

# **BOLETIN ECLESIASTICO DE FILIPINAS**

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

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## *Editorial*

### CHRISTUS VINCIT

The Crucifix shone over the bier containing the corpse of General Emilio Aguinaldo.

Aguinaldo was a man. He has felt once in his early youth that the moment had come for his fatherland to take a sovereign stand among the free nations of the world. He fought for that sovereignty; he led his fellow countrymen in the struggle; and he won it. Then he saw his heroism and his honesty, the honor and the honesty of his countrymen betrayed by his former allies; and he fought again. When the lack of means, the lack of international support, the lack of cooperation by his own men brought about his failure, he stood up as the living symbol of a raising sovereignty that have to come.

Aguinaldo was a man of faith. The honest truth of the Catholic faith had nourished him. Freemasonry came to him, when he was already a great man in the filipino scene and offered to supply the necessary means for the struggle of his life. He trusted it and joined the craft. And he became for many years one of those masons who never rose in the ranks because the faith of Jesus Christ keeps burning at the bottom of their hearts. Only when he was shining as the great old symbol of the independent Fatherland, did freemasonry come back and conferred upon him an honorary 33 degree.

But the death of his beloved wife came, and Aguinaldo had to look heavenwards and into the very depths of his own heart. Jesus Christ came back to enlighten his conscience; and Aguinaldo felt on his knees to receive Him into his heart with the same honest love he used to have in his early college days.

And so Jesus Christ crucified was shining over Aguinaldo's remains.

Freemasonry's violent resentment is to be expected. First Rizal, then Quezón, now Aguinaldo had found it useless, nay harmful, at the hour of truth. This is too much. Such is a common development in catholic countries; but why in the Philippines as well?

There is an overwhelming reason. Freemasonry claims that the craft is a benevolent association and not a religion; yet at the hour of death it demands somewhat too forcibly the souls of the departing men. Now the faint jewish proselytism, that constitutes the freemason religion, leaves empty the hearts of men, a thirst for immortality. Jesus enlivens that heart with his teachings, with His sacraments, with the sweet hope of an everlasting love in God. Man, above all great men, who had once felt Christ close, long for Him, and at the hour of truth come back to Him.

No, it was not "the women folk" in the Aguinaldo family, the ones to be blamed. The "culprit" is Jesus Christ Himself. He is really living in His Church and in the hearts of men. Nieces, wives, friends, priests, bishops are nothing else than ministers and messengers of Him.

Freemasonry at the hour of death opposes Jesus Christ. And Jesus Christ is the Master of the World of God. He conquers always.

Christus vincit!

FR. JESUS M. MERINO, O.P.

## THE POPE SPEAKS

### THE UNIFICATION OF EUROPE

*Addressing the executive committee of the International Union of Young Christian Democrats on February 1, the H. Father spoke of the unification of Europe.*

"This is a great ideal", which represents the happy end of an unhappy history. In order to eliminate the danger and the temptation of an eventual conflict, it is necessary to form again one family of related peoples, who, instead of dividing Europe, constitute it. But for positive reasons as well, the time seems ripe for European integration. "The Catholic Church on her part also wishes that the process of European integration be continued without unnecessary delays, for it is in conformity with a concept of modern history which We believe to be modern as well as wise. European integration responds to the objectives of union and peace which are also Ours."

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### AN OECUMENICAL GESTURE

*On February 2, the H. Father received the traditional gift of candles. In his address of thanks the Pope made known his intention of sending the candles as gifts to, a.o., the Catholic and Orthodox Patriarchs who came to see him on the occasion of his pilgrimage to the H. Land, and to the various Christian communities which sent observers to the second session of the Vatican Council.*

"In this way the distribution of these candles acquires a truly oecumenical significance, which is according to the spirit of the feast. The Greeks call it "Hypante", the meeting, and the

biblical person Simeon, filling it with his prophetic voice, cried out *See here the light which lightens the nations* (Lk. 2, 32), when he lifted the Child Jesus in his old, trembling arms.

“Christ is indeed the light of the world, the light of the Church and the light of souls. We send these candles to the world to give ourselves, each and everyone the joy of fixing our regards on this sole light of salvation. May wherever these candles will be piously received, the beneficent light of Christ shine with always greater splendour.”

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## ON PREACHING

*On February 12, the H. Father addressed the Lenten preachers of Rome.*

*Preparation.* — The preacher must bear in mind that his word proceeds from the Word of God. Study, meditation and assimilation of the divine truth should therefore precede the act of preaching. Before he exercises the ministry of the word the priest must remind himself that he is the disciple and not the master, the channel and not the font; that he must be passive in contemplation of the divine revelation before actively announcing its mysteries. The more the preacher is conscious of being tributary to a doctrine which is not born from his authority but from a superior magisterium, the more his doctrine will be authoritative, sacred and powerful, making him say with Christ: *The learning which I impart is not my own; it comes from him who sent me* (Jo. 7, 16).

*Certainty.* — Although it is true that the world of today has no taste for authoritative and dogmatic attitudes and does not like to hear religion preached in a tone of mere verbal certainty which seems to forget the transcendency and mystery of the truths of faith, it is no less true that the Gospel, if rightly presented, finds many disposed to listen. Our time is characterized by a great uncertainty of ideals, and by moral weariness. Ideals

are in a state of crisis, and pragmatic considerations substitute great ideas. The fear of things becoming worse, as if it were inevitable, has taken hold of the minds, and moral courage is simply not in fashion. But exactly because of that the message of divine truth must resound with more vigour. People have a need to put their faith in somebody who shows himself certain of what he teaches.

*Goodness.* — On the other hand, the desire to immunize the people for the serious and harmful ideological and moral experiences to which they are exposed in our days, must give to the voice of the preacher of God's word also a tone of goodness, of the charity which understands all things, suffers all things and dares all things. This is necessary to arrive at a dialogue with souls, and to gain their confidence. To acquire this tone, the preacher must study new forms of preaching. He must multiply particular types of conferences and specialize in them. He must seek more contact with the people, coming down from the too lofty pulpit, going out of the church if necessary. He must present himself with respect and appreciation before whatever audience, and accredit himself by his self-abnegation, his example, his friendliness and flexibility, in one word by his charity. The preacher must be shepherd, and the shepherd preacher.

*The Gospel begins anew.* — The parish priest, the preacher, and the priest in general, has a more difficult task today than in the past. But we should not complain, for Providence has called us to live in a time in which our profession of clerics is extremely alive, immersed as it is in the mystery of faith and grace. The Gospel begins anew. Once again the fecundity of the ministry depends on the spirit of sacrifice of the minister. Its greatness is not mesasured by the praise of men or by immediate results, but by the mission which it fulfills, by the message which it announces, by the faith which animates it, and by the merit which is its part.



## DOCTRINAL SECTION

# The Council and The Liturgy

## THE SECOND SESSION AND THE CONSTITUTION ON THE LITURGY

On November 22, 1963, the feast of Saint Cecilia, on the sixtieth anniversary of the famous *Motu Proprio* "Tra le sollecitudini" of St. Pius X, the Fathers of the Second Vatican Council approved nearly unanimously (2158 against 19) the Constitution on the Sacred Liturgy. On December 4, 1963, Pope Paul VI gave his approval to this document, which thereby gained the highest rank of law existing in the Catholic Church. All other laws, decisions and customs have to be conformed to the new Constitution. Earlier ecclesiastical legislation, even the Code of Canon Law, must be changed along the lines of this first fruit of the Second Vatican Council.

Every law has its "vacatio", a scheduled period during which the law may become sufficiently known, but is not yet in force. For Council decrees this "vacatio legis" has to be especially determined. Pope Paul decreed that it was to last till February 16, 1964, the first Sunday of Lent.

The resulting liturgical reform represents surprising progress, even though it awaits practical implementation. For this the Holy Father made dispositions in the *Motu Proprio* "Sacram Liturgiam" of January 25, 1964, where he gave the first practical rules and authorized the implementation of eleven specific provisions of the Council document.

However, not everything can be done at once, since the new set-up of the Liturgy affects several authorities. Only they, and nobody else, can change the present liturgical legislation. They will decide how far-reaching these changes will be and when they will be introduced.



Many provisions of the Liturgical Constitution cannot be put into effect within a short period of time. This was the reason why at present only these eleven articles were put into force. Other articles ask for the necessary steps to be undertaken by the episcopal conferences, which need, however, the approval of the Apostolic See. But most of the decisions of the Council will go into effect only after many liturgical rites have been revised and new liturgical texts have been prepared. This task may take several (from five to ten) years.

Thus there are three groups of Council decisions to be distinguished.

To the first group belong the articles of doctrinal content and those which offer fundamental explanations. Only relatively few practical applications fall under this group. They were made known in the *Motu Proprio* "Sacram Liturgiam". From the first Sunday in Lent on, they may be used without any further permission of an inferior authority in the Church, such as the local Ordinary or the episcopal conference of individual nations.

To the second group belong those articles which can be implemented after the respective bishops' conferences have made the necessary preliminary decisions; but they will need the subsequent authorization of the Apostolic See. In their annual conference, held last January in Cebu City, the Philippine hierarchy agreed in principle on which steps are to be taken and made the necessary decisions. These proposals have been sent to Rome in order to obtain the approval of the Supreme Pontiff.

All those articles of the new Constitution on the Liturgy which need changes in the rites and liturgical texts before they may be applied, belong to the third group of decisions of the Council. For this work the Holy Father has already established a special Commission of Cardinals and experts.

The following list, taken from the Pastoral Letter of the Austrian bishops to their clergy, shows to which group some important articles of the new Constitution belong.<sup>1</sup>

# I

The subsequent articles went into force already on February 16, 1964, after the "vacatio legis" ended. Pope Paul VI added two more faculties which may be used at present, as will be pointed out on their proper place.

<sup>1</sup> Pastoral Schreiben der Erzbischoefe und Bischoefe Oesterreichs an den Klerus, Dec. 4, 1963.

1. Art. 15-17 give rules concerning the study of sacred Liturgy in seminaries, religious houses of study and theological faculties.
2. Art. 45-46 prescribe the election of diocesan commissions on the Liturgy, on Sacred Art and Music.
3. Art. 52 obliges the priests to preach on Sundays and Holy Days of obligation in Masses in which the faithful take part.
4. Art. 78 states that Matrimony, when celebrated in connection with Mass, is to be held after the Gospel and homily.
5. Art. 78 states that, if the sacrament of Matrimony is celebrated apart from Mass, it is to be preceded by an exhortation, the reading of the Epistle and Gospel of the wedding Mass.
6. Art. 94 recommends that the individual canonical Hours be prayed at a time which most closely corresponds with their truly canonical time<sup>2</sup>.
7. Art. 95 and 96 oblige communities such as orders of Canons, monks, cathedral and collegiate chapters to the entire divine Office; they must adhere to their proper form of Office.
8. Art. 97 grant the faculty to Ordinaries to dispense their subjects in individual cases from saying their Breviary.
9. Art. 101 grants the faculty to Ordinaries to permit the use of the vernacular in saying the Breviary in individual cases; communities of nuns etc. (but not of clerics) may get the same permission.

## II

Articles of the Constitution on the sacred Liturgy which need the approval of the respective bishops' conferences before they may be applied.

1. Art. 36, 3 and 4: Approval of the vernacular and the respective translations, which are to be used in the Liturgy.
2. Art. 38, 39, 40: Directives concerning the adaptation of the Liturgy.
3. Art. 44: Election of national liturgical commissions.
4. Art. 54: Decision whether and how far the vernacular is to be used in Mass.

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<sup>2</sup> Although not covered by this first group, Pope Paul granted immediately the permission to omit Prime, and to choose from among the three other little Hours one that best suits the time of the day (but in recitation outside choir only).

5. Art. 63a: Decision whether and how far the mother tongue is to be used in the administration of the sacraments and sacramentals.
6. Art. 63b: Publication of new Rituals after the revised Roman Ritual has been published.
7. Art. 65: In Mission territories: insertion of native rites of initiation into the baptismal liturgy in accordance with art. 37-40.
8. Art. 76: Use of the mother tongue for the allocution of the bishop during the ordination rites.
9. Art. 77: Drawing-up of new or revised wedding rites if necessary.
10. Art. 81: Drawing-up of burial rites.
11. Art. 101: Approval of Breviaries in the vernacular for those who obtained the necessary permission.
12. Art. 107: Adaptation of the Church Year to local conditions, as far as necessary.
13. Art. 110: Recommendation of penitential practices according to local conditions.
14. Art. 119: Adaptation of Church Music to the native Music of mission territories.
15. Art. 120: Permission of special musical instruments for divine worship. Adaptation of sacred furnishings, but only after the completion of the renewal of the Liturgy through the post-conciliar Commission.

### III

Articles of the Constitution on the Liturgy reserved to the Apostolic See.

1. Art. 21, 23, 25, 28, 31, 34, 35 No. 1 and 2, 38: General directives.
2. Art. 50: Revision of the "Ordo Missae".
3. Art. 51: Selection of new scriptural readings for a cycle of several years.
4. Art. 53: Composition of the "Oratio communis seu fidelium".
5. Art. 55: Determination of the cases when Communion under both species may be permitted; drawing-up of the respective rite.
6. Art. 58: Arrangement of a rite for concelebration, before art. 57 can be applied.
7. Art. 66: Drawing-up of new baptismal rites for adults and infants, together with a proper Mass "for the conferring of Baptism".

8. Art. 69: Establishment of a new rite replacing the one called "Order of supplying what was omitted in the Baptism of an infant."
9. Art. 70: A new rite for the blessing of baptismal water outside Easter-tide.
10. Art. 71: Revision of the rite of Confirmation; the renewal of baptismal vows should be added to this rite<sup>3</sup>.
11. Art. 72: Revision of the rite and the form of the sacrament of Penance.
12. Art. 73: Establishment of a continuous rite for the sick in the sequence: Confession—Anointing—Viaticum.
13. Art. 75: Revision of the rite of the Anointing of the Sick.
14. Art. 76: Revision of both the ceremonies and texts of the ordination rites.
15. Art. 76: Instruction concerning the laying-on of hands by all the bishops present at episcopal consecrations.
16. Art. 77: Revision of the Marriage rite of the Roman Ritual.
17. Art. 77: Provisions concerning the Marriage Blessing.
18. Art. 78: Marriage Blessing outside Mass.
19. Art. 79: Revision of sacramentals.
20. Art. 80: New rite for the consecration of Virgins.
21. Art. 80: New rite for religious profession and the renewal of religious vows.
22. Art. 81, 82: New rites for the burial of adults and infants.
23. Art. 87, 88, 89, 90b, 91, 92, 93: Revision of the Divine Office.
24. Art. 97a: Substitution of the Divine Office by other liturgical services.
25. Art. 107-109: Revision of the liturgical year and the calendar of the Saints.
26. Art. 117: New critical editions of the books of Gregorian chant.
27. Art. 128: Revision of ecclesiastical legislation concerning churches, altars, holy places and sacred furnishings.
28. Art. 130: Reform concerning the use of the Pontificalia.

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<sup>3</sup> The Holy Father permitted the administration of Confirmation during Mass in his *Motu Proprio* "Sacram Liturgiam" of Jan. 25, 1964.

## THE NEW CONSTITUTION

The new Constitution on the Liturgy, in addition to the introduction and the first chapter, comprises also the following chapters: 2. The Most Sacred Mystery of the Eucharist. 3. The other Sacraments and Sacramentals. 4. The Divine Office. 5. The Liturgical Year. 6. Sacred Music. 7. Sacred Art and Furnishings. An Appendix, containing a declaration on the eventual revision of the Calendar.

We made last years some remarks on the Introduction and the first chapter of the Constitution on the Liturgy in this periodical<sup>4</sup>. Now we will speak only on the second chapter. In later issues we intend to give further information on the subsequent chapters.

## THE MOST SACRED MYSTERY OF THE EUCHARIST

Since the Schema on the Liturgy had been approved "in genere" during the first Session of the Council, only amendments of the first draft had to be submitted to the Fathers. This was done during the 43rd to the 45th General Congregations, when the nineteen amendments were all approved with high majorities. But when the second chapter of the Schema was submitted as a whole for vote on Oct. 14, 1963, during the 47th General Congregation it did not get the two-thirds of unqualified votes needed. Thus it had to be sent back to the Liturgical Commission, which took account of the remarks of the bishops who gave only qualified approval, coordinated their observations and once again submitted the revised text for approval on Nov. 22, 1963. The reason for the first rejection will be discussed below, when we come to speak about concelebration. On the same day, when the Council approved the entire Schema, the last amendments of the second chapter were also approved.

It is highly significant that the very *title* of this chapter remained as it had been proposed right from the beginning, even though it had been questioned by some Fathers during the debate in autumn 1962. Their reason was that the term "mystery" did not make the scholastic distinction of Sacrament and Sacrifice. The Liturgical Commission however retained

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<sup>4</sup> Bol. Ecl. 37 (1963), 441 ff.

this title, since it includes both Sacrament and Sacrifice. Under its dogmatic aspect this chapter follows closely the decrees of the Council of Trent, when it stresses the close relation of the Eucharist to the Last Supper and the Sacrifice of Christ on the Cross. But it abstained from using the scholastic formulation, since it was the tendency of the Fathers to avoid as far as possible scholastic and speculative terminology. They preferred patristic and biblical expressions, as when they state that Christ left to His Church this Eucharistic memorial as a "*sacramentum pietatis, signum unitatis, vinculum caritatis, convivium paschale*" (art. 47). These words are taken from St. Augustine's Tracts on the Gospel of St. John. It is characteristic that the Easter motive is strongly emphasized, besides the idea of the Passion and the Death of the Lord, more familiar to us. The Council wanted obviously to stress the point that the Passion and the Death on the Cross aimed at the glory of Easter and the Ascension, that the sacrifice was made perfect in the Resurrection and Ascension as a sign of the acceptance by the heavenly Father.

Eighteen times in all, the Constitution speaks on *active participation*. Several times and in different expressions this point is stressed in the chapter on the Eucharist. "Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred actions, conscious of what they are doing, with devotion and full collaboration" (art. 48). "By offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves" (*ibid.*). The rite of the Mass is to be revised so "that devout and active participation by the faithful may be more easily achieved" (art. 50). The faithful should be led to that more perfect form of participation in the Mass whereby they "receive the Lord's Body from the same sacrifice" (art. 55).

That contains a serious *obligation* for the *clergy*, namely that of *instructing* their flock. In order to exercise some pressure on the pastors the Council declares, that the regular sermon in Masses on Sundays and Holy Days of obligation, must be considered as "*pars ipsius liturgiae*" (art. 52). By means of the homily the mysteries of faith and the guiding principles of the Christian life are to be explained. This is the reason why it may be dropped only "*gravi de causa*" (*ibid.*).

The Church herself will take care that the "*mensa Verbi*" (art. 51) is well served. Therefore, the treasures of the Bible are to be opened more lavishly, by providing a more representative portion of Holy Scripture in

the course of several (most probably three or four) years. The homily will then give the explanation and application for life of those scriptural passages read during the Mass. Thus it becomes clear that the homily belongs naturally to the mystery of the Eucharist.

Such regular preaching is the more necessary since for most of our faithful this instruction is the only occasion for deepening their faith, which is so often anemic because of the little instruction they received during their formative years. This thought forbids us to leave this weekly occasion unused. But nobody should think these regulations were intended only for the parishes and their pastors. It is obviously the intention of the Fathers of the Council, that also the Masses in churches and chapels of Religious, where the faithful take part, should have their regular sermon. No doubt it was in view of this duty of preaching and instructing the faithful, to play their role also during the liturgical celebration, Cardinal Santos urged the full acceptance of the norms of the Constitution on Liturgy<sup>5</sup>. Our present Holy Father, while still archbishop of Milan, urged his priests to make the Sunday Mass attractive and interesting so that it might not be felt as a burden and tedious duty<sup>6</sup>. The Constitution on the Liturgy does not tell us how this can be accomplished. It cannot go into details, since it presents only the "*altiora principia, generalem liturgicam instaurationem respicientia*"<sup>7</sup>.

But some hints are given; some means are provided. The first, and certainly a principal means is the use of the mother tongue. In those Masses which are celebrated with the people in attendance a suitable place is to be given to the mother tongue. The decision whether and to what extent the vernacular should be used belongs to the national episcopal conferences. This decision has been made by the hierarchy of the Philippines in their annual meeting in January 1964 and has been forwarded to the Holy Father for approval. We do not know yet, what has been applied for and what will be granted. But according to the Constitution on the Liturgy its use is not restricted to the first part of the Mass. It may be employed, as local conditions suggest "*in partibus quae ad populum spectant*" (art. 54). This means the vernacular may be used in those parts of the Mass which are destined for the people and which are directed to the people.

<sup>5</sup> Filipinas, Febr. 15, 1964, p. 1.

<sup>6</sup> Pastoral Letter "*Dopo la sacra Missione*", Febr. 7, 1958: cf. Eph. Lit. 77 (1963) 220-242; ad locum p. 236, no. 42.

<sup>7</sup> John XXIII, *Motu Proprio "Rubricarum instructum"*. AAS 52(1960) 544.



What are these parts? First of all the readings. Then the "Common Prayer" (*oratio communis seu fidelium*), which, after it had fallen into disuse for many centuries in the Roman rite, is to be revived, particularly on Sundays and Holy Days of obligation, after the homily. Finally the songs and hymns of the Mass, as the Introit, Gloria, Gradual, Credo, Offertory antiphon, Sanctus, Pater noster, Agnus Dei and Communion antiphon. In the original draft of the Liturgical Commission this permission was restricted to low Masses and Latin should have been reserved for high Masses. But the Fathers of the Council decided otherwise. These parts of the Mass may also be sung (after due permission has been obtained) in the vernacular. The collect, secret, preface and postcommunion, however, being prayers of the priest, remain in Latin<sup>8</sup>. This means, that even after the reform of the Liturgy has been completed, when all articles will have gone into force, we shall always need a commentator in Mass, who will give short summaries of these prayers, as is done in Dialog Masses today and for which we possess some good guides in book form<sup>9</sup>. They will retain their value.

We see, the venerable Latin language has not been simply abolished. It is even urged by the Constitution, that the respective ecclesiastical authorities should take care that the faithful may be able to say or to sing together in Latin those parts of the Ordinary of the Mass which belong to them (art. 54). A more extended use of the mother tongue is obviously desirable; but the stated limitations have to be strictly observed, since, as Pope Paul insists, in matters liturgical "absolutely no one else, not even a priest, can on his own initiative add or subtract or change anything"<sup>10</sup>.

The more perfect form of participation in the Mass is that whereby the faithful receive holy Communion from the same sacrifice (art. 55). What about receiving holy Communion under *both forms* during holy Mass? The original draft of the Liturgical Commission granted its use only with additional permission of the local Ordinary. In the second Session however it was generally granted for the newly ordained during their ordination Mass, for the newly professed (clerics, brothers and sisters) in the Mass of their religious profession, and at the occasion of baptism of adult persons. It is thought that this is only an exemplification, and not a restrictive permission. It may be that further occasions may be

<sup>8</sup>Pastoralschreiben der Erzbischoefe und Bischoefe Oesterreichs of Dec. 4, 1963: Einzelne Grundgedanken der Konstitution, no. 1.

<sup>9</sup>In the Philippines e.g. that of Fr. P. Brunner S.J.

<sup>10</sup>Motu Proprio "Sacram Liturgiam", Jan. 25, 1964, no. XI.

specified by the Apostolic See. Thus eventually also during wedding Masses the spouses will be allowed to receive holy Communion under both species.

In view of the history concerning Communion "*sub utraque specie*" one may ask, why this permission was granted. Did not the Hussites erroneously insist that one needs to receive the chalice in order to receive the whole Christ? The Council Fathers were very well aware of these historical difficulties. But the reasons for Communion under both forms, at least at certain marked and festive occasions, seemed more impressive and convincing, and the numerous arguments against this permission could not prevail against the positive reasons.

Which are these positive reasons? There is first of all the command of the Lord, to eat His Flesh and to drink His Blood. There is the old tradition of the Church which, even in the Latin Church, distributed holy Communion generally under both species till the thirteenth century. Then there is the deeper symbolism. There are also ecumenical reasons, especially with regard to the Eastern Churches. Holy Communion, received under the species of wine, will also deepen the devotion of the faithful to the precious Blood, a devotion so dear to Pope John XXIII. Then there is the example of those Eastern Rites which are united with Rome. Cannot the faithful of the Latin rite, when attending the Liturgy of one of the Eastern Uniate Rites receive holy Communion under both forms? Besides, priests celebrating holy Mass receive holy Communion under both species. Then there are those cases where sick persons may not be able to receive holy Communion under the form of bread, but are still able to receive the Lord under the form of wine. All these reasons, brought forth during the Council debates, prompted the Fathers to open the door for Communion "*sub utraque specie*", even though at present only on rare occasions.

With the increase of congresses, gathering and retreats of priests it was always felt to be a problem that they had to say Mass at makeshift altars, one beside the other, disturbing one another. It was asked more than once, whether the Latin rite could not permit again a more generous practice of concelebration. Investigation into the nature of concelebration caused some new opinions to be voiced, which precipitated a vivid controversy which had to be settled by Pope XII himself. Following his explanation we here equate concelebration with "*co-consecration*". It was defined by Pius XII as the Mass where Christ "*in place of acting by one*

minister only, acts by several"<sup>11</sup>. The con-celebrants must at least say over the bread and the wine the words: "This is my Body", "This is my Blood"! A mere ceremonial concelebration, meaning the pious, even active assistance of other priests at Mass, as do the faithful e.g. in dialog Mass, does not suffice for true concelebration. This kind of full concelebration is now generally allowed on Holy Thursday, both in the "Missa chrismatis" and in the evening Mass of the Lord's Supper; besides, it is also permitted, during councils, bishops' conferences, synods and the blessing of an abbot.

A question concerning concelebration prevented the approval of the second chapter on the Sacred Liturgy on Oct. 14, 1963. The schema prepared by the Liturgical Commission said, that the Ordinary (not "local" Ordinary) could give permission for concelebration on certain occasions. When chapter two as a whole was submitted for vote, the bishops could express their views either by approving it as it stood (*Placet*), or rejecting it (*Non Placet*) or approving it with reservations (*Placet Iuxta Modum*), with the proviso, that those who voted the third way had at the same time to give their reasons for withholding full approval. The outcome of the voting was that the two-thirds majority was not reached, because 781 Fathers gave only a qualified approval. The chapter had to go back to the Liturgical Commission. The newly prepared proposal, which got the *Placet* of the Council on Nov. 22, 1963, retained the statement, that the Ordinary (local bishop or major religious superior) had to decide the appropriateness of concelebration. But it added, that the local bishop had to issue regulations concerning concelebration in his diocese (art. 57, §2.1). Under this condition Religious may concelebrate during their conventual Mass, and during the principal Mass in churches when the needs of the faithful do not require that all the priests available should say Mass individually. But no priest can be forced to take part in concelebration. He always retains his right to celebrate Mass individually, except, according to an ancient Roman tradition, on Holy Thursday and when a concelebrated Mass is being said in the same church.

It will last some time till this permission of concelebration can be used, since a new rite has to be drawn up and inserted into the Roman Missal and the Pontifical. This new rite will be different from the rite of concelebration both in the ordination Mass of priests and the consecra-

<sup>11</sup> Allocution to the Participants of the First International Congress of Pastoral Liturgy, Sept. 22, 1956: AAS 48(1956) 716 f. — See also the answer of the Holy Office of May 23, 1957: AAS 49(1957) 370.

tion Mass of bishops. An earlier proposal<sup>12</sup> says: "*Oblatione peracta stent circa altare vestibus sacerdotalibus aut saltem alba et stola induti*". The manipule is not mentioned in this simpler form of liturgical vestments. It continues: "*Numerous precum a concelebrantibus simul dicendarum minuendus est*". Holy Communion is to be distributed, according to this proposal, under both forms. The rites should be arranged in such a way, "*ut solus celebrans principalis gestus faciat et benedicat*". But this sounds at present as somewhat futuristic music. We have to wait until we find the rite in our Missals, which will take some more years.

The Constitution in its final shape is more generous in granting permission for concelebration than the original draft of the preparatory Commission, which had made provision for concelebration only for the case of need: "*Si aliter provideri non possit*". Now, however, if the Ordinary thinks that concelebration is opportune, and further regulations are fulfilled, priests may celebrate Mass together in the form of true concelebration.

The Council tells us also why in this matter it was once more so generous: the unity of the Church is better manifested in the unity of the priesthood. The priest acts and consecrates during Mass in the person of Christ. The many priests concelebrating are one in Christ. The Eucharist itself, as we saw in the beginning of these deliberations, is a sign of unity. All this is appropriately shown forth in concelebration. Besides concelebration did not have to be reintroduced completely: it had been retained both in the Eastern Rites (frequently) and in the Latin Rite (ordination of priests and consecration of bishops). It is to be expected that concelebration will contribute to the devotion of the individual priest celebrating together with his fellow-priests, particularly when those same priests otherwise would have to say Mass individually in small churches or chapels at side altars where they could easily disturb each other.

Other questions will certainly come up, concerning the rite, as e.g., the shortening of the Mass, especially by eliminating the duplications that have crept in in the course of time. These questions, however, must be answered and these problems must be solved by the post-conciliar Commission, whose secretary general and first members were named during the first weeks of this year. We wait in patience and expectation.

HERMAN GRAF, S.V.D.

<sup>12</sup> As mentioned in *Oesterreichisches Klerusblatt* 96(1963) 360. No. 25/26.

## RENEWAL OF THE CHURCH AND SEMINARY

This was the topic for the conference of the CEAP 8th Convention, Department of Seminaries, on the afternoon of January, 24, 1964, at Santo Tomas University. The Speaker was the Very Reverend Julian Arent, O.F.M. of the Our Lady of the Angels Seminary, Novaliches, Q.C.

A short digest of this conference cannot easily be comprised into the limited space allowed in this paper. This was a rather long conference in elegant, flawless English, enthusiastically delivered by the Speaker. A copy of the conference, (18 pages, single space), was kindly distributed to all the participants. Here, therefore, we will attempt at only a short outline of this most interesting theme.

The theme was introduced with the words of Pope Paul VI to the Fathers of the II Vatican Council, Sept. 29, 1963 regarding the "renewal" of the Church, one of the main objectives of the Council. The H. Father's words in this regard were reproduced in full. The Renewal has aimed at rendering "Christian instruction and teaching methods more effective for the attaining of this vital end", that "the Church be conformed to the living Christ". "The first requirement of this reform will certainly be a more diligent study and a more intensive proclamation of the Word of God. Upon this foundation and education will be built up. . . . "Ecclesia caritatis". In these venerable words of the H. Father is actually contained the aspiration of the Church, and they demand a fearless attempt at reforming whatever imperfections may be found in Her life or activity. No pains should be spared to bring this renewal about. The force has been set in motion and no power will stop it. This renewal is not so new after all. Many a Catholic scholar has opened the way for it in various fields of studies and the Roman Pontiffs from Leo XIII have encouraged the movement and presided over it.

## RENEWAL SORELY NEEDED.

The urgent necessity for this renewal was elaborated in the first part of this conference. A number of facts were presented as imperative in demanding an urgent renewal of the Church, to wit:

1. In many places (of Christianity) the Gospel is not being preached, and millions of men have not heard the message of Christ. "Pagan lands" are found in places traditionally christians.

2. Vast numbers of baptized Christians are only "traditional Catholics". They act more from conformity with family and society than from personal convictions.

3. The spiritual life of the masses is "distressingly anemic", for it comes out "of an impoverished theology distressingly anemic . . . For in post-reformation life of the Church, theology, preaching, catechetics, all took the form of apologetics . . ."

4. The goodness of redemption was presented as exterior for man's obligations. Christianity is seen as a doctrine, a system of ideas, as a morality, as a catalogue of all kind of prescriptions. "Religion becomes primarily an obligation, a duty, a burden. No connection remains with the daily flow of salvation history in each man's life and the life of nations".

5. "The preaching and catechizing in the last few centuries account for this type of Christianity observable today . . . There is hardly any understanding of where mankind is going, or what the role of Christ is today, and God's action in history today, and the Christian responsibility for this *today*".

After the explanation of these five points, which were called facts by the Speaker, an analysis followed on the deplorable effects on actual Christianity along these lines:

1. "The masses were never really christianized".

2. The evangelization by the clergy "was not the way God intended His work and His saving deeds to be preached".

3. "Too much of the Church going was never a real encounter with a Person, with Christ".

4. "A great factor in conversion work was in practice forgotten. By conversion work is meant the bringing of the individual to an encounter with Christ".

5. "A number of churchmen did not realize how important it was for them to be real heralds of the good news. Thus the Church was slowly pushed into the sacristy".

#### LINES AND PERSPECTIVES THE RENEWAL IS TAKING.

This second part of the conference went on delineating the characteristics of the renewal as it has actually been taking shape, along this direction:

1. Return to study and understanding of the Salvation History. "Christianity is not primarily a doctrine, but an event. Christian discipleship is a response of love, a response not to a set of dogmas, nor to a set of rules or precepts, or a set of doctrines, but to a Person, the Person of the Living God. And as Living God, an acting God".

2. A greater realization and understanding of the Paschal Mystery. Here the stress is placed on Christ's resurrection, which, under twelve headings, is described as the summary of both the fulfillment of the Old Testament and the inauguration and essence of faith, sacraments and of the very Church on earth and hereafter. "But we are still all too prone to envisage and present Christianity as a religion, a doctrine, a set of morals, a conception of God and man and the world, which though of course divinely revealed, is on par with the religions and philosophies of men".

3. A return to Christian Eschatology. "For this unveils the purpose of history and explains the mystery of life with its anguish, tears, temptations and passions.... Eschatology commands the whole Christian life... Everything acquires meaning, is good or bad, according to whether it is or not directed towards the risen Christ, and whether it passes, or not, into Him to find place there".

4. A return to the Communitarian or Ecclesiastical dimension and perspective of Christianity. Here the individual should be considered not so much as an individual, but as a member of the city of God.

5. And above all, a return to the Liturgy—the work of the people of God. A masterly presentation was given of this attractive point, with reference and quotations of the Papal Encyclicals of Pius X, Pius XII and Paul VI while the present H. Father was still secretary of State.



## HOW CAN THE SEMINARY BEST PARTICIPATE IN THE RENEWAL.

The answer to this question was offered in the last part of this thought-provoking conference. Many different points, all most pertinent, were proposed for consideration, to wit:

1. A concerted action of all members of the faculty of the Seminary to discuss, plan, and effect a program of study and life in the seminary, a program that will enable the seminarians to be filled with the spirit of the renewal.

2. The renewal being mainly of a pastoral character, special attention should be given to the teaching of those subjects which are more characteristically pastoral. Therefore this concerted effort should be directed towards the following points:

a. Liturgy. This point is illustrated with the words of our H. Father Paul VI and with those of the Constitution on Sacred Liturgy. The Constitution asks for this common effort from all professors, specially by the "professors of dogmatic, spiritual and pastoral theology". (nn. 16, 17, 18 of the Constitution).

b. Catechetics. A subject already insisted upon since Pius X.

c. Homiletics. Besides the "mechanics of speech and delivery", the contents of the homilies should be carefully explained. This will include:

1) liturgical life, specially the Eucharistic celebration and the reception of the Sacrament of Penance;

2) Meditation;

3) Divine Office;

4) spiritual reading, both individual and community;

5) conferences;

6) and spiritual exercises: prayers. Way of the Cross, days of recollection, annual retreat. After a very enlightening explanation of each one of these items, conference ended with an outline of the personal and communal life of the seminarians which would provide a practical implementation of the spirit of renewal during the years of their priestly training.

## COMMENTS.

At the end of the conference we were told that it was given "with the intention of eliciting worthwhile discussions and constructive comments". This reviewer wishes to avail himself of this invitation to offer some view-points of his own on this important matter.

## A DISTINCTION.

Two parts of this conference, in the opinion of this reviewer, are most excellent, the introduction and the last part. In the introduction the words of Paul VI to the Council point directly to the renewal as a definite objective of the Council and clearly express His mind as to the kind of renewal the H. Father has envisaged. In the last part of the conference, the different items concerning the seminarians' training and life, offered a constructive and solid foundation. Only one reservation seems to be pertinent. When a concerted action of the "faculty" is proposed, it appears that a true competence is attributed to the faculty both in matters concerning the subjects to be taught and in the life of the seminarians. This, however, seems to exceed the competence of the faculty. Both for these two points the prescriptions of Canon Law are quite definite. As for the actual implementation, the competence belongs to the Bishop and to the Rector in Diocesan seminaries. For interdiocesan or regional seminaries the responsibility rests on the Superiors according to special rules by the Holy See. A concerted action of all concerned is of course essential, yet each member should stick to his duty without invading each other field.

We regret that the satisfaction we have felt about the introduction and the last part of this conference cannot be extended to most of the points discussed in the other two parts. The main objection here rests on a sort of generalization of almost all points and the too dark colors used in picturing the actual state of the Church. There is of course no one who may not see the different defects of many of these points in the life of the Church. Yet, one wonders if any theologian or anyone else with a fair knowledge of actual and post-réformation Church History, may subscribe in full to most of the points presented therein.

## THE SO-CALLED "FACTS".

The number of "facts" given to evince the urgent need for reform, are, in our opinion, far from being true facts. Indeed, when presented

in such wide generalization, they might not amount to even fractional facts. Let only some, the more salient, be mentioned, so as to indicate the trend of our thought.

1. In many places of Christianity, we are told, the Gospel is not being preached. "The masses were never really christianized". We wish to know of only one country and of the masses of only one nation where this affirmation amounts to a fact.

2. "The spiritual life of the masses is distressingly anemic, for it comes out of an impoverished theology distressingly anemic. For in post-reformation *life* of the Church, *theology, preaching, catechetics, all*, took the form of apologetics..."

We wish some comments be allowed on these points given as "facts".

a. What is wrong with apologetics? We will not mention the first apologists, Paul, John, Jude, Justine, Ireneus, and Tertulian. Neither will we mention Athanasius, Leo the Great, and Augustine. But, in just post-reformation, among many more, Canisius and Bellarmine are two apologists. Do they show signs of anemia?

b. Can it be said that in post-reformation theology, preaching, catechetics, ALL took the form of apologetics? Teresa of Avila, John of the Cross, Alphonsus Liguori, Suarez, Granada, Rodriguez, John of the Angels, Lugo, Gonzalez, Billot, Marin Sola, Tihamer Toth, Silvius, Pius X. Salmanticenses. Fulton Sheen. The Bollandists, Mansi, Ludovicus Pastor, M. J. Lagrange, Gasparri, Lacodaire, Dom Marmion, Gueranger, Monsabre, (and here, we are sure, every reader has already added a few more litanies to every one of the names). Are all these writers apologists? Are all their works apologetics? Can the description "anemic" be applied to any of them? Is their theology and spirituality an "impoverished" one?

c. As for the spiritual life of the masses, a few names might be welcome too. Therese of Lixieux and the one thousand and one Carmels, Francis of Sales and the Visitation, Vincent de Paul and Seminaries, Olier and St. Sulpice, Margaret Mary and the Sacred Heart, Ignatius Loyola and Retreats and Missions, Pompey, Fatima, Lourdes and the Rosary, Cornelia Connally, Bernardette, Dom Bosco, Gemma Galgani, John Baptist de la Salle. Martyrs and foreign missions in Japan, China, Uganda, Indochina, Congo. In roads of the Church in the United States, England, Australia. Here again the reader's imagination have filled the wide gaps.

Can such miracles sprout from an "anemic" life? What sector of society, from shepherd to Pope, has been alien to the purest springs?

3. "The preaching, and catechizing *in the last few centuries* accounts for this type of Christianity observable today... *There is hardly any understanding* of where mankind is going, or what the role of Christ is today, and God's action in history today, and the Christian responsibility for this today". One begs to ask: is it possible that in the Church (Popes, Cardinals, Bishops, Priests, Religious, Laity, Schools, Colleges, Universities) there is hardly any understanding of such essential things? Can such distressingness be a "fact"?

## PERSPECTIVES OF THE RENEWAL

The general note for the lines along which the renewal of the Church is said to be taking shape is "a return" to various points considered most essential for the Church. Yet, in our opinion, not one of the points mentioned has ever been missed by the Church to any great extent, so that a *return* might seem so imperative. In fact some of the points of this *return* are presented in a rather subjective, psychological way instead of an objective, biblical or theological exposition.

## EXAMPLES

1. Return to study and understanding of the Salvation History. "Christianity is not primarily a doctrine, but an event. Christian discipleship is a response of love, a response not to a set of dogmas, nor to a set of rules or precepts, or a set of doctrines, but to a Person, the Person of the Living God. (Which One of the Three, may we ask?) And as Living God, an acting God". May the reader compare the above words to these ones: "Docete omnes gentes... Docentes eos *servare omnia* quaecumque mandavi vobis". Matt. XXVIII, 19, 20. "Praedicate *Evangeliu*m... Qui crediderit... *salvus erit*; qui vero non crediderit, *condemnabitur*". Marc. XVI, 15, 16. No one cannot but see the difference between the two expressions. Christianity comprises a great many things, both to be believed and to be done. Very happily the Church has never, still less in these last centuries, missed the perspective and well-balanced combination of the two aspects. Here, no return seems to be too imperative.

2. In the point dedicated to a better understanding of the Paschal Mystery all stress is placed on the Lord's Resurrection. However, the Bible, the Fathers, the Liturgy, theology put plenty of stress on the Passion and Death of Our Lord, as the source and perennial spring of life in the Church.

3. With regards to Eschatology, we are told that "everything acquires meaning, is good or bad, according to whether it is or not directed towards the risen Christ, and whether it passes, or not, into Him to find place there". This seems a rather controversial formulation for a universal rule of morality: *everything is good or bad* according to . . . Moral theology puts it otherwise.

## THE TRUE SOURCE OF THE RENEWAL

The observations we wish to offer here point to the true source of the renewal in the Church today. This source should not, in our opinion, be sought in anything lamentable in the life of the Church today or in post-reformation centuries. Contrary to that, we think, the true source of this renewal is the Church's actual vitality and the treasures accumulated by her during these last centuries. Instead of complaints and laments, we would rather acknowledge that the defects call for reform of a minor character. We would hardly find in history a period in which the Church should be so grateful to her Saviour as the present period is.

The very possibility of the II Vatican Council, with all windows and doors wide-opened to our separated brethren, to the press, and to the world points to this fact. The serene confidence of the Pope, the Fathers, and the Church before both God and the world is a testimony of her clear conscience.

## SOME ILLUSTRATIONS

The Liturgy may serve an example. It was never neglected by the Church. Yet the Liturgy, even as all the treasures of doctrine and piety in the Church, are inexhaustible. A certain man and a certain place saw to it with special clarity, Gueranger and Solesmes. Many a son was born to both the man and the place throughout Christianity. Perhaps no man and no place begged to disagree. The happy result, the furthering of all those treasures to all the children of the Church by the Constitution on Sacred Liturgy.

Another example might be provided by M. J. Lagrange and Biblical Studies. A few more: a small book by a Basque and Spiritual Exercises. An ignorant priest and a town called Ars. The "Story of a soul" with T. B. and endless "little souls" walking along a "little way". A girl coughing for asthma and the longest candles' procession to a "Grotto" by a beautiful river's side. A priest with broken lungs and a Boy's Town. A clown-priest and barrio Valdocco. A starving boy and a Pope who could not speak French. And so on. And so on. World without end.

### THE POPE'S WORDS.

That those examples, given rather as suggestions, are not pure flights of fancy is shown by Our Holy Father's words, which opened this beautiful conference:

"Yes, the Council aims at renewal. *Note well, however, that in saying and desiring that, we do not imply that the Catholic Church of today can be accused of substantial infidelity to the mind of her divine Founder.* Rather it is the deeper realization of her substantial faithfulness that fills her with gratitude and humility and inspires her with the courage to correct those imperfections which are proper to human weakness. *The reform at which the Council aims is not, therefore, a turning upside down of the Church's present way of life...* but it is rather an honouring of tradition by stripping it of what is unworthy or defective so that it may be rendered firm and fruitful".

FR. QUINTIN M. GARCIA, O.P.

## *Notes and Comments*\*

### **The Practicality Of Minor Seminaries:**

The practicality of minor seminaries has been recently placed under discussion by experts on the matter while analyzing the causes of vocation shortage the Church is facing today. Fr. G. Poage an official of the Pontifical Office for Religious Vocations presents boldly the problem in an interesting report.

For 400 years, since the Council of Trent ordered the establishment of a seminary in every diocese, it has been taken for granted that younger vocations are the more common. The earlier a youth is accepted into a seminary, the traditional school holds, the better would he be developed academically, socially, culturally, physically and spiritually.

But many North European and South American bishops are now challenging these assumptions. The Colombian Bishops claim that 52% of their seminarians have entered at the age of 17 or later; 28% in their middle teens; and only 20% at the beginning of adolescence.

Such evidence must be weighed carefully in planning future action, for much depends on the milieu in which the vocations germinate. The matter of perseverance in the religious vocation also needs consideration. There has been a wide variance in this regard. Seminary "losses" rates range from as little as 10% to over 80% of the candidates.

To explain such differences on the basis of love of pleasure and lack of generosity in youth is altogether too simple.

It is also erroneous, for any prudent judge can appreciate the fact that there are many elements entering into the problem. Take, for example, the

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\* We welcome constructive criticisms and enlightening suggestions on topics of some interest to our readers. Noteworthy contributions will be published in this section.



effects on the youths of early education in a parochial or public school, in a separate or co-educational school, in an accredited or non-accredited one.

What is to be said of the home environment, social contacts, the effects of communications media like the newspapers, radio, television, and movies? Only when all the elements affecting vocations have been considered will it be possible to formulate policies and make decisions.

Meanwhile Pope Paul VI in his apostolic letter "Summi Dei Verbum" states that boys and young men who wish to become priests should be protected from worldly corruption by being sent to seminaries as soon as they express their aspirations to the priesthood. "Only by doing so can they be protected from the corruption of the world and can cultivate the germ of the divine call".

F. T. I.

## General Aguinaldo And Masonry:

"General Emilio Aguinaldo abjured masonry". (*Sentinel*, March 1, 1964). Facts about the remaining months of his life showed this: outstanding among which were the public reception of Holy Communion on June 2, 1963 at the burial of his wife, Doña Maria Agoncillo, and the "clearing of his conscience with His Eminence Rufino J. Cardinal Santos". Religious and civic services were rendered to his mortal remains as a worthy son of the Church and a great filipino, who gave up his life to his Creator in a filipino way, after receiving the last sacraments. Long will it be remembered that this indomitable caviteño was among the selfless men whose only obsession in life was independence and freedom for "the Land of the Morning", the Philippines. But how long will the facts of his retraction of masonry shed a bright light of good example to the generations to come?

The last days of a father here on earth are the most important moments in the life of a son. Therefore, the last days of General Aguinaldo, who fathered our Republic, were the most significant events in the life and history of our country. Yet, the indifference of our newspapermen to his retraction does not picture a sound mental attitude of those self-proclaimed molders of public opinion here and image makers abroad. In fact, one columnist blamed the polite refusal of masonic rites of the immediate

relatives of the General on the moral pressure of the Church, if not on the influence of womenfolks, thereby disregarding the rejection of the General himself of such rites, implied by his return to the Church. This attitude of twisting facts in sacrifice of the truth, is alarming to the point of showing that many of our countrymen, even catholics, still wallow in the mire of the 19th century mentality of bigotry and prejudice to the Catholic Church. To regard the practices of our faith as womanish, effeminate and childish is shortmindedness, because we feel the much needed influence of our faith as a remedy to social disorders in our present society. Sensationalism is part of newspaper business. But the disregard of a historical event doesn't denote progress in our way of life.

Unfortunately Aguinaldo was a victim of masonry's insidious plan of conquering the world for Satan. Those were the days when to be a mason was an asset, in fact a springboard to higher positions. More than anything else, his love of country and his burning desire to give that country freedom and independence made him join the craft as most of our heroes have; not because of masonry in itself, much less of the pernicious end of this secret society.

Great are the wonders of Love. For if love of country drove Aguinaldo to the arms of masonry, his love for his wife brought him back to the bosom of the Church.

Recently a mason wanted clarifications on what they called "alleged retraction due to the mystery surrounding the retraction itself." The reason is obvious: to cast doubts on the veracity of it and to spark a controversy so vital to our christian culture.

There was no question on Rizal's retraction in the years that followed immediately his death. Proofs of his return to the Church are so evident that the enemies of our faith did not touch on it, in order not to lose face. Yet Masonry's machination belittled the slumbering strength of our faith and after a period of not more than 50 years, achieved a surprising victory in denying Rizal's retraction. Year in and year out we have to recover lost grounds on this subject. In spite of authentic documents in our favor we are waging an uphill battle and unfortunately a very high percentage of Catholics today will still unashamedly stand on the negative side of this issue. We were put on the defensive because we choose the line of less resistance. We have a lesson to learn and a mistake to correct.

It is sad to suppose that General Aguinaldo's death will fan the flames of another discord between people he loved and cherished. But whether we like it or not, a protracted debate is bound to come, if it has not started already, on this subject of his retraction of Masonry. The facts are on our favor. We could not choose to be silent and indulge in the let's-wait-and-see attitude. "Contra factum non valet argumentum"; it is true. But until when can the facts stand on their own?

With due respect, therefore, to the proper authorities, we request an official publication of all documentary evidence available on the retraction of General Aguinaldo, to honor the 400th anniversary of the Evangelization of the Philippines. Among the achievements of our faith and for that matter, the Philippine Hierarchy, the return of Aguinaldo to the fold rates tops within the past two decades. A legacy for the future is on hand, to be taken care of, safeguarded, cherished and written with letters of gold in the heart of every true filipino. Aguinaldo gave every filipino an example of patriotism during his lifetime and confirmed this love of country for love of God by adjuring masonry and receiving the last sacraments. Indeed he did not die in vain; for a true filipino is a christian, a catholic, imbued with christian culture of the "Pearl of the Orient."

REV. ENRIQUE PEREZ  
*Archdiocese of Jaro*

## PHILIPPINE HIERARCHY

# Joint Pastoral Letter

*This is the full text of the joint Pastoral letter issued by the Philippine Hierarchy following their annual conference in Cebu recently. Attention is called to the forthcoming celebration of the Fourth Centenary of the evangelization of the Philippines.*

Grace and peace in our Lord.

As the duly constituted Pastors of the flock of the Lord<sup>1</sup> in this part of Christendom, "the servants of Christ and stewards of the mysteries of God",<sup>2</sup> We the Bishops of the Philippines, deem it opportune to address to you this Joint Letter on the approaching Fourth Centenary of the evangelization of our country.

All Christians who are aware of the true value of their Christian Faith have to agree that the greatest and most significant event in our history was the evangelization of our people, when we "turned to God from idols, to serve the living and true God."<sup>3</sup> "Thanks be to God for His unspeakable gift."<sup>4</sup>

Before our country was christianized, our forefathers had, no doubt, their natural virtues. But at the same time, they had pagan customs and practices. Their culture was steeped in idolatry and superstition.<sup>5</sup> It was our conversion to Christianity that ushered us into the family of civilized nations.

It is true that many will deny the unique position of Christianity and will refuse to admit the paramount importance of this gift, the

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<sup>1</sup> Ac. 8 20, 28

<sup>2</sup> I Cor. 4 1

<sup>3</sup> I Thes. 1, 9

<sup>4</sup> II Cor. 9, 15

<sup>5</sup> For example No. 6 of the Code of Kalantiao said: "He who kills trees known to be the dwelling place of anitos shall be put to death by drowning. He who kills sharks and caymans belonging to anitos shall be put to death by drowning."

greatest type that we as a people have received from the hands of God the gift of our Christian Faith.

But to those of us who believe in these words of Our Lord: "I am the door. If anyone enter by me he shall be safe, and shall go in and out and shall find pastures. The thief comes only to steal, and slay, and destroy. I came that they may have life and have it more abundantly."<sup>6</sup> "I am the resurrection and the life; he who believes in me, even if he dies, shall live; and whosoever lives and believes in me, shall never die."<sup>7</sup> "I am the way, and the truth and the life. No one comes to the Father but through me."<sup>8</sup> "I am the light of the world. He who follows me does not walk in the darkness, but will have the light of life."<sup>9</sup> "Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ."<sup>10</sup>; to us, We repeat, who know what these words mean, our Catholic Faith will always be our most precious heritage. We will always glory in our name of Christians, incorporated by baptism into the Mystical Body of Christ. We will always consider the fact that we are the only Christian nation in the Orient as our badge of distinction in the whole Christian world.

For this reason we cannot allow to pass unnoticed the Fourth Centenary of the christianization of our country. As Catholics the year 1565 is sacred to us for that was the year when the preaching of the Gospel in these islands began in earnest. As Filipinos that year is also of great significance to us because that was the year when the Philippines as a nation came into being. As the Gospel was brought from one island to another, the Philippines as a country, as a nation emerged. Before that, in these islands there were only small kingdoms and tribes, one independent from the other.

The discovery of these islands was made by Hernando de Magallanes in 1521. The first Mass in this country was celebrated in Limasawa, Leyte on March 31 of that year. The expedition then proceeded to Cebu and there King Humabon, his wife, and 800 of their subjects were baptized.

However, D. Pedro de Valderrama, the priest who landed with the expedition<sup>11</sup> died four days after Magallanes;<sup>12</sup> and the rest of the expedition sailed back to Spain. So the first attempt to christianize our people did not have lasting results.

<sup>6</sup> John 10, 9-10

<sup>7</sup> John 11, 25-26

<sup>8</sup> John 14, 6

<sup>9</sup> John 8, 12

<sup>10</sup> John 17, 3

<sup>11</sup> *Historia General de las Indias Occidentales*, HERRERA, lib. IV, cap. XIV.

<sup>12</sup> *Documentos Ineditos*, Archivo de Indias, T. III, pp. 291-292.

Three other expeditions followed the discovery of our islands, that of Loaísa in 1525, that of Saavedra in 1527, and that of Villalobos, with four Augustinians in 1542. No serious missionary efforts resulted from these expeditions.

But Philip II of Spain had a missionary heart. When advised to "give up such remote and apparently worthless possessions as the Philippines," he replied: "If there were only one person there to keep the name of Jesus alive, I would send missionaries from Spain to spread His Gospel. Looking for mines of precious metals is not the only business of kings."<sup>13</sup>

So he ordered his Vice-roy of Mexico to organize a new expedition. The leader of the expedition was Miguel Lopez de Legaspi. The technical head was Fray Andres de Urdaneta a good cosmographer, in the words of the King himself. Four other Augustinian missionaries came with the expedition. Their purpose was to bring to these islands the Gospel of Christ. They arrived at Cebu on April 27, 1565.

The chronicler of the Augustinian Monastery of Santo Niño de Cebu says that when Legaspi fired the guns of his ships, the Cebuanos fled, leaving their village in flames. Legaspi sent ashore a company of soldiers. While they were putting out the fire, one of the soldiers, Juan de Camus, found in a house an image of the Holy Child, the gift of Hernando de Magallanes to the wife of Rajah Humabon at her baptism.

A chapel was improvised where the image could be venerated, and there Fray Urdaneta celebrated a Mass of Thanksgiving for the success of their voyage. Thus was inaugurated the formal evangelization of the Philippines under the patronage of the Holy Name of Jesus, our Santo Niño de Cebu.<sup>14</sup>

The Augustinians first preached in Cebu. Then they went to Panay, Masbate, Ticaw, Burias and Albay. In 1571 Fray Diego de Herrera accompanied Legaspi to Manila.

But after some time, the Augustinians could no longer cope with the over-increasing demands of their missionary work. So other religious orders from Spain came to help, the Franciscans in 1577, the Jesuits in 1581, the Dominicans in 1587, and the Recollects in 1606.<sup>15</sup> The Capuchins, the Vincentians and the Benedictines followed them much later.

<sup>13</sup> *Life of Philip II*, WALSH, p. 589.

<sup>14</sup> *The History of the Augustinian Monastery of Santo Niño de Cebu*, 6 & ss.

<sup>15</sup> *Historia de las Islas Filipinas, Concepcion*, 248-257; *Sucesos de las Islas Filipinas*, Medina, 101.

The work realized by Spanish missionaries in the evangelization of the Philippines was truly marvelous. Indeed, it is enough to note that almost the entire country was reached by the missionaries and the great majority of our people was converted to the Christian Faith in less than fifty years, an achievement which has no parallel in the history of missions.

Divine Providence has truly chosen our country to be the "lighthouse of Catholicism" in the Orient, as John XXIII said.<sup>16</sup> We can apply to our people those words of the Lord to the Israelites: "I will set my Dwelling among you, and will not disdain you. Ever present in your midst, I will be your God, and you will be my people."<sup>17</sup>

Since we "have been sanctified in Christ Jesus and called to be saints with all who call upon the name of our Lord Jesus Christ in every place — their Lord as well as ours"<sup>18</sup>, since by the grace of God we are what we are, God's grace in us must not be fruitless,<sup>19</sup> we must "not receive the grace of God in vain."<sup>20</sup>

In his infinite mercy, God "has rescued us from the power of darkness and transferred us into the kingdom of His beloved Son, in whom we have our redemption, the remission of our sins."<sup>21</sup> In gratitude, it is our duty to "remain firmly founded in the faith and steadfast,"<sup>22</sup> it is our duty to render "thanks to the Father, who has made us worthy to share the lot of the saints in light."<sup>23</sup> "For the hope of the ingrate melts like a wintry frost and runs off like useless water."<sup>24</sup>

It is for this reason that We said that We can not allow to pass unnoticed the Fourth Centenary of the conversion of our country to the Christian Faith. We have to celebrate the year 1965 with special acts of thanksgiving. And the best way of showing our gratitude to God is to live our Faith in accordance with what we say in our national hymn to the Most Sacred Heart of Jesus:

La Fe de Filipinas es como el sol, ardiente;

Como la roca, firme; inmensa como el mar.

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<sup>16</sup> *Address to Pres. Macapagal*, July 1962.

<sup>17</sup> *Lev.* 26, 11-12

<sup>18</sup> *I Cor.* 1, 2

<sup>19</sup> *I Cor.* 15, 10

<sup>20</sup> *II Cor.* 6, 1

<sup>21</sup> *Col.*, 1, 13-14

<sup>22</sup> *Col.*, 1, 23

<sup>23</sup> *Col.*, 1, 12

<sup>24</sup> *Wis.*, 16, 29



In order to make our celebration of this Centenary as worthy as the occasion demands, We have decided to hold the following activities:

1. We will send a petition to the Holy Father that he may deign to:

- a) declare the year 1965 a Jubilee Year for the Philippines; thus, it will be a year of thanksgiving, of pardon and of grace;
- b) confer the title of Minor Basilica on the Santo Niño shrine in Cebu City;
- c) grant the privilege of Canonical Coronation of the image of Santo Niño de Cebu, this image that was so closely connected with the first missionary endeavors of the Augustinians in these islands.

2. We unanimously approved the idea of our late Apostolic Nuncio, the Most Reverend Salvatore Siino, to hold in Cebu City, the cradle of Christianity in the Philippines, the Third National Eucharistic Congress from April 28 to May 2, 1965.

We cannot think of a more fitting centennial celebration than an Eucharistic Congress in which the whole Philippines will kneel before our Eucharistic Lord in humble adoration and in thanksgiving for the gift of Himself as our Bread of life: "I am the living bread that has come down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world."<sup>25</sup> In preparation for the National Eucharistic Congress we have approved the celebration of Eucharistic Congresses in our parishes and dioceses. In that way a national consciousness of the importance of the centenary will be awakened.

3. We will bless the cornerstone of a seminary for the Philippine Foreign Mission Society, a missionary congregation which We have agreed to establish. This missionary society will be a living monument of our gratitude to God for the conversion of our country to Christianity. Pope Pius XI, the Pope of the Missions, in his letter to the Bishops of the Philippines, said that our country is destined "to become a center from which the light of truth will radiate, and to be, as it were, an advance guard of Catholicism in the Far East."<sup>26</sup> Pope Pius XII also said that our country has "a missionary vocation" in this part of Asia<sup>27</sup>. The time has come for us to fulfill our missionary vocation as the only Christian nation in Southeast Asia. We owe our

<sup>25</sup> John 6, 51-52

<sup>26</sup> *Apostolic Letter*, Jan. 18, 1939.

<sup>27</sup> *Address to the Philippine Ambassador*, 1951.

Faith to the missionary spirit of Spain. In order to pay that debt, we have to undertake the task of evangelizing our non-Christian neighbors. This is an apostolic responsibility that we cannot elude. Hence, the plan to establish a Foreign Mission Society under the auspices of the Philippine Hierarchy.

The theme of our centennial celebrations will be: THE PHILIPPINES FOR CHRIST. Among the peoples of the Far East we have been privileged to be "the first-fruits unto salvation, through the sanctification of the Spirit and belief of the truth."<sup>28</sup> Christ has chosen us to be His people, a part of "a chosen race, a royal priesthood, a holy nation, a purchased people" so that we "may proclaim the perfections of Him who has called us out of darkness into His marvelous light."<sup>29</sup> In order to "proclaim the perfections of Christ," we will make a public avowal of our faith in Him, we will declare ourselves for Christ: THE PHILIPPINES FOR CHRIST.

To all of you, Our beloved flock, We heartily impart our Pastoral Blessing. May the Patroness of the Philippines, the Virgin of the Immaculate Conception continue to help us preserve the priceless heritage of our Faith and make it bear abundant fruits for all of us and for the countries surrounding us.

Given in Manila, on the 2nd day of February, 1964, the Feast of the Purification of the Virgin Mary.

FOR THE CATHOLIC HIERARCHY OF THE  
PHILIPPINES:

(Sgd.) † JULIO R. ROSALES, D.D.  
Archbishop of Cebu

President, CWO Administrative Council

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<sup>28</sup> *II Thes.* 2, 13

<sup>29</sup> *I Pet.* 2, 9

## DIOCESAN CURIAE

# The Evangelization Of The Philippines

YOUR EMINENCE,  
YOUR EXCELLENCIES,  
MY DEAR CATHOLIC PEOPLE:

Next year will be the four hundredth anniversary of the coming to Cebu of Legazpi and of Father Urdaneta and the others. The evangelization of the Philippines, which formally began with the arrival of Legazpi and Father Urdaneta to Cebu, had opened a new era in the life of our people. That memorable expedition marks the starting point of our conversion to the Catholic Faith and our enjoyment of the precious fruits of Christian civilization. It established the foundation stone of our nationalization. It paved the way to the glory which the Philippines enjoys today as the only Catholic and Christian nation in the Far East. Therefore, there is justification to celebrate that sublime event, whose transcendental importance has influenced even some of the less privileged Malayan countries which surround us. I am glad that the Filipino Hierarchy has chosen the City of Cebu as the center of the coming centennial festivities, for Cebu is really the cradle of Christian civilization in the Philippines. It is the oldest daughter of the Church in the Archipelago.

To fully understand the great significance of the approaching event, we must bring to Your Excellencies certain historical facts which will go to prove that, in the designs of Providence, God made use of Catholic Spain and of her missionaries as instruments in the evangelization of our people. Therefore, I ask Your Excellencies with all humility to bear with me patiently if I have to deal lengthily on this subject.

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\*Sermon delivered by His Excellency, Most Reverend Jose M. Cuenco, Archbishop of Jaro, at Cebu Cathedral, January 26, 1964 on the occasion of the opening of the meeting of the Philippine Hierarchy.

The Philippines, so called after Philip II, was discovered by the famous Portuguese sailor under the Spanish Crown, Fernando de Magallanes, in the year 1521. The Islands were officially incorporated into the Spanish dominions in 1565 by Don Miguel Lopez de Legazpi, leading a small group of Spaniards amongst whom was the famous cosmographer and Friar, Father Andres de Urdaneta. In the year 1619, special orders were issued to discontinue the colonization of the Philippines on the ground that it was a burden too heavy for Spain to bear. But most fortunately Fr. Moraga, O.F.M., justly recognized as the "Saviour of the Philippines", succeeded in having so fatal a decree cancelled.

Divine Providence has favoured with singular blessings both our soil and our inhabitants. God has given us a soil which in fertility and beauty surpasses any other country in the world. But the generosity of God towards us manifests itself most completely when we think of spiritual gifts and heavenly blessings.

Catholic Spain was chosen by God to be the instrument in the colonization of the Philippines. When, throughout the 15th century, the dark clouds of Islamism were menacing the oriental countries and the fanatic followers of the false prophet were exerting every effort to plant in the hearts of the Malayan people the doctrines of the Koran, at that critical stage in the providence of God, the Spanish Missionaries came to our Islands.

Think for a moment what might have been the fate of our Fatherland, if those Spanish Missionaries had failed to bring to us the redeeming light of the Holy Gospel. Instead of Catholic churches, you would only find mosques; instead of professing Christianity with its salutary doctrine and practice our people would now also be the fanatical followers of the false prophet and victims of degrading morality. But God in His eternal design had mercifully selected those brave and holy Missionaries from Spain to save our Islands from such destructive paganism.

Right from the very beginning, the Spaniards were remarkable for their kindness and love toward our forefathers. The Kings of Spain, practical followers of that brotherhood preached by Christ, issued the well known Laws of the Indies which constitute in themselves a most glorious monument witnessing to the maturity, wisdom and colonizing method of Spain.

We feel proud to be the only Catholic nation in the Far East. We are proud of our culture and civilization, of our political institutions, of our gentle ways and traditions, of the beauty of our Faith

and the purity of our customs. Without minimizing, of course, our great appreciation for the material help received from America, we feel bound to show our sincere gratitude to Catholic Spain, and very specially to its Religious Orders. For they were the true builders of our Filipino Civilization, and they laid the foundations of Filipino nationality.

It goes without saying that Spain, was guilty of error and the abuse of power in the work of colonization, but she may well be proud of her outstanding success in bringing every country she colonized her language, her traditions, her arts, sciences, and above all the teaching of Christianity.

Mr. Fred N. Sawyer, one of the few English historians who have impartially judged Spain and her missionaries, pays due honor to her in the preface of his book entitled "The Inhabitants of the Philippines". Mr. Sawyer, after stating that the Spanish missionaries had guided our people a long way towards civilization, makes the following comment: We must be honest; is it possible to find any French or English or Dutch colony which might be impartially compared with the Philippines as it was in 1895?.... The Missionaries were brave and proficient standard-bearers of Christianity; and we may well state that they have done more than any other missionary nation of our modern times for the Christianization of the Philippines both through their examples and teachings...."

The better to appreciate the civilizing influence of Religious Orders in our Islands, we have only to concentrate our attention on the social condition of our ancestors before and after the Spanish colonization. What was the state of our fore-fathers in the material, intellectual and social order?... They were definitely in no better condition than the Malaysians of our day at Singapore and Sumatra. In spite of the claims made by some Filipino writers in favor of their "high culture", the real fact is that before the Spanish occupation of the Islands, the people were in a low state of culture and morality. Idolatry and superstition were practised. The people's idea of government and organization was very imperfect. Might was right. As it happens generally where the sun of Christianity does not shine, women was nothing but a paything or toy for men, and the feminine virtues of virginity and chastity were regarded as a real ignominy and humiliation. It was common to murder children in the family if the mother had more than one.

With the coming of the Spanish missionaries under the inspiration of heaven, the social, moral and religious condition of the Islands was radically changed. In their work of evangelization and

civilization, the friars had no other weapon than the Cross of Christ. Through their constant preaching, prayers and good example, the people were soon enlightened by the brilliant light of the Christian Faith which they readily embraced and practised. Years later, the Philippine Islands were considered as a new extension of the Catholic Church and a beautiful portion of the western countries in the Far East.

The first missionaries who came to spread the Gospel were secular priests headed by Father Pedro Valderama. They accompanied Magellan in his expedition in 1521. The first Mass in the Philippines was said at Limasawa, Leyte, on Easter Sunday, March 31, 1521. Magellan came to Cebu on April 7 of the same year, 1521. On his arrival in Cebu, a Mass of Thanksgiving was said by the priests of his party. A historic cross still stands marking the spot where the Holy Sacrifice was celebrated. King Humabon together with his wife and 800 of his subjects were baptized.

Magellan was killed in Mactan on April 27, 1521, while fighting against Lapu-Lapu who was an enemy of Raja Humabon or Hamabar of Cebu. Magellan wanted to help his new friend Humabon in his dispute with Lapu-Lapu. It was rather an imprudence on his part.

After the death of Magellan, several expeditions were dispatched from Spain to continue the evangelization of the Philippines. But unfortunately they all failed. However, on April 28, 1565, 44 years after Magellan's death, Legazpi who was then an *Alcalde-Mayor* of Mexico was ordered by King Philip to come to the Philippines to resume the spiritual conquest of the Islands. He was accompanied by the famous Augustinian, Fray Andres de Urdaneta, and other pioneer Augustinian missionaries: Frays Diego de Herrera, Martin de Rada, Andres de Aguirre, and Pedro de Gamboa. Urdaneta, before entering the Augustinian Order, had fought in the Pacific in a previous expedition as a soldier under Juan Garcia Jofrey de Loaisa.

With the spread of the Christian Faith, the missionaries also worked zealously for the Christian education and cultural training of our ancestors. They built schools and colleges and even a university. The University of Santo Tomas was established by the Dominicans in 1611 long before the Americans had their Harvard University. The missionaries established hospitals, orphanages and asylums. They brought to our Islands from Spain, America, China and India plants, fruits, seeds and even farm and domestic animals so that the famous Spanish historian, Mr. W. Retana said that "where the Friars were the tutors of the people, it was frequent for them

to mingle in their sermons some useful lessons on agricultural, industrial and commercial affairs."

It is obvious that the culture and education in those days were somewhat deficient, but in the government census of 1903 we find only a very small percentage of illiteracy in the Islands which certainly was due to the schools founded by the religious orders. It is evident that the educational centers founded and maintained by the religious orders were responsible for the development of the Filipino mind. Our greatest leaders, Rizal, Mabini, Burgos, Zamora, Quezon, Cayetano Arellano, Osmeña and many others were trained in those schools. Likewise, a good number of our Archbishops and Bishops also received their religious and cultural formation from the same schools. Speaking of the leaders of the Filipino intellectual, Mr. Taft, first governor of the Philippines and later President of the United States of America, regarded the educated Filipino as "clever, diligent, courteous, brave, patriotic, graceful, fluent and elegant speaker." Because of this system of education we find the Filipino people unique amongst all oriental nations, able to constitute a representative government; and from this system too came the men who hold the destiny of our people in their hands from the president down to the least of our provincial officials.

Speaking about the Spanish influence and that of the missionaries on our nation, President Macapagal said in an address during his recent visit to Spain: "Spain occupied the Philippines through Magellan in 1521. We wish to remember this great event in our history to show our gratitude to Spain because, by coming to our country, she gave us European culture, the Spanish culture, and at the same time the Christian religion. Thanks to Spain, today we are the only Catholic country in the Far East. We have a population of 30 million and 80% of them is Catholic. Indeed, the Spanish occupation has been to us an immense blessing."

In order to share the heavy work of the evangelization of the Philippines with the Augustinian Missionaries who could no longer cope with the increasing demands for "laborers in the new Vineyard" of Our Lord, other Religious Congregations came over from Spain. Thus, on June 24, 1577, the first Franciscan Missionaries arrived in Manila and took charge of the Provinces of Camarines and Laguna, and of some parishes near Manila. In 1581 the Jesuits also came and worked in the Islands of Samar, Leyte, Bohol and Mindanao. In 1587 the Dominican Friars joined the missions and took charge of twelve provinces in the north, and founded



in 1611 the University of Santo Tomas in Manila. The Recollect Fathers also followed in 1606 and took charge of thirteen provinces.

Political events forced the Spaniards out of the Philippines in 1898. Still, the glorious and substantial work of the first Spanish missionaries is being continued by their successors in the field of education. To show you once more the guiding hand of Providence towards the Filipino people, with the change of government, first, during the American regime and, presently, during our young republic, zealous missionaries of all nationalities, American, Irish, Belgian, Italian, German, English and others, renouncing comfort and family ties and vivified by the same apostolic spirit which characterized the first Spanish missionaries, have come to work in this abundant vineyard of the Lord to moisten this burning tropical soil with the sweat of their brow and with no other compensation than the hope of eternal reward.

Together with the Filipino clergy under the pastoral guidance of the Bishops, we are all working united in bonds of fraternal charity to keep, spread and fortify the faith brought to our soil by the first missionaries, so that this beautiful land, the Pearl of the Orient, may continue to shine in the Far East as the only Catholic nation and even, according to the prophecy of Pope Pius XI, to bring in the near future, the truth of Christianity to our neighbors who are still lying in the ignorance of paganism and the valley of death.

## DIOCESE OF IMUS

TO OUR VEN. MEMBERS OF THE CLERGY, BOTH DIOCESAN  
AND RELIGIOUS, RELIGIOUS SISTERS, OFFICERS AND  
MEMBERS OF MANDATED UNITS OF CATHOLIC ACTION  
AND TO OUR BELOVED FAITHFUL IN GENERAL

Re: *The Holy Father's "Dies Mundialis Precum pro Vocationibus"*.

In compliance with Instructions received recently from the Sacred Congregation of Seminaries and Universities (Prot. N. 2000/63), and in obedience to the Wishes of the Holy Father who has so benignly instituted the "WORLD DAY OF PRAYERS FOR VOCATIONS", both for the Priesthood as well as for the Religious State, by these present letters We hereby earnestly encourage and urge the CLERGY, the RELIGIOUS and the LAITY of this beloved Diocese to:

1) Observe this "Dies Mundialis" on the Sunday after Easter, of this year, or, on April 5, 1964;

2) Understand that this celebration is purely *spiritual* in nature:

3) Undertake a program of *Special Prayers, Holy Mass, Talks on Holy Vocation*, not only in church but also during meetings of parochial organizations, etc. with the aim in view of awakening among our faithful the need to pray for more Priests and Religious in our land;

4) Such spiritual offerings could even be made more effective if joined together with personal mortifications and sacrifices;

5) This Special Day is meant to be a Universal Act to implore from Jesus Christ, the Eternal Priest, through the Blessed Virgin Mary, Queen and Mother of Priests and Religious, not only sufficient quantity but also all graces and gifts that will make of the latter more worthy oblations for the sanctification of souls and the triumph of Holy Mother Church.

6) The Holy See will expect a Report from us on the way the Special Day will have been celebrated in each Parish. The Parish Priests will, therefore, kindly furnish us with a Report on the matter, as will have been observed in their respective Parishes.

Imus, March 14, 1964

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

## PASTORAL SECTION

### HOMILETICS

#### SECOND SUNDAY AFTER EASTER (April 12)

##### *THE GOOD SHEPHERD:*

Jesus is our Good Shepherd. How well this beautiful title reveals all the tenderness of His heart for us. Let us consider today the traits of a good shepherd and how they are realized in Our Blessed Saviour. This set, we proceed to consider the traits of the good sheep, all faithful souls who know His voice, who pay heed to His call and follow Him.

A good shepherd knows his sheep well. He knows their individual characters, so to speak, their qualities, defects and, above all, their needs. He guides them, lest they stray and get lost. He calls them and runs after those that wander from the fold. A good shepherd is never behind his sheep; he is always before them and these have but to look up to him and follow him. He leads them to the best pastures and does not spare any effort and means to fatten them and keep them healthy. Day and night he watches over them, warding off wild beasts and thieves. Day and in time of any grave danger that menaces the fold, a good shepherd does not flee, but exposes his own life to save that of his sheep.

##### *KNOWS HIS SHEEP:*

Now, dear brethren, is there a shepherd who knows his sheep better than Our Lord? All men were created and saved by Him; they are His sheep. Jesus knows us a thousand times better than we know our own-selves. As God, He sees all that is in us: our thoughts, desires, words, actions, good and bad tendencies, weaknesses, needs. He calls each by name, and His voice resounds unceasingly in our ears: interiorly, by His grace, and exteriorly, by an advice or a good word of His ministers or some good souls, or by some event, even a tragic one.

Christ goes ever before us to show us the right path of truth and duty. He never orders us to do anything without first having done it

Himself. In fact, His whole life on earth was one of doctrine and example. How do we practice obedience, meekness, modesty, charity, patience, forgiveness of injuries, and so on? Look up to Jesus, our Good Shepherd. He not only instructs us to walk along His path of true virtue and happiness, but also offers us His grace and strength to do so. And if some one should turn aside from the right path, this Good Shepherd goes at once in search of him, exhausts all means to attract him, carries him back tenderly on His shoulders and cures his wounds in the sacrament of Penance.

Not a soul can be lost except by culpably refusing or neglecting the help of Jesus. Our Good Shepherd never sleeps; He is watchful and protectful over His flock. At the very instant a soul in danger cries to Him, Our good Saviour hastens to strengthen him and free him from harm, as He once did save His disciples from the raging sea of Galilee.

Yet more, Jesus feeds His sheep as no other shepherd has ever done. Let alone the daily miracles of His Providence to care for our bodies and tend to all our material needs, what do we say of His care of our souls? What human words can aptly describe the marvels of His love? In the first place, He feeds us with His word and His graces which He distributes with divine and endless bounty. Then — Oh, unheard-of, and un hoped-for way of divine love! — He feeds us with the Bread of Angels at Holy Communion! What shepherd ever fed his sheep with his own substance? Yet Jesus Christ gives Himself entirely to His own, that all may live His divine life and all may be one with Him.

And did not this Divine Shepherd love us so much, to the extent of laying down His life for us that we might live? Shouldn't each of us exclaim with St. Paul: "He loved me and offered Himself for me?" He offered Himself to death to give us life, to regale us with graces and to merit heaven for us.

### *HIS SHEEP KNOW HIM:*

Ah! how sweet and consoling it is to know that we are the sheep of so good a Shepherd. But, dear brethren, are we all truly His sheep? Is our conduct characteristic of the signs that Jesus attributes to them?

What is it to know Jesus? It is, above all, to believe in Him, to acknowledge Him as God and Master, our Redeemer and our King. Without this, all other knowledge of Him is sterile. It is necessary, moreover, to know Him with a loving and practical love, that is, to know His spirit, His doctrine, His virtues, the desires of His heart, and unite oneself inviolably with Him, to imitate Him and to be ready to suffer all willingly for Him. To know our Good Shepherd is to love Him, it is to be able to say with St. Paul: Christ is my life. Who can separate me from the love of Christ? No one. I live, not now I, But Christ liveth in me.

## THIRD SUNDAY AFTER EASTER (April 19)

*PREPARATION FOR SUFFERING:*

Jesus emphasizes the announcement to His Apostles that He would leave them very soon — for His great sacrifice on the cross. He thus sought to prepare them for the painful separation. But, at the same time He assures them of His return, that is, His Resurrection, in order to strengthen them against discouragement.

This Gospel bears a priceless lesson for us, because therein we are taught to be ready to suffer with patience the pains and sufferings of this present life, and to look forward to the joys and happiness of heaven.

*USEFULNESS OF SUFFERING:*

“Amen, amen I say to you, that you shall lament and weep.” The law of suffering is a general law, promulgated for all the children of Adam, in punishment for original sin. On the other hand, all of us are sinners, and as such it is necessary that we suffer in a spirit of expiation. This most just law is also an eminently salutary and sanctifying one, if we learn to accept it well.

Through suffering God makes us understand the vanity of the things of this world and the madness of those who put their trust in them and make them their life. It is in suffering that we see better our weakness and our misery; we see clearly the supreme dominion of God over us and the duty of submitting ourselves in all things to His will.

God is a wise doctor who makes war, not on the sick, but on sickness itself. He deprives us of health at times to make us enter into ourselves and make up for the disorders of our life. He permits that we be the object of calumny: is this not to chastise us lovingly for some misdeed or to prevent in us the upsurge of pride? He lets us experience reverses in fortune: is it not to detach us from this world and to elevate our hearts to the imperishable treasures of heaven?

But more than a wise doctor, God is our good Father. When He permits or causes some pain to come our way, He really treats us as His children whom He loves exceedingly beyond all human comprehension. What son is that whom his father does not correct? What father wants to leave in the hands of his son a dangerous instrument or poison?

*MERIT IN SUFFERING:*

Thus, dear brethren, if God sends us afflictions it is actually to teach us the right path, to test our love for Him and to purify our affections

which, too often, are given to things degrading to us, not only as true Christians, but even as human beings. Sufferings are, then, priceless graces. It is in suffering and affliction where the real friends of God are known, where the perfect, generous souls capable of sacrifice are distinguished from the imperfect, as the true gold is distinguished from the false by passing through the furnace.

Let us never give in to murmuring, saying: Why does God do this to me? What have I done? Let us rather have the sentiments of the Good Thief, who in one climactic moment made up for all his past misdeeds and was purified, though painfully, and made ripe for heaven when he said: We suffer justly. Better still, have the spirit of Christ, Innocence itself, repeating with Him: Father, if thou wilt, remove this chalice from me: but yet, not my will, but thine be done.

We have to bear our sufferings, then, with patience, according to these words of the Holy Spirit: Wait on God with patience. On the other hand, these evils will not be of long duration. An instant of suffering, and we reap an accumulation of glory; a moment of pain, and an eternity of bliss. Even here below, haven't we experienced a thousand times that God, in His goodness, has care to mix our rough labours with sweet consolations? Thus He works with all the saints. He does not want that there be always danger or always idleness. He seminate the life of those who love Him alternatively with pains and joys. Let us show towards God the same patience that we show the world. This afflicts us, tires us and oppresses us a thousand ways, but without compensating with any real good thing the evils that it causes us.

Let us humbly ask of God the grace to see and appreciate the value of suffering and to bear with it in complete resignation to His holy will, in patience, with joy and love. May the afflictions we undergo and the sacrifices we are asked to offer make of us pure, holy hosts, acceptable to God, for they are the gold that will enable us to buy heaven.

#### FOURTH SUNDAY AFTER EASTER (April 26)

##### *PROMISE OF THE HOLY SPIRIT:*

Our Blessed Saviour, about to return to His Father through His Passion, death, resurrection and ascension into heaven, decides then and there to comfort His Apostles with the promise of a Consoler, of a guide and assistance that was no less efficacious than His. Wishing to console and calm the hearts of the twelve, troubled by the prospect of being left to themselves and by the prediction of the prosecutions they would be exposed to, He promises them that there will come upon them the Holy

Spirit, the Third Person of the Holy Trinity, Eternal Love of the Father and the Son, equally one and the same God with Them. Our Lord then goes on to describe the results of the coming of this Spirit.

The Holy Spirit, He says, will convince the world of sin, and of justice, and of judgment. By the World He meant those who were plotting His death, those of His own people and of others who would not accept Him, and the bad Christians of all times and of all nations.

#### *CONDEMNNS THE WORLD:*

The Holy Spirit will convince, that is, convict and condemn, the world because this will find no excuse for its voluntary blindness, deafness, and hardness of heart. He came to reprove the world for its unbelief, its wickedness, its resistances to the graces of God. For this end, He has made use of the preaching of the Apostles and their successors, of the strength of martyrs, of the learning of the doctors, and of the examples of the saints. At times, He has made use of terrible punishments, such as the destruction of Jerusalem foretold by Christ and now known to all of us as a stark historical fact. The world condemned by the Holy Spirit is the world that glories in its own pride, and wallows in its pleasures. It has rejected the true God, but has degraded itself in the adoration of the calf of gold.

The Spirit of God will convince the world of justice. He will condemn its indifference and contempt for Jesus and the truths of Religion; its hatred and attacks against the servants of God; its audacious violations of the divine precepts, its ugly vices, false and perverse maxims. Devoid of any supernatural spirit, it is, on the contrary, wholly steeped in evil.

Finally, the Holy Spirit will convince the world of judgment. He will condemn the spite and derision that it manifests for the judgments that God passes on it; its indifference towards salvation and the sacrifice of Christ. The coming of the Holy Spirit will convict the world of its excessive attachment to the goods of the earth, and will threaten it with a rigorous judgment and fearsome hell, justly merited by a life of sin followed by a disgraceful death. Absolutely no excuse can be adduced in its favour; it has constantly resisted the Holy Spirit Who came precisely to convert it, not through force, but through conviction and love. God grant that none of us form part of this criminal world, the enemy of God and willing slaves of Satan.

#### *STRENGTHENS US:*

On the contrary, let us prove ourselves worthy to receive the Holy Spirit in the best dispositions. In the words of Our Lord: He will teach us all truth. See how He illumines unceasingly and instructs the Church in the person of the Supreme Pontiff and all pastors of souls, as He once did



the Apostles on that first Pentecost, to preserve the Church of Christ from all error and to lead it along the path of truth and virtue. See how He enlightens good souls and helps them understand the truths of our faith and practice faithfully all the duties of religion and advance in righteousness and holiness. Has He not, ever so often, kept us on our feet in times of trial? Have we not felt His loving hand, in the pangs of our remorse of conscience, beckoning us to repentance and to a better life? Have we not felt His strength surging through every fibre of our being, as those who generously and courageously gave up their lives for His love, can so eloquently attest to, so that we may triumph over the assaults of the devil, the world and the flesh, and avoid their snares? And God knows how much supernatural energy we Christians of today need to remain faithful to our beliefs and resist the enemies of our holy faith.

Cease not, dear brethren, to ask the Holy Spirit to come its fulness upon you. Give thanks to Our Saviour for His blessed promise. Strive your hardest to be faithful to the fruits of this promise, so that, applying yourselves entirely to love and serve God here below, you may be deemed worthy of His divine pleasure to enjoy His company for all eternity in your eternal home above.

#### FIFTH SUNDAY AFTER EASTER (May 3)

##### *EXCELLENCE OF PRAYER:*

Our Lord, in today's Gospel, inculcates the necessity of prayer and assures us that our prayers will be heard by the Father. "Amen, amen I say to you, if you ask the Father anything in my name, he will give it to you." How consoling this is for us, poor exiles on earth.

By prayer man enters into an intimate conversation with His God, a son with His infinitely good and generous Father. All this supposes, of course, that a prayer is said well and with meaning, and not a mere murmur of words. Remember what God once said regarding certain persons: This people honoreth me with their lips; but their heart is far from me. Through prayer we are made to share in the happiness of the blessed in heaven. They adore and praise God without ceasing, and are before His throne to offer Him our supplications.

##### *NECESSITY OF PRAYER:*

Do we realize that prayer is an indispensable duty which we cannot omit without sin? For, indeed, it is a divine command. Our Lord Jesus Christ tells us expressly: Watch and pray. It behoves to pray persevering-

ly, and not to lose heart. Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you. He Himself, to give us a good example, used to pass the nights in prayer, and we can say that His entire life on earth was a continuous prayer.

Further, prayer is an obligation of justice. Due honour and homage must be rendered by all creatures to the Creator. This is done by prayer proffered by us, masterpieces of His hands, created to His own image and likeness, not only in our name, but in the name of all creation. In us and by us, all creation adores and pays homage to our sovereign Lord, our benefactor and our Father.

Not to pray is to fail in the precept to love God. What do you say of a son who does not speak to his father, who does not greet him ever? Isn't God the best of fathers, Who watches unceasingly over us with utmost care and love? Who showers on us His choicest graces? And — we do not want to manifest Him our love, nor ask Him anything!

But, let us look at ourselves now. Our extreme poverty and our numerous needs oblige us to pray. Our health, our life and means of sustenance, our entire self is in God's hands, Who gives or takes away from us these good things according to His will. We look closer at our spiritual well-being — how terribly weakened we are through original sin, how many temptations beset us daily. With our strength alone, can we avoid sin, resist the attacks of the devil? By ourselves, can we practice virtue or produce an action worthy of God's love and heaven? Without me, Our Lord has said, you can do nothing. But with Him, with prayer, we can do all.

How else can we please God, comply with our duties of state, sanctify and save ourselves except through prayer? God is a very good Father. He loves us and knows all our needs. But He wishes to be asked, yes, even importunately. He does not want to give us His gifts except on condition that we ask. This is the ordinary conduct of Divine Providence. No one attains salvation if he is not called by God, no one approaches salvation without the help of God, and no one obtains this help without prayer. Prayer is necessary to sinners to obtain pardon, to the just to obtain graces of perseverance, to all to obtain salvation. Prayer is indispensable to the life of the soul as food is to the life of the body.

#### *LET US PRAY:*

It is all very clear, then, dear brethren, that prayer must be the first of all our actions. How senseless and cruel with themselves are those who do not pray, who say that they have no time to pray. It is not time that is lacking them, but the spirit of faith and good will. What they ought to do is suppress so many hours spent in useless and idle conversations and reading, and they will surely find time for prayer, for

God. For the worst tragedy that can befall a Christian is to abandon prayer, to deprive himself of God's help and surrender himself, weakened and unprotected, into the hands of the Enemy.

We can and ought to pray always and without intermission, aware always that we are in the presence of God. Let us offer Him all our occupations. Let our whole life be one continuous, fruitful prayer. Let us always be intimately united with Our Lord, in the spirit of the Apostles when they said to Him: "Lord, teach us to pray." Remember His solemn promise, a promise He will infallibly comply with: "Amen, amen I say to you, if you ask the Father anything in my name, he will give it to you."

#### ASCENSION THURSDAY (May 7)

##### *TRIUMPH AND GLORY OF CHRIST:*

"And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God." This took place, dear brethren, forty days after His glorious resurrection from the dead. What mere human tongue can aptly describe the joy and happiness of His disciples as they contemplated their Divine Master going up to heaven? Then they saw that He was truly God, and understood the happiness that one day would be theirs forever. Let us join ourselves with the Apostles this day and, while sharing in their sentiments of faith, hope and love, consider this supreme glory of Christ that is His Ascension into heaven.

Jesus, the Son of God, came down from heaven to save us and satisfy divine justice for our sins. His entire life was one of lowliness, a continuous suffering and martyrdom, right from the moment of His birth on a cold night in a stable of Bethlehem to His cruel death on the cross of Calvary. Now, such incomparable humility in the very Son of God will remain without merit and without fruit?

Jesus Himself had announced: Whosoever humbles himself shall be exalted. And St. Paul concludes from the Jesus' utter abasement and death on the cross: Him hath God exalted with His right hand, first resurrecting Him, and after that with the Ascension. This very day, therefore, His sacred Humanity receives the recompense that He so justly merited, for the extreme lowliness with which He had deigned to veil His adorable Divinity and for the sufferings and torments of every kind that He had sustained on Himself. His entry into heaven is one of a victorious sovereign entering into the kingdom of his conquest.

##### *SITS AT THE RIGHT HAND:*

Where is this Victorious Sovereign now? He sits at the right hand of God. That is, He reigns with the Father and the Holy Ghost, and

this is so because He receives from the Father, by an eternal generation, all power and all glory, inasmuch as He is God. As Man, He receives the supreme power of Judge and King over the entire human family, for having redeemed it at the price of His blood. No other creature, man or angel, can sit at the right hand of God. It is a singular honour reserved for Christ alone, because He is God and Man. That is why it is said of Him alone: He ascended into heaven, sitteth at the right of God.

Behold our humanity, dear brethren, that, to use the words of St. John Chrysostom, by our perversity appeared to God unworthy of the earth, put now — in the person of Christ — in the possession of a royal throne! The nature that the cherubims shut to the gates of Paradise, sits now above all the angelic choirs. Oh, that the glorious Ascension of Christ into heaven produce in each of us fruits of sanctity, a greater faith, awareness and esteem of our nobility, since we are by our nature brothers of the King of heaven and earth. Does not this call us to a greater and more perfect detachment from earthly things, unworthy of us? To a greater desire for heaven?

#### *OUR JOY AND HOPE:*

Jesus enters into His eternal kingdom to open to us its doors, closed since the sin of Adam, and to prepare for us there a place by Him. He is our Head, we His members. He wishes that where He is there also we be. He desires that we be participants of His happiness and glory and that we reign with Him in the magnificent kingdom that He has prepared for His elect.

Look up, dear brethren. Look up, those who suffer persecution for justice's sake. Lift up your eyes and hearts, my troubled brethren, my brethren suffering the hardships of poverty, sickness and infirmity, and see what recompense and happiness Our Saviour prepares specially for you. All of us who are still suffering the penalties of our sins, let us look up to heaven this blessed day and see how He helps us bear these evils with patience and merit the happiness reserved for all who have fought the good fight well, who have suffered for His sake. See where there is no pain, no sigh, ever. What is there to compare between the pain of one day with the immense accumulation of glory and happiness that awaits us in our heavenly home? Pain will not even be mentioned when we find our hearts, our souls and entire beings filled to overflow with the joys and abundance of God's house for all eternity.

Praise and glorify the Saviour in a special way this day, dear brethren. Render Him thanks for the hope and assurance that He gives us of being one day, in the not too distant future, participants of His blessed company. And resolve to merit this recompense with a practical Christian life.

Rev. T. LOPEZ, O.P.

## AN EXEGETICAL STUDY OF THE GOSPEL OF THE MASS

DOM. III, IV, V POST PASCHA, DOM. POST ASC., DOM. PENTECOSTES.

After the mystery of the Redemption we will celebrate the mystery of Pentecost. On the third, fourth and fifth Sunday after Easter, on the Sunday after the Ascension and on the Sunday of Pentecost the Church teaches us about the Holy Ghost, the infinitely great gift which we are about to receive from heaven. — For the correct understanding of the Gospel of these days we will consider:

- 1) The place of the Gospel texts in St. John;
- 2) The functions of the Holy Ghost according to St. John;
- 3) Some difficulties of these texts.

### 1. THE PLACE OF THE GOSPEL TEXTS IN ST. JOHN.

The texts of the Gospel of the Sunday of Pentecost and the four preceding Sundays are taken from the so called *Discourse of Christ after the Last Supper*, which is found in the chapters 14 to 17 incl. of St. John. The difficulty arises whether Jesus has in fact delivered this long discourse after the Last Supper. The words: *Let us go hence*, of v. 30 suggest that chapter 14 contains the complete discourse. Whence, then, the chapters 15-17?—Various solutions have been proposed:

- 1) It has been suggested that the chapters 15-17 contain what Christ said in the streets of Jerusalem or in the vicinity of the Temple. — This solution, however, seems improbable: the narrow streets of Jerusalem seem hardly the appropriate place for Christ's solemn discourse; nothing in the context suggests that Christ spoke these words on the way or in the vicinity of the Temple, on

the contrary, John mentions in 18,1 that *when Jesus had spoken these words he went forth with his disciples over the brook Cedron where was a garden.*

2) Another opinion has it that the words of Jesus: *Arise, let us go hence*, would not mean: *Arise from the supper table, let us leave the house*, but: *Arise, let us go to the Father.* — This suggestion makes the use of the second person plural: *Egeiresthe, surgite, arise*, unintelligible since the disciples will remain in this world to preach the Gospel.

3) The most likely explanation is that the chapters 14-17 are alternative versions of the last discourse, corresponding to three moments in the contemplation of John:

- a) ch. 13,31 — 14,31; b) ch. 15 — 16; c) ch. 17,1 — 26.<sup>1</sup>

The historical discourse of Jesus would be the one recorded in 13,31 — 14,31. For the purpose of transmitting to the full the richness and intimate vibration of Jesus' words, John would have contemplated Christ's recommendations again, deepening their sense. This seems to be confirmed by the striking series of parallels between chapter 14 and the chapters 15 — 16.<sup>2</sup> In these chapters we find 5 *logia* about the Holy Ghost:

- |   |                                |
|---|--------------------------------|
| 1) 14,15-17: The person of the Holy Ghost   | } Vigilia and Pentecost        |
| 2) 14,26-27: The teaching function of the Holy Ghost                              |                                |
| 3) 15,26-27: The juridical function of the Holy Ghost who bears witness of Christ | } Ascension Day                |
| 4) 16,7-11 : The juridical function of the Holy Ghost (cf. 15,26-27)              |                                |
| 5) 16,12-15: The teaching function of the Holy Ghost (cf. 14,26-27)               | } Dom. III, IV, V post Pascha. |
|   |                                |

## II. THE FUNCTIONS OF THE HOLY GHOST.

The functions of the Holy Ghost are expressed by his name: *Paracletos*. The primary meaning of the Greek word is: Legal counsel, Advocate. In St. John the word has a forensic aspect (16,8-11), rather with the meaning of a counsel for the prosecution, but it expresses more than that.

The meaning of *Paracletos* in John is best arrived at by considering the use of the word in the New Testament. The word is used in a twofold sense:

<sup>1</sup> Cf. BARRETT, *St. John*, p. 378 ss.

<sup>2</sup> Cf. LEAL, *S. Juan*, p. 994 ss.

a) It refers to prophetic Christian preaching (e.g., Acts 2,40; I Cor. 14,3); b) in another sense it seems to have little basis in the Greek, but to depend rather on the Hebrew, meaning: Consolation. This usage is common in the Old Testament (e.g., Is. 40, 1), and recurs in the New Testament (e.g., Mt. 5, 4). These two significations, though distinct, are closely combined: the main mission of the *Paracletos* is to make men accept the messianic salvation which Jesus has brought (cf. I Cor. 14, 24,31).

Comparison with John 14—16 shows that the functions of the Paraclete correspond closely to the points expressed above: 1) He bears witness of Christ (16, 8,14); 2) He takes the things of Christ and explains them (15,26; 16,14); 3) He also declares things to come (16,23); 4) He gives effect to the future eschatological judgement by reproving and exposing the unbelieving world (16, 8-11).<sup>3</sup>

The main functions of the Holy Ghost then are: a) to bear witness of Christ, and b) to complete the Master's teaching. On these two points A. Durand writes:

a) The Son of God appeared in our midst to destroy the works of the devil. There was a perpetual struggle between him and the world. For a moment, the world could believe that it had finally triumphed over its adversary by the Cross and the tomb. Our Lord warns his disciples not to be disturbed by his apparent defeat. What he could not himself do, he will do through his Spirit. Then will be the judgement of the world (12,31). The world, whose malice is first of all revealed in the attitude of the Jews, accused Christ of being outside the way of justice which leads to life; of being neither God nor the envoy of God. Well, when the Spirit comes, he will *convince* the world that it was wrong on all three counts... The world is to be forced to admit that in rejecting Christ and Christianity it has sinned, and that because of its unbelief it is powerless to justify itself. It will likewise be convinced of the justice and sanctity of Christ, because God withdraws him from the buffets of the world and glorifies him in heaven: *Because I go to the Father, and you will see me no more*. Finally, by his triumph over death Christ has judged the prince of this world and has condemned him. Satan's empire is forever overthrown. Such a blow could not be struck except by the right hand of the Most High.

Christ's work, wholly penetrated by the Spirit of God, will soon command the attention of the world and will open its eyes to its errors and corruption.... Thereafter the transcendence and the necessity of Christianity imposed themselves more and more upon the consciousness of the human race. History testifies that no religious progress has taken place outside Christianity or independently of its influence...

<sup>3</sup> Cf. BARRETT, *op. cit.*, p. 385-6.



b) The Holy Spirit will *complete* the Master's teaching. Christ left it imperfect for two reasons: the disciples were not yet ready to "bear", that is to comprehend, and to admit it; second, the Holy Spirit must bear witness of the Son, revealing the indissoluble oneness which associates both of them to the life of the Father.

What are the teachings which are reserved to the Paraclete? St. Augustine thinks that it is rash to try to find out. He felt that we are unable to determine precisely and with certainty any Apostolic teaching which is not, at least implicitly, connected with the personal teachings of Christ. Others, less cautious than St. Augustine, but without being rash, mentioned the personality of the Holy Spirit (Gregory Nazienzen); the consubstantiality of Father and Son (Ammonius) and consequently the mystery of the Trinity; the universality of the Church (Origen); the abolition of the Mosaic Law (Toletus)....

The Spirit searches the depths of God, but he can do nothing independently of the Son, because the Son is in full possession of all that the Father has. The Church has always judged the manifestations of the Spirit by the conformity with the Gospel, Christ's revelation being always the chief norm... The glorification which Christ expects of the Spirit is the same that he asks of his Father (17,15): to be known and treated as the Son of God.<sup>4</sup>

### III. SOME DIFFICULTIES

*First Difficulty.*—Does the Holy Spirit teach new things, or does he only take the things of Christ to declare them.—There are two opinions:

a. Some excellent authors affirm that the Holy Spirit does not teach new things but only gives us the power to understand and accept the teachings of the Master in their fulness and with all their consequences; to discover the Gospel in the Law and the Prophets, and to recognize their providential purposes in recent events (in this sense Calms, Tillman, Durand, Huby). They propose the following arguments:

- 1) In John 15,15 Jesus says: All things that I have heard of my Father I have made known unto you.
- 2) The particle *now* in John 16,12 (You can bear them now) can only mean that Jesus does not like to teach them all things at this moment, but it does not follow that he did not teach them yet.
- 3) Because of the context 16, 12-13 must be explained in conformity with 14, 26, where Jesus mentions only the things revealed to him: *He will bring all things to your mind whatsoever I have said to you.*

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<sup>4</sup> Cf. DURAND, *The World of Salvation*, t. II, p. 851-854.

b. Others, like Shanz, Knabenbauer, Braun, defend that the Holy Ghost also reveals new doctrines, which they prove in this manner:

- 1) In 14, 26 Jesus refers to all generations of Christians. But in 16, 12-13 he speaks of the twelve Apostles without mentioning their successors. John 16, 12-13 can therefore not be explained as 14, 26.
- 2) In John 14, 26 the function of the Holy Ghost could not extend beyond the doctrine of Christ (according to the general context). But we could have also a literary basis in Jn. 14, 26 to prove that the Holy Spirit reveals also new doctrines: John writes: *He (the Holy Spirit) shall teach you all things (with no restriction) and bring all things to your remembrance whatsoever I have said unto you (with restriction)*<sup>5</sup>
- 3) Likewise in Jn. 16, 12 the expression: *I have yet many things to say unto you*, and the following verse (13): *When he, the Spirit of truth is come, he will guide you unto all truth*, have no restriction. On the contrary, it is much clearer if these expressions extend to new doctrines, since the Revelation is only closed at the death of the last Apostle.<sup>6</sup>

Although the two opinions are possible, we prefer the first one: The Holy Spirit (in the context of John) teaches not new things, but only takes the things revealed by Christ and declares them. Otherwise it is difficult to comment the text of John 15, 15: *All things that I have heard of my Father I have made known unto you*.

But then we will have another difficulty: If the Holy Spirit does not teach new things, how can we know that the Revelation is contained not only in the Holy Scripture but also in Tradition?<sup>7</sup>—We could answer: Whether Jesus has made known unto us all things or the Holy Spirit reveals new things, nobody can say that all things that Jesus has made known are written in Holy Scripture. No biblical text proves that. Consequently the Revelation is contained also in Tradition. And the Magisterium of the Church is the official interpreter of the Holy Spirit, who teaches us what is the revealed doctrine contained in Tradition.

*Second Difficulty.*—After having promised the assistance of the Holy Spirit Jesus declares that he himself will come again to his Disciples (Jn. 14, 28: *I go away and come again unto you*; and 16, 16: *A little while and ye shall not see me, and again a little while ye shall see me, because I go to the Father*). When will Jesus come again? — There are three opinions:

<sup>5</sup> Cf. LEAL. op. cit., p. 1024.

<sup>6</sup> Cf. Conc. Vat. I, E.D. n. 1836.

<sup>7</sup> Conc. Trid. and Vat. I, Denz. 783, 1787.

a. Some authors agree with Knabenbauer that Jesus refers to his coming after the Resurrection.—This solution explains well the: *A little while*, but cannot solve the difficulty of the: *I go to the Father*, which is the substance of the sermon.

b. Others believe with Maldonado that Jesus refers to his coming at the end of the world, the *Parousia*, for a thousand years are with God as one day (cf. II Pet. 3, 8).—This opinion, is theologically sound, but the context seems to require an earlier coming of Jesus: the idea of assistance, of encouragement, of consolation; the fact that the Disciples will have to live as orphans (14, 18); also the parable of the woman in labour (16, 21).

c. With Calmes, Lagrange, Durand, Leal we are of the opinion that Jesus refers to his invisible, mystical coming to the souls of the Disciples and the Christians. This coming begins with the visible apparitions of Christ after the Resurrection, and continues until the Last Judgment. John 16, 22 seems to confirm our point of view: *Your joy no man taketh from you*, and by the fact that Jesus does not speak of the heavenly glory, but, on the contrary, insists on the life of his Disciples in the world (cf. 16, 23.26.27), teaching them to have confidence in him: *Be of good cheer, I have overcome the world*.

It should be noted that the *because I go to the Father* of verse 16, is not found in the Codices S. B. L. D. W. a. b. c. etc... but only in A.O. and the Vulgate. The verse should therefore be omitted (cf. v. 19).

Concluding we can say that verse 16 properly refers only to the coming of Christ after the Resurrection, but it implies also the invisible and mystical coming of Jesus, who in all his promises insisted on the everlasting assistance of the Father, of the Son or of the Holy Spirit (cf. 14, 20.23 and 16, 22.26., etc).

FR. JOSE LY, O.P.

## CASES AND QUERIES

### LEGIONARIOS DEL TRABAJO

*Among few other things I failed to investigate thoroughly in my Parish since I have been appointed Pastor three years ago, is the organization of workers called, LEGIONARIOS DEL TRABAJO. They told me that the organization is dormant, many members are falling away and some retracted to return to the Catholic fold in the time of my predecessor. So I did not just mind it until yesterday when a solemn funeral was given to a parishioner who happened to be an official of the said organization.*

*From an investigation previous to the funeral I gathered that the deceased died in a hospital in Manila owned and run by Religious Sisters, that he was given the last sacraments, that his marriage was validated being civil only. With all those assurances he was given a solemn Catholic funeral. Immediately after it followed the ceremonies of the LEGIONARIOS DEL TRABAJO unfolding their flag, raising a hammer, etc... inside of the Catholic Cemetery.*

#### Queries:

1. *Is the organization of workers called LEGIONARIOS DEL TRABAJO similar to Masonic associations?*
2. *Is the organization condemned?*
3. *Do members of the organization incur the excommunication simpliciter reserved to the H. See of Can. 2335.*

\* \* \*

Our answers will be based on two circulars of the Philippine Hierarchy of June 29, 1923 and of February 14, 1941, which were published in the BOLETIN ECLESIASTICO of March 1941, p. 127.

Likewise we assume that the Constitution of the organization has not been changed substantially since 1923, year in which the association was established in the Philippines. The details advanced in the query seem to confirm such presumption.

1. *The association LEGIONARIOS DEL TRABAJO is similar to Masonic sects.*

The organization has been declared similar to Masonic associations by the Philippine Hierarchy. The similarity is found in the erroneous doctrine professed by the LEGIONARIOS, in their Masonic rites and symbols, and in the absolute secrecy which surrounds their activities:

“Tales errores contra la fe evidencian claramente la índole anticatólica de esa asociación y su identificación en lo esencial con la masonería tantas veces condenada por la Iglesia”... (Cf. Circular del 23 de junio de 1923).

2. *The organization LEGIONARIOS DEL TRABAJO has been condemned by the Hierarchy.*

The mind of the Hierarchy in this regard is clearly and repeatedly manifested in the above cited circulars. Although the statutes of the organization have undergone some modifications, the Hierarchy have renewed in their circular of February 14, 1941, the condemnation pronounced in 1923:

“A los fieles no les es lícito entrar a formar parte en la asociación denominada LEGIONARIOS DEL TRABAJO por estar condenada por la Iglesia...”

3. *Those who with full knowledge join the LEGIONARIOS incur “ipso facto” the excommunication “simpliciter” reserved to the Holy See of can. 2335.*

The LEGIONARIOS DEL TRABAJO having been declared similar to Masonry meet all the requirements of those societies which contrive against the Church or legitimate civil authorities and therefore its members incur *ipso facto* in excommunication *simpliciter* reserved to the Holy See in accordance with the prescription of Can. 2335.

Having in view the unorthodox teachings and anticatholic aims of the association the Philippine Hierarchy declared the LEGIONARIOS *ipso facto* excommunicated with the excommunication *simpliciter* reserved to the Holy See of Can. 2335:

"...los que tuvieran la osadía de asociarse a la misma con pleno conocimiento de lo que hacen, incurrirán *ipso facto* en excomunión *simpliciter* reservada a la Sede Apostólica, conforme a lo que dispone el citado can. 2335".

In the Circular of 1941 the Hierarchy renews the same condemnation in the following statement:

"Los Excmos. Srs. Obispos, reunidos en la presente junta después de atenta y madura deliberación, constándoles de cierto, que no obstante la alegada modificación de los estatutos, perduran las mismas causas que precisaron la excomunión de hace 18 años, resolvieron dejar en plena efectividad y eficacia la excomunión dictada, en toda su extensión y en todos sus efectos, según los términos de la Circular Colectiva, disponiendo, empero, que si algún afiliado con sinceridad deseara volver al seno de la Iglesia, podrá acudir individualmente a las autoridades eclesiásticas correspondientes, para que previa la abjuración o declaración de ser católicos, según los trámites establecidos, pueda ser absuelto de la excomunión. Cf. BOLETIN ECLESIASTICO, march, 1941, pp. 128, 131.

FR. V. VICENTE, O.P.

## SIGNAL FOR HOLY COMMUNION

*"When should the bell be rung as a signal for the communicants to come to the altar?"*

There is no mention of ringing the bell for this purpose in the *Ritus Servandus*, X, 6 nor are we aware of any decree laid down for this point in question.

However, eminent liturgists, v.gr. CALLEWART, *De Missalis Romani Liturgia*, n. 451, 3; ANTOÑANA, *Manual de Liturgia*, n. 355, 2, p. 367, affirm that there is a standing custom of ringing the bell during the DOMINE NON SUM DIGNUS 'as a signal for the people that communion will be distributed. Further they believe that this custom can be retained.

Of course this will not be a very helpful answer, because there still remains the problem of the celebrant, that is, how

can the celebrant be sure that there will be some communicants? For he might be placed in a very uncomfortable position of having gone through the three *Domine non sum dignus*, and finding out to his dismay that there was nobody who would receive communion.

The problem is very practical. I believe the best practical solution is to tell the server to take note of the presence of communicants. If there is any, the server can just go to the credence table for the paten; this can serve as the sign that there is somebody who wishes to receive communion, either because the person is already in the communion rail, or still approaching. The server can ring the bell for the *Domine non sum dignus* kneeling at the epistle side.

FR. L. LEGASPI, O.P.

## THE LAYING OF THE WEDDING VEIL

*Both the "Manual de Parrocos" and "My Wedding Day" implicitly indicate that the veil be placed on the groom and the bride before the Priest says the oration "Propitiare", that is, immediately before or while the Priest says the Pater Pater Noster.*

*What would you say therefore of the widespread practice in almost all parishes of laying the veil on the couple immediately after the Sanctus?*

*Is there any privilege supporting this deviation from the prescribed ritual?*

*Which shall I follow?*

\* \* \* \*

The ceremony prescribed in the *Manuale Parochorum* should be followed. Why? Because the Marriage Ceremony found in the *Manuale Parochorum*, Tit. IX, chap. XIV, nos. 1055-1074, is the same ceremony taken from the *Manuale Toletanum*, which is the one prescribed by the Philippine Hierarchy for the Islands:

*"Matrimonia inter catholicos celebrentur servato ritu ex Manuale Toletano desumpto, longo saeculorum decursu in*



his regionibus usitato, atque aptissimis caeremoniis ad significandam indissolubilem sponzorum unionem referto." (*Acta et Decreta Primi Concilii Plenarii Insularum Philippinarum*, no. 464).

Unless therefore, one has a special privilege from the Holy See to use another, the *Manuale Parochorum* should be followed.

"Is there any privilege supporting the widespread practice in almost all parishes of laying the veil on the couple *immediately* after the *Sanctus*?" I am not aware of any such privilege.

"What then would I say about this practice, which is a clear deviation from the *Manuale Parochorum*?" First, we can not say that such a practice is without any historical basis. RIGHETTI writing on the history of the Nuptial Mass, observes: "Recitado el *Sanctus*, se imponía a la esposa, o bien, como se hizo mas tarde, a ambos esposos, el característico velo nupcial (flammeum). Ya se hacía así en la época de Nicolas I (c. 866)." (*Historia de la Liturgia*, vol. II, parte I, s. 7, par. 5, p. 1014). Now, whether this widespread practice in the Philippines took roots from the European practice or not, it is very hard to assert or deny. This deviation from the prescribed ceremony might have been adopted out of *mere convenience*.

Anyway, the placing of the veil *immediately after* the *Pater Noster* — the one prescribed by the *Manuale Toletanum* — is more in conformity with the spirit of the liturgy. Why? Because the symbolism of the placing of the veil and the "yugale" or the multi-coloured yoke of ribbon or cord on the couple is best expressed in the Nuptial Blessings which are recited by the Priest **AFTER** the *Pater Noster* and not **AFTER** *Sanctus*: "May this yoke that she is taking on herself be one of love and peace..."

FR. L. Z. LEGASPI, O.P.

## NEWS

### FOREIGN

#### **Joint Statement on Social Justice.**

— A group of about 30 Catholic and Protestant experts in Germany have published a statement on the rights and needs of the working man. The statement was worked out by study groups of the Central Committee of German Catholics and of the Council of Evangelical Churches in Germany, who based their work on the encyclical *Mater et Magistra*, and on a statement entitled "The Accumulation of Property with Social Responsibility" of the Evangelical Church of Germany. Although the new statement does not have the official approval of either the Catholic or the Lutheran Church, it is regarded favourably by leaders of both churches.

**Lay Preachers.** — Cardinal Silva Henriquez, archbishop of Santiago de Chile, has authorized qualified laymen to preach on Sundays and holidays of obligation in his diocese. The preachers receive a special formation for this purpose.

**Missioners in Latin America.** — 1,438 Canadians were working in the Latin American missions at the close of 1963, according to a report published by the Latin American office of the Canadian Catholic Con-

ference. The number is broken down as follows: 6 bishops, 401 religious priests, 83 secular priests, 195 brothers, 594 sisters, 48 members of secular institutes, 101 lay missionaries and 11 scholastics.

**Catholics in the U.S.A.** — 63.4% of the population of the U.S. belong to a church. Of this total number of 117,946,002 persons, 43,847,938 are Catholics.

**Christianity in India.** — At the census of 1961 the total population of India was 439,235,082 inhabitants. 83.1% of the population is Hindu, 10.7% Muslim and 2.6% Christian (Catholic, Orthodox, Protestant). Only 0.8% are Buddhist.

**Statistics for Paraguay.** — Paraguay, with a population of 1,820,890, has 379 priests — one for every 4,800 inhabitants. Only 186 priests are engaged exclusively in parochial work.

**Education in Kenya.** — Catholic and Protestant leaders have issued a joint statement supporting the educational policy of this newly independent African nation, but warned that "an educational system without religion can only bring disaster".

**Obituary.** — Fr. Gustave WEIGEL, S.J., died unexpectedly in New York on January 3 aged 57. Father Weigel, a professor at Woodstock College, was a pioneer in the "dialogue" with non-Catholic Christians.

Abbot Giuseppe RICCIOTTI of the Lateran Canons of Our Saviour died in Rome on January 22 aged 72. His "St. Paul" and the magistral "Life of Jesus Christ" have had a wide diffusion.

Fr. Reginald GARRIGOU-LAGRANGE, O.P., died in Rome on February 16 aged 87. In his fifty years as a professor at the "Angelicum" (now the Pontifical University of St. Thomas Aquinas), Father Garrigou-Lagrange has left his mark upon thousands of students. His numerous books have made him one of the outstanding theologians of the Dominican Order.

**Vernacular in the Mass.** — The Belgian bishops have made it mandatory to read the Epistle and Gospel in the language of the people during all public Masses as from February 16. The Austrian hierarchy

has likewise directed that the Epistle and Gospel of all public Masses will henceforth be read in the national language, the priest facing the congregation.

**Interdenominational Effort in London.** — Catholic priests, Protestant clergymen, nuns, men and women of all creeds met recently in London to explore the twilight world of the social misfits.

**Latin America Needs Assistance.** — The Papal Nuncio to Peru told a convention of the Papal Volunteers for Latin America that the Catholic Church in Peru and most of Latin America will need help from abroad for the next 40 to 70 years. This help must come in the form of priests, religious and lay apostles "from the Church as a whole in the entire world to the Church as a whole in Latin America".

**Joint Council in Uganda.** — The Catholics and Anglicans of Uganda have set up a Joint Christian Council to coordinate their approaches to matters of mutual concern. One of the chief initial concerns of the Council will be the future of church-sponsored education.

## LOCAL

**Prayer in the Senate.** — Consideration of a resolution to the effect that each Monday the Upper House should give up one minute of silence for prayer was postponed. The resolution had been submitted by Senator Tecla San Andres Zi-

ga, and was fought with, a.o., the argument that the proposal was an attempt at a hypocritical display of ostentatiousness, that a common intention would be lacking, and that constitutional principles would be violated.

**Aspirant Lay Missioners.** — Fr. Guiliano Ferrari, a Swiss-Italian priest who is building "an army of lay apostles" for S. America, has been staying in the Philippines from Christmas till February 21. Fr. Ferrari has found the response of Filipino youth exceptional. Between 700 to 800 young men and young women have applied to go to S. America for a three to five year period to work there as lay missioners. Fr. Ferrari will return to Manila shortly after Easter for the final screening of the candidates. Meanwhile inquiries and applications should be addressed to the Secretariate of the "Society of God for Humanity", Pius XII Catholic Center, United Nations Avenue, Manila.

**Chinese Apostolate.** — Since 1951, 28 missions for the Chinese have been started in Luzon, Visayas and Mindanao. There are now 15 Chinese Catholic schools in the Philippines with a combined enrollment of 9,762 pupils.

**Catholic Action.** — The 11th Annual Convention of Catholic Action of the Archdiocese of Manila has endorsed a congressional bill seeking to curb juvenile delinquency by making the sale of intoxicating liquors prohibitive to the people.

**Institution for Homeless Girls.** — On March 10 a social welfare institution for homeless girls from 5 to

10 years old was opened in Iloilo City. The institution, which is a counterpart of the famous Boys Town organizations, is under the direction of the Dominican Sisters of the Beaterio de Molo.

**Death of Senator Cuenco.**—Senator Mariano Jesus Cuenco died in Manila on February 25, aged 77. Cuenco served his country and government for fifty-two years. During that long period the Filipino people chose him as their representative in both the House of Representatives and the Senate. He held the high office of President of the Senate, he was a member of President Quezon's cabinet and Floor Leader of the Constitutional Convention. He also represented the country in the U.N.O. Senator Cuenco was a 3rd degree Knight of Columbus and was honored with the decoration Pro Ecclesia et Pontifice.

**Socio-Economic Experiment in Antique.**—The Asian Social Institute and La Salle College, will sponsor a socio-economic upliftment program in Antique this summer. Engineering and chemical students of La Salle College will go to Antique to implement the socio-economic survey which the Asian Social Institute conducted in Antique from last June to January 10. If the experimental project comes through successfully, it will be applied on other provinces in the Philippines.

## BIBLIOGRAPHY

### THE QUEST FOR CATHOLICITY. A STUDY IN ANGLICANISM.—

By George H. Tavard. Burns & Oates, London, 1963.

The purpose of this volume is to investigate the notion of catholicity as it has developed in Anglicanism, from the Reformation to the beginning of the twentieth century.

Fr. Tavard, who has authored several other works on the same matter, discusses the two currents of thought represented by Cranmer and Gardiner, the conflict between those who held that bishops must be consecrated and those who saw them merely as state appointments, the problems of apostolic origin or exploring the different doctrines of the Eucharist. He moves with assurance from Saravia to Maurice and Gore, . . . from those who wished to discard entirely the heritage of the medieval church, to those who saw themselves as "renovators, not novators."

The Quest for Catholicity will be welcomed by all concerned with the understanding that is the condition of unity.

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### MAN IN SOCIETY.—By Joseph Folliet. Burns & Oates, London, 1963.

Dr. Folliet examines in the present book, the nature of human society and its uniqueness as a social phenomenon together with its different aspects and subdivisions, function, status, rank, its forms and institutions and the tensions produced in man by the complex social structures of today. In his second chapter Dr. Jolliet discusses the relationship between social obligations and the individual conscience. Finally he passes to relate the above mentioned concepts to the christian notions of the divine society, the worshipping community, the Mystical Body of Christ . . .

This is another worthy publication of the "Faith and Fact Books" series being published by Burns and Oates.

**HOLINESS IN ACTION.** — By Roland Cluny. A Faith and Fact Book. Burns & Oates, London, 1963.

Holiness plays a vital role in the history of the development of the Church as it is the all-important channel of action used by God among men. It is the means to counteract the different challenges of the different ages.

The Faith and Fact series of books saw it fit therefore, to include in its publications one that deals with the study of the growth of holiness.

From an introduction by Daniel Rops which traces in a nutshell the seed that was first planted in Galilee and which developed into an ever-spreading giant tree, the book by Roland Cluny takes up the detailed study of five saints who represent holiness in the ages or times to which they belonged. In analyzing their lives and work, the author shows how their holiness was the answer to the particular challenges and problems of their era. Their holiness also proved to be the solution to the ever-present challenge posed to Christ's followers who live in a world that ignores, rejects or is indifferent to Him.

Chosen for this particular study are the following: St. Paul of Tarsus, St. Augustine of Hippo, St. Bernard of Clairvaux, St. Francis of Assisi and St. Ignatius of Loyola.

In summing up, a chapter is dedicated to the examination of the traits and characteristics of other saints and holy men, ranging from the early martyrs of the Church to the canonized of today, through whom God has worked and is still working.

M. J. O.

**CHRISTIAN LIFE DAY BY DAY.** — Card. Suenens. Burns & Oates, London, 1963.

Based on a series broadcast over the Belgian radio and television network, these talks to ordinary christian men and women are characteristically simple and direct. In describing the christian life as a continuous process of learning, from "Learning that God loves us" to "Learning to love in all Situations", Cardinal Suenens avoids both the pep-talk and the soothing bromide.

Christian Life Day by Day is a book of our time for our time, for those "revolutionaries of christian charity".