (April 5)

THE SACRED WOUNDS:

It is the very morning of the Resurrection. The Apostles, with the exception of Thomas, are gathered in the room where Our Lord had His Last Supper. Their hearts are filled with hope and fear, doubt and apprehension. The tragic events of the past days have all but shattered them, and only a while ago they heard rumors that the Lord is risen. They do not know what to think. What they did was to shut themselves in and lock the doors with great care.

Suddenly, Jesus appears in their midst, in His natural form, noiselessly, and greets them with: Peace be to you. He then shows them His pierced hands and feet and His side. The Apostles are at once filled with joy at the sight of the Lord. All doubt in them had completely vanished.

SHOWN TO THE APOSTLES:

It is clear that Christ deliberately wished to preserve the marks of the wounds on the hands and side of His glorious and resurrected body, for He showed them to His Apostles, and when St. Thomas saw Him a week later, He commanded this doubting Apostle to touch them. Here is a mystery that contains precious lessons for us.

In this world, soldiers feel honoured and are proud to bear the scars of wounds received on the battlefield for their country. So also, Our Lord preserved His wounds as a sign of His glorious victory over sin and death. They are a permanent sign of His great love and mercy towards us, and a glorious trophy of His victory that will shine before angels and men for all eternity.

These glorious wounds Our Lord presents unceasingly to His Father, to appease His righteous anger and obtain for us grace and pardon. If Jesus, praying while on earth, was heard for His sake, why not in heaven, where His wounds repeat without ceasing for sinners: Father, forgive them?

He presents these wounds to those who appreciate His sacrifice and follow Him, and shows them the way of true humility, obedience and

patience, and exhorts and encourages them to imitate Him and to suffer in union with Him in order to merit priceless benefits from heaven. On the day of Judgment, how these faithful followers of the Crucified Saviour will rejoice at the sight of the sacred wounds of their Lord, veritable saving fountains of grace and blessings, for which they will sing hymns of praise and thanksgiving for all eternity: The mercies of the Lord we will sing forever! So much labour on earth was not in vain!

On the other hand, for those who refuse to profit by His sacred wounds, the day of Judgment is a day of unspeakable woe. They will really look upon Him whom they crucified. Sterile remorse will begin its endless gnawing in their hearts: instead of availing of the sufferings and the love of your Saviour, you have despised Him, maltreated and denied Him. What pain, what confusion awaits them!

SHOWN TO US:

Brethren, let us approach our resurrected Lord and kiss with the greatest reverence and love those wounds that He still keeps to show constantly to His Father, asking for pity and mercy in behalf of sinners. Lay aside our incredulity and indifference, as well as all presumption, stubbornness and a certain insolence that was the lot of the Apostle Thomas before he saw the Lord. With hearts full of sorrow for our past disregard for the wounds He sustained for our sake; at the same time, of joy and gratitude for having been led by His grace once again to His side, let us fall on our knees at His feet and exclaim in the tone of the same Apostle confirmed in faith: My Lord and my God! I believe in you, I love you. I adore your sacred wounds. Though I shrink to think that I was the real cause of them, I thank Thee with all my heart and soul for having suffered them for my salvation. With those same wounds, Lord, heal the wounds I bear on my soul and body, strengthen me in my trials, sustain me in my struggles, purify, embellish my poor life with their infinite merits, and in the end present it as a little but choice gift to the Father in His eternal home.

FR. T. LOPEZ, O.P.

CASES AND QUERIES

RESISTANCE TO CONDOMISTIC INTERCOURSE.

Mary, a Catholic, is happily married to Arthur, a non-Catholic. They have five children. For her health's sake Arthur insists on condomistic intercourse since, in Mary's case, the "safe period" cannot be practised. A confessor advises Mary to act as "a woman in danger of rape". Because this amounts to excluding intercourse between a couple still in love, Mary faces the probability of a broken home and its attendant disaster to her and her children. —What would you advise?

* * *

The advice of the Confessor is in conformity with the Responsum of the Sacred Penitentiary of June 3, 1916.

1. *Quesita*.—Utrum mulier, casu quo vir onanism exercendum uti velit instrumento, ad positivam resistantiam teneatur.

2. Si negative, utrum sufficiat ad resistantiam passivam ex parte mulieris cohonestandam rationes aequae graves ac pro onanismo naturali (sine instrumento), vel potius omnino necessariae sint rationes gravissimae.

3. Utrum, ut tutiori tramite tota haec materia evolatur et edoceatur, vir, talibus utens instrumentis, *oppressori* vere debeat aequipari: cui proinde mulier eam resistantiam opponere debeat, quam virgo invasori.

Resp. Ad primum: *Affirmative*.

Ad secundum: *Provisum in primo*.

Ad tertium: *Affirmative*.

1. *Resistance*. In the case of onanism *cum instrumento*, which condomistic intercourse really is, theologians *communis-*

sime hold that passive resistance is not sufficient. The act is intrinsically, and from the start, evil, and should therefore each time be opposed *pro viribus*.

"Quando coniux utitur instrumentis supra enarratis (condom, pessarium, preservatives, capote anglaise, rubber goods, sterelit, etc.) ad conceptionem praecavendam, theologi communissime docent alterum coniugem teneri pro viribus resistere huic agendi modo utpote intrinsice et ab initio malo et quidem qualibet vice, atque non sufficere resistantiam mere passivam", PRUMMER, *Manuale Theol. Mor.*, ed. XV, vol. III, n. 702, Cf. also MARC-REUC, *Inst. Mor.*, ed. XVIII, vol. II, n. 2117; NOLDIN, *De Sexto Praecepto*, ed. XXV, n. 73.

2. *Material Cooperation.* Is material cooperation allowed in onanism *cum instrumento*, as it is permitted in natural onanism in case of *causa proportionate gravis*? The general opinion is that positive resistance must be offered *pro viribus*. Only *ex gravissima causa* can be allowed what cannot otherwise be prevented.

"Cooperatio materialis ad secundum modum onanismi (cum condom, pessario, spongia, etc.) solum ex metu gravissimi mali permitti potest et consensus in delectationem excludi debet; nam in hoc uxor (vel vir) ad rem ab initio prorsus illicitam proxime cooperatur. Dum ergo uxor in priori casu (onanismo naturali) in quo copula rite inchoatur, debitum redere et ad copulae abruptionem simpliciter passive se habere potest, in posteriore casu non licet ei passive se habere, sed actum in se peccaminosum pro viribus positive resistendo impedire tenetur sicut vi oppressa; et solum ex gravissima causa permittere potest quod impedire nequit", NOLDIN-SCHMITT, *De Sexto Praecepto*, ed. XXV, n. 74, Cf. also S. PENITENT., June 3, 1946; MARC-RAUS.

3. *Reason of health.* Can sickness of the wife be considered a *gravissima ratio*, or a cause of *metus gravissimi*, which would permit material cooperation in condomicistic intercourse? The answer is negative. In the case of serious or acute sickness there is sufficient reason to legitimately refuse the *debitum*; if the sickness is not so serious or acute, the rendering of the marital due has to be realized in a licit and moral way (cf. CAVANAGH, *Fundamental Marriage Counseling*, 1957, p. 162).

4. *Limitation of the family.* The husband who urges the practice of condomistic intercourse as a means to limit the family sins grievously.

“Graviter peccabit coniux, qui directe vel indirecte, per querelas de numerosa prole, etc., alterum ad onanisticum coniugii usum pertrahit vel in eodem confirmat. Et mala consilia revocare debet”, VERMEERSCH, *Theol. Mor.*, ed. III, n. 76.

The wife can in no way acquiesce in this practice, but must resist as if she were in danger of rape.

“*Uxor nullatenus permittere potest ut vir sterilitatis instrumentum in ea ponat, vel accedat tecto membro virili. Praevalidenti vi tantum cedere potest, sicut mulier innupta quae opprimatur. . . Quare minae adulterii nequeunt sufficere ut uxor in hoc casu mariti passive toleret. Accedit haec gravis ratio: Si proper huiusmodi causam permittamus co-operationem ad actum intrinsece illicitum, commodum medium suppetit maritis obtinendi a piis uxoribus quaecumque velint. . . Qua generali regula comprehendere tamen nolumus casum omnino specialem ubi, propter concurrentia adiuncta, gravissimus metus moralis incutiatur. Confessarii tunc erit omnia prudenter pensare: et quae petit maritus, et quisnam metus incutiatur,*” VERMEERSCH, l.c.

5. *Broken home.* Even the danger of a broken home is not sufficient reason to permit condomistic intercourse, because the practice is intrinsically evil.

The use of condoms is morally wrong, because they prevent the depositing of the semen in the vagina. This method is but a form of masturbation, and therefore strictly forbidden by moral theologians. “. . . condoms belong to the methods used in control of conception; and the theologians prohibit contraception because it is prohibited by the natural law itself”, CAVANAGH, *ib.*, p. 333.

6. *Separatio quoad torum.* One of the causes which permits imperfect divorce is *grave periculum animae*. This remedy would be licit “si alter coniux *constanter* sollicitet ad grave peccatum” (PRUMMER, *op. cit.*, n. 682), provided that divorce is “quasi *unicum remedium* vitandi gravis peccati” (*ibid.*).

7. *Rhythm method.* As to the use of the rhythm method we refer to our answer to a query published in the BOLETÍN ECLESIAÍSTICO of February 1961, p. 185. The rhythm method

can be licitly used for as long a period of time as reason endures, a.o., if "very great difficulty would be encountered by the parents in supporting more than the present family".

FR. V. VICENTE, O.P.

PRAYERS IN A REQUIEM MASS

When the daily Mass of the dead is celebrated should more than one prayer be said, and if so what prayer?

* * *

1^o—As to *how many prayers* should be said in the daily Mass of the dead, the answer is very clearly stated in the revised *Rubrics of the Roman Missal*, n. 398, a:

"Omnes Missae defunctorum, sive in cantu sive lectae, per se dicuntur cum unica oratione, nisi oratio imperata pro defunctis, iuxta n. 458, addi debeat, vel oratio votiva pro defunctis, iuxta n. 464, addi possit;"

From this we can formulate the following answer:

As a *general rule*, only one prayer is allowed, whether it is a sung Mass or a Low Requiem Mass (n. 398, a). However, in *Low Requiem Masses of the fourth class*, or the Missa "quotidiana," an *oratio imperata pro defunctis* MUST be said: "Oratio imperata pro defunctis dicitur tantum in feriis IV classis, et in Missis votivis aut defunctorum lectis IV classis" (n. 458). In case however of *non-conventual* Low Masses of the IV a *votive* prayer for the dead MAY be said: "Oratio votiva pro defunctis addi potest in Missis lectis non conventualibus defunctorum IV classis." (n. 464).

2^o — As to *what prayer*, again a distinction is necessary:

a) If fourth-class Requiem Masses are applied for *one or more definite* persons, the appropriate prayer must be selected from the Missal;

b) If they are applied for the faithful *in general*, or if the description of the persons is unknown, the prayer FIDELIUM is used.

"n. 398. b) In Missis defunctorum IV classis, si pro certis defunctis applicentur, dicitur oratio conveniens, ut in Missali inter orationes diversas pro defunctis; si applicentur pro defunctis in genere, vel designatio ignoretur, dicitur oratio Fidelium;"

FR. L. LEGASPI, O.P.

THE CONCELEBRATION AND THE MASS-STIPEND

Will you please give me an idea of the concelebration and whether a mass-stipend can be perceived by the individual priest participating in the said ceremony?

* * *

Concelebration is the offering of the Holy Sacrifice of the Mass in common by two or more catholic priests or bishops assembled about the same altar. A mere assisting of priest or priests at Mass celebrated by one does not constitute a concelebration. It is required for a concelebrant or concelebrants to begin the celebration of the Holy Sacrifice of the Mass together with the celebrant. And it is strictly necessary that they pronounce the words, which are certainly sufficient to consecrate the bread and wine, together with the one celebrating at the altar. The slight physical difference, however, in the time of pronouncing the words of the consecration does not break the ceremony of the consecration neither invalidate the Holy Sacrifice of the Mass provided their intention to consecrate is present.

Concelebration, a common ceremony in the Oriental Rite¹ and restricted in the Latin Rite by the New Code of Canon Law at two occasions—on the ordination of priests and consecration of bishops²— is extended by the New Constitution of Sacred Liturgy on the occasions of the chrismal and vespertine Mass on Holy Thursday; Mass of councils, synods, conferences of bishops and in the blessing of an Abbot; conventual and principal Mass when priests are not bound to say individually; also

¹ cfr. *Sanctissimi Domini Nostri Benedicti Papae XIV Bullarium*, Const. XLVII, Tomus III, Venetiis, MDCCLXVIII, p. 134.

² cfr. c. 803.

during the reunion of religious or diocesan priests, presupposing always the approval of the Bishop.³

This ceremony accentuates the unity of priesthood and exemplifies the last supper better than the Mass celebrated by an individual priest. Moreover, it will have a pastoral advantage, when the New Constitution of Sacred Liturgy takes effect. It will be a subservient to an invalid priest or priests who could not celebrate the Sacrifice of the Mass individually.

Since each priest offers a distinct sacrifice at the concelebration⁴ it is morally and canonically safe to affirm that it is licit for both celebrant and concelebrant to perceive mass-stipend at the concelebration unless hindered by a previous unsatisfied obligation.

Moreover, it is logical to conclude that as concelebration does not differ essentially, it is also licit to perceive mass-stipend at the mass of the ordination, though such an act may not appear expedient.

FR. B. ARCENAS

³ cfr. *Constitutio de Sacra Liturgia*, art. 57.

⁴ cfr. CANCE-ARQUER, "El Código de Derecho Canónico", I, 578.

REPORTS

The 8th National Convention of the Catholic Educational Association of the Philippines

The Catholic Educational Association of the Philippines (CEAP) held its 8th National Convention in the University of Santo Tomas on January 24-26, 1964, on the theme: "Preparing Classroom Materials for Catholic Schools in the Philippines." Classroom materials covered by the theme of the convention refer to textbooks, library, books, as well as academic aids and devices such as projectors, slides, educational films, globes, maps, charts, and the like. The consensus among the participants in the convention was that classroom materials play a very significant and crucial role in the teaching act. While these teaching materials may be only a tool in the instructional processes, yet it is a significant aid to the pupil.

More than 1,000 delegates and observers coming from almost all provinces of the Philippines attended and took part in the discussions of the various problems pertaining to materials of instruction encountered by the Catholic schools in the Philippines. Highlighting the activities was the speech of His Excellency, the President of the Philippines. He appealed for a better understanding of his policy on moral regeneration in connection with our socio-economic problems. He repeated what he said upon his assumption to the Office of the President of the Philippines that "Our first mission is the solution of the problem of corruption. . . . Our fourth mission is to launch a bold but well-formulated socio-economic program that shall place the country on the road to prosperity for all our people." The Catholic Schools in the Philippines can help bring about moral regeneration by insisting on the truths of the Catholic philosophy of life. The programs of economic development, no matter how vast, will not be profitable unless the people are ready to accept individual discipline, the respect for authority and the norms of order in society as fundamental principles by which we live.

Brother Gabriel, Head of the Education Department, De la Salle College, stated that one of the major weaknesses in the field of education is the paucity of good textbooks and other teaching aids; even when the textbooks are available, the usefulness and applicability of most of them have been very inadequate. This situation has been brought about by many factors, such as lack of cooperation between the Bureau of Private Schools and the private schools in the preparation of suitable textbooks. The publishers have made it worse by having secured approval of a legislation protecting the industry but failing to produce suitable textbooks that meet the needs of both public and private catholic schools. Brother Gabriel, however, commended the Catholic Educational Association of the Philippines, the Ateneo de Manila University, the De La Salle College and San Beda College, Bishop Morrow, Fr. Vromant, the Manila Synod, and the Sisters of St. Paul, to mention a few, for their efforts to publish textbooks, syllabi, courses of study, and the like, but he said:

"Yet these courageous and generous efforts have all been in a general sense mere token attempts to solve a real and enormous problem which confronts our Catholic Schools in the Philippines—the need for suitable and available textbooks for Elementary, High School and College levels."

In analyzing classroom material suitable for classroom instruction in Catholic schools, Dr. Pedro Gabriel, Professor of Philosophy of the University of Santo Tomas, said: "... I believe that any classroom material that goes against Catholic Dogma, Morals and Worship has no place in any Catholic School. And hence the supreme criteria for judging the Catholicity of textbooks and other reading materials are: a) The Apostle's Creed, b) the Commandments, and c) the Sacraments."

Sister Liguori, O.S.D., of St. Scholastica's College, spoke of the need of testing the effectivity of classroom instruction. Classroom instruction is essentially interaction between the teacher and the learner, and materials of instruction such as textbooks, curricula, projects, etc. are means of assisting the child in learning. This learning process needs to be evaluated because the learner needs to be guided and checked so that his particular strength, weakness, and needs may be known by the teacher. Moreover, evaluation of instruction with their respective remedies may be useful in solving two big national problems in Philippine education; namely, pupil dropouts and disparity of academic standing. To carry out this evaluation a good testing program consisting of aptitude and achievement tests, interest and personality patterns would prove effective. Sister Li-

guori, however, warned that these tests are not infallible although, "accepted in general practice as good enough to provide indications of individual abilities and achievements... Adequate modern tests can measure reasonably well what a person knows, less well what his interests are, and only poorly what he is and may become... Good tests of academic achievements and certain specific aptitudes are reasonably reliable instruments; while interest tests and personality tests are in a much more primitive stage of development today."

A major step in the evaluation of instruction was undertaken by a group of Catholic educators twenty years ago. They now constitute the Philippine Accrediting Association of Schools, Colleges, and Universities. Through self-evaluative criteria of eight major areas in education, the association contributed to upgrading standards in many Catholic colleges and schools. Sister Liguori suggested that the CEAP initiate a program of evaluation adapted to the particular needs of the schools, and the allocation of funds for the training of evaluators.

Fr. Francisco Araneta, S.J., Rector and President, Ateneo de Manila University, in his address on the problem of "Cultural Diversity and Our Schools" first analyzed the three stages of development of Philippine Culture, the pre-Hispanic in which Formosan, Bornean and Japanese influences dominated; the Hispanic, which brought about cultural unity by the introduction of Christianity, a common language, political structure and the beginnings of native literature in Spanish; and the American, which contributed the English language, American ideas of democratic education and political institutions. Out of this cultural structure existing in the Philippines, we have problems which schools are called to solve. These are the objectives of education. Fr. Araneta asked, "Can we think of a single ideal type of a Filipino that all schools all over the Philippines should be trying to produce? Are we to set one cultural objective? Shall we try to teach the same subjects, in the same manner, and try to attain the same goals?... Or should we recognize from the outset the diversity of cultural types and levels in the Philippines and set our aims accordingly?"

The second problem is that of language which, he says, is, a total culture in a sense because we do not merely instruct, we educate; thus, English not only becomes a medium of instruction but also the English-American culture becomes the humanizing medium for our students. Is the English language and culture a truly effective humanizing medium for Filipinos? The speaker believed that to have unity or oneness of culture we should have a truly common language which would be effective "substantially over all geographical areas of the

country and at all social and cultural levels". Regarding cultural development in the Philippines, he offered as a solution the encouragement of what is good and the discouragement of what is bad.

Atty. Vicente de Vera, Executive Secretary of the CEAP, speaking on the relations (of Private Schools) with the Bureau of Private Schools traced the dearth of understanding and knowledge of the bases of government regulations and supervision of Private Schools as the main cause of irritation existing between the two. He cited article 14 section 5 of the Constitution of the Republic of the Philippines which makes the supervision and regulation of all educational institutions by the State mandatory. The norms and criteria necessary for such regulation and supervision are found in the current Manual of Information for private schools. So that desirable relationship may be promoted he advocated a closer study and understanding of the different provisions of this manual.

During the closing ceremonies, His Eminence Rufino J. Cardinal Santos warned educators on the encroachment and gains of secularism which has invaded our society in the guise of culture and progress. As a result of these gains, the corruption in public office, assaults against religion, sex, scandals, crimes of all sorts have become commonplace in our society. For the solution of the same the restoration of supernatural values in the minds and hearts of all men is the order of the day. God does have a place in human enterprise in whatever field, of whatever magnitude, and men must be made to remember and acknowledge that. In this tremendous job, Catholic education plays a major role." Finally, His Eminence advocated and supported the greater sharing of responsibility by the laymen in every significant ministry of sanctification and evangelization as invested and desired by His Holiness Pope Paul VI.

Immediately after His Eminence, Cardinal Santos had declared the Convention closed, a low Mass was said by Msgr. Justino Ortiz. Hymns were sung by the Schola Cantorum of the University of Santo Tomas Central Seminary, under the direction of Rev. Fr. Gregorio Garcia, O.P.

J. MOTOMAL

NEWS

FOREIGN

Cardinal Gracias Outlines Mission of the Church. — "People must be humanised before they are spiritualised," Cardinal Gracias, Archbishop of Bombay, told the first national convention of diocesan directors of the Indian hierarchy's charity organisation, CCT.

"The Catholic Church," the Cardinal said, "has a mission to present itself to the modern world as an institution in the service of the poor and the needy. This is exactly what the Vatican Council is striving partly to do."

The average man cannot think of spiritual realities, he said. Relief to the needy helps considerably in raising their hearts and minds to God.

"If we have to combat Communism—it cannot be done merely by writing articles and holding seminars—we must descend from Olympian heights to go to the people and it is necessary that priests give the lead by going out to the people.

"The cleavage between 'haves' and the 'have-nots,' the educated and the un-educated, the landlord and the peasant, must be removed."

The Cardinal stressed the need of collaborating with other Christians in social welfare work.

Protestant Fraternity of Taizé, France. — In Taizé there are now some 60 Protestant brothers, representing 20 different denominations and several nationalities. Their life is lived in many respects on a kind of Benedictine pattern in accordance with a rule based on the observance of the evangelical counsels. In completely renouncing all earthly possessions, the brothers rely exclusively on Divine Providence. Their livelihood is obtained from farming and various other activities, both artistic and technical. Parts of their income are used to maintain a children's home at Taizé and to help the poor wherever needs arise, including the support of Catholic rural settlements in Latin America.

By seeking to live the Faith in all fullness Taizé is spearheading a renewal in Protestant ranks of that complete dedication to God's call in the world which has been the course of so much monastic fervour throughout the ages. Taizé also

wants to contribute to the inter-faith dialogue symbolized in their "Church of Reconciliation" where services of various rites are held, and the Catholics have the crypt reserved for themselves and all who wish to join them.

Pastor Roger Schuetz, prior of the Fraternity, and his collaborator and subprior Max Thurian, attended the Vatican Council as observers. Pope Paul VI received them in private audience on December 5, renewing previous contracts which he had with the brothers as a cardinal. The brothers had already been received by the late Popes Pius XII and John XXIII.

"We must proceed together towards Christian unity", Prior Schuetz said in a recent interview. "This means that we must jointly attain to the sources of the Faith and deepen its understanding. The council shows the way and I am convinced that it will succeed, if it concentrates on essentials and develops pastoral methods to reach the masses of the people estranged from Christ, to bring to them the light of Christ".

Common Bible. — The Holy See has given permission for publication of a Common Catholic-Protestant Bible in Swahili, the language used by some eight million East Africans.

The permission was given by the Congregation of the Holy Office. Officials noted the difficulties that the Catholics in Swahili-speaking areas, with limited facilities, would have in producing an independent translation.

The Holy Office maintained the traditional stipulation that for Catholic readers the new version must be provided with notes explaining difficult passages according to traditional Catholic teaching. The Catholic version must include those Old Testament books held to be canonical by the ecumenical councils but generally held among the Apostasy by Protestants—such as Tobia, Judith, Wisdom, Baruch and 2 Machabees.

According to the Rome superior of a missionary community which has long been active in East Africa, Catholics have had a Swahili version of the New Testament for about 15 years. He said that Catholic scholars had begun a translation of the Old Testament about six years ago, but had run into difficulties over variations in usage.

Annuario Pontificio. — The *Annuario Pontificio* reveals the following statistical data:

- Residential Metropolitan sees: 358;
- Residential Archdioceses immediately subject to the H. See: 51;
- Residential Dioceses: 1,521;
- Occupied Titular Sees: 1,004;
- Independent Prelatures and Abbeys: 112;
- Apostolic Administrations: 10;
- Eastern Rite Prelates with personal or territorial Jurisdiction: 27;
- Apostolic Vicariates: 128;
- Apostolic Prefectures: 96.

The *Annuario* no longer lists the Latin patriarchates of Constantino-

ple, Alexandria and Antioch, long considered an insult by the Orthodox and other Eastern Churches.

Chinese Rites. — Catholics in Vietnam may be allowed to practice some forms of the traditional ceremonies, the "Chinese rites," in honor of ancestors and deceased heroes.

In some other Far Eastern countries it has been decided that some of these ceremonies have now lost whatever religious significance they once had and can now be regarded as civil observances.

The Bishops of South Vietnam discussed this possibility during the annual meeting held Jan. 20-22.

Catholics in Hongkong. — The official number of Catholics here is 208,603 or slightly more than six percent of Hong Kong's total inhabitants.

Jewish memorial to Pope John. — Plans have been announced to plant a 10,000 trees forest in Israel as a

memorial to Pope John. The forest will be known as the Pope John XXIII Peace Forest.

"Aggiornamento" in S. America. — The Apostolic Administrator of the Natal Archdiocese in impoverished north-east Brazil told reporters in Rome that in five years more than 1,300 radio schools have been established, with a total of 25,400 students, who are learning basic knowledge and practical techniques for home and farm. Rural trade unions, begun in 1961, now have more than 32,000 members with nearly 300 trained leaders who are aggressive in their work of colonisation, education, medical and legal aid. Eight credit co-ops have enlisted 1,760 families.

Mass attendance in Germany. — Seventeen percent of young people between twenty and twenty-nine years old in Munich go to Mass on Sundays. The figure for Mannheim is 22% and for Essen 23%

LOCAL

Nuncio Presents Credentials. — The Most Reverend Msgr. Carlo Martini, new Apostolic Nuncio to the Philippines, presented his credentials to President Macapagal on February 7. Archbishop Martini was given a splendid welcome in Manila when he arrived from Rome three days earlier. After a civic reception at the Luneta, where the Nuncio won all hearts by delivering part of

his address in Tagalog, a liturgical ceremony followed in the Manila Cathedral. The next day a testimonial banquet was tendered at the Manila Hotel.

Death of General Aguinaldo. — General Emilio Aguinaldo, national hero and president of the First Philippine Republic, passed away on February 6 at the Veterans Memo-

rial Hospital comforted by the last Sacraments of the Catholic Church. A Mason since 1895, General Aguinardo asked to clear his conscience with H. E. Cardinal Santos on May 29, 1963. On June 2 the General publicly received Holy Communion from the hands of Cardinal Santos at the Sto. Domingo Church in Quezon City.

Consecration of Msgr. Querexeta.

— On January 25 the consecration took place of the Most Reverend Jose M. Querexeta, CMF, as titular bishop of Ercesso and prelate nullius of Isabela (Basilan). Consecrator was H. Em. Cardinal Santos, archbishop of Manila; co-consecrators were Bishop Juan B. Velasco, OP, vicar general for the Chinese, and Bishop Gregorio Espiga, ORSA, vicar apostolic of Palawan. The newly created Prelature of Basilan comprises about 1,000 sq. miles with about 200,000 people, of whom about 50 per cent are Catholics.

Mission Society.—A mission society that will send Filipino missionaries to other Far East countries will soon be set up in Cebu City.

This was announced recently by Bishop Epifanio Surban of Dumaguete.

Filipino missionaries will be sent out beginning next year. The first batch will come from among ordained secular priests who will undergo a short period of learning the language and customs of the countries to which they are assigned. The Bishop said that there would be about ten missionaries in the first batch.

Bishop Surban said that among the countries included in the apostolate are: Japan, Vietnam, Korea, Taiwan, Indonesia and Borneo. He said that there are still many details that have to be worked out but that it was time the Philippines adopted the plan since the missionaries who had brought Catholicism to the Philippines had planned on using it as a base for further Christianization of the Far East but had not been successful.

The Bishop said that with the commemoration of the 400th year of the evangelization of the Philippines in 1965, it is proper that the Philippine effort of Evangelization of its neighbors begin.

Bishop Surban said that he had spoken in Rome with Cardinals Confalonieri and Agagianian and that both had agreed to his proposal.

BIBLIOGRAPHY

GAUGING SERMON EFFECTIVENESS. — By Sylvester F. MacNutt, O.P., Clonmore & Reynolds Lmt., Dublin, 1963.

Dale Carnegie repeatedly affirmed: "A well-prepared speech is already nine-tenths delivered." Fr. MacNutt's book will tell us *how not* to write or prepare a sermon, which is an important step in writing or preparing a sermon well. *Gauging Sermon Effectiveness* is a book on the criticism of sermons; and a very good one.

"The critic," the author writes, "is a coroner who not only certifies the corpse is dead, but performs an autopsy to discover the hidden cause of the sermon's demise." What is good or bad in this or that sermon? Why is it good or bad? These are the two vital questions the good critic has to answer. Critic Fr. MacNutt — a famous preacher and practical professor of Homiletics — answers them briefly but exhaustively in the two parts of his book. In the first part, he gives us a comprehensive critical analysis; in the second, an explanation of the critical analysis, in which he covers these important headings: Types of Sermons, Subject Matter, Subject Development, The Preacher's Character, Style for Sermons, Special Criteria of Judgment.

What is good or bad in this particular sermon? Why is it so? Two challenging questions every priest and student of Homiletics has to face many times. *Gauging Sermon Effectiveness* gives the right answers in a very practical and persuasive manner. *Gauging Sermon Effectiveness* is a brief and interesting book. It is a handbook of effective persuasion in preaching — a rare book, attractive in its originality, profound in its traditional bases, practical in its constant applications and examples. It is a worthy publication of the publishers Clonmore & Reynolds Lmt.

F. GÓMEZ, O.P.

CYBERNETICS: MACHINES WITH INTELLIGENCE. — By Neville Moray. A Faith and Fact Book. Burns and Oates, London, 1963.

Cybernetics, a new branch of science, deals with the behaviour of systems of all kinds, proving to man that an artefact can be made to work in the same way that a man does when performing the same task.

Although the ordinary man feels awed by the various up-to-date inventions that can tackle gigantic tasks and solve problems with tremendous speed, Neville Moray explains that these machines are as yet considered rather primitive; and that in the near future man can look forward to a world filled with artefacts which will be, not only intelligent but also able to learn and to adapt their behaviour to the requirements of their environment, all done without the intervention of human operators. There is also the possibility that machines can be made to produce as well as perfect themselves.

After this look into the future, the author next discusses the nature of these machines and some of the important philosophical problems involved. As these machines work like the minds of men, a re-examination of the nature of living organisms especially the uniqueness of the nature of the human organism is called for. A chapter or more is dedicated to this analysis.

In spite of what machines can do to imitate man, there should be no fear that they could take over the world of men. Rather, the study of cybernetics should lead man to discover anew his specific and inimitable human nature and help him find ways and means to make good use of the benefits to be gained from this new branch of science.

M. J. O.

SUICIDIO MORAL. — En la cárcel bajo Mao-Tse-Tung. — By Dries Van Coillie. Ediciones Eler. Barcelona.

Este libro nos ofrece un relato serio y conmovedor de la vida de un joven misionero flamenco durante sus años de cautiverio en la China Comunista.

No se trata de un libro mas sobre el tema, una de tantas historias sobre el comunismo que se vienen publicando últimamente, las mas de las veces sin criterio objetivo alguno y con el único fin de aterrorizar al lector con relatos espelugnantes. El autor de la presente obra nos relata los hechos sin pasión, con una imparcialidad ejemplar, tal como los vió, oyó y vivió durante sus años de prisión.

Además de la edición original holandesa SUICIDIO MORAL ha sido publicado en alemán, español, eslovako. Las ediciones portuguesa y sueca están ya en prensa, mientras que las traducciones al inglés y al francés están muy adelantadas. La aceptación extraordinaria que ha tenido esta obra es la mejor garantía del valor educativo, histórico, moral y psicológico que se contiene en sus páginas de estilo fluido y lectura agradable.

F. T. I.