

# **BOLETIN ECLESIASTICO DE FILIPINAS**

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1964**

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

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# BOLETIN ECLESIASTICO DE FILIPINAS

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## *Editorial*

### CATHOLIC PRESS OR THE PRESS CATHOLIC?

The catholic press is in dire need of help. The Holy Father has appealed on its behalf several times recently. From Italy comes the news that "Il Quotidiano," the daily of the Italian Catholic Action had to suspend publication. In our own Philippines campaign after campaign is needed to drag along the existence of our Sentinel, Filipinas, etc. And so on!

Where is the wrong? In the lack of public support. Whence is the lack of public support? From the lack of public interest. What causes this lack of public interest? Well . . .

Let us be frank to our own selves. Our "Catholic Press" is in reality a Parish-Press, a Diocese-Press, a Congregation-Press. Now, the man in the street at large, the catholic engineer, architect, musician, peddler, clerk, businessman, porter, politician, marineer, dancer, bartender, driver, professor, painter, cook, house maid, society girl . . . is not interested at all in how many candles should be lighted on the altar at a pontifical mass, neither on the picnic of the seminarians, neither in the retreat of the sacristans, neither on the birthday of the Most Reverend General, nor on how many Jesuits or Dominicans have travelled

over the North Pole. That is, they do not care for all the pious non-sense the "Catholic Press" edits in big block-letters and coloured headings.

The public is interested in life, in its own life, dear or hated, sweet or unbearable, dull or eventfull. They read newspapers because they understand and live the news and the comments, no matter how much they agree or disagree with them.

The sickness of our "Catholic Press" is ~~not~~ therefore the lack of funds. It is the failure to catch up with, and to deal on the real life of Catholics and the real life of the world created by God and ruled by His divine Providence. Add to it the pernicious microbia of parochial and congregational zeal.

Mutual interest is the source of mutual help. Therefore, the remedy is easy. Let the men behind the desk of "Catholic Press" send to Purgatory, or to the wastebasket, the many sins of pious vanity that overburden the sheets of their publications. Let them stain their lines with the blood, and the sweat, and the dust, and the smell of life. And then, let them forget organizing campaigns for funds, because a single page costing five cents but full of life will be devoured eagerly by twenty million people, and will make a million pesos per issue without the benefit of any college-girls' drive.

Oh! And be very aware of the fact that the man-in-life, catholic or otherwise, is deeply interested in Jesus Christ, whom he loves, or for whom he longs. He is as well extremely interested in Christian ideals and in the Christian approach to his own life. Do not forget also that very many, not to say most of the newspapermen in the country are good catholics, and that they would enjoy writing out the best of themselves for the benefit of their readers.

So, give the reading public plenty of good features, columns, corners, discussions conveying the full force of Christian principles; portray the sound realities of your world with the light of God you possess, although without being too vocal about your privilege; and then you will triumph. "Catholic Press," you have only one success, the success that is your mission: Fight well the battle of life for Jesus Christ, who is "the Way, the Truth, the Life."

**Fr. Jesus Ma. Merino Antolinez, O.P.**

## THE POPE SPEAKS

### ARE WE TRULY CHRISTIANS?

*In one of his general audiences the H. Father gave the following reflexions on his visit to the H. Land.*

*A return.* The H. Father stressed that he went to the H. Land as a pilgrim to visit the holy places, as an apostle who returns there where he departed twenty centuries ago. The confrontation with the land of Jesus, from which the Vicar of Christ had been absent for over nineteen centuries, was like a reawakening. It was a confrontation with Jesus, with the child at Bethlehem, with the adolescent and worker at Nazareth, with the teacher and prophet in Galilee, then, in Jerusalem, with the great drama of His passion and His triumph.

*A question arises.* From the confrontation with the Divine Master a question was born in the soul of the H. Father: Are we truly Christians? "Is our life identified with His, as it was for St. Paul, who could say of himself: *For me to live is Christ?*"

*A triumphant yes.* "Think of our joy," the Pope continued, "of our humility, in sensing a first, triumphant answer arising in us: yes, we are Christians, truly; after so many centuries and so many changing historical experiences, we are still as He made us and as He wanted us to be. We are, by His grace, His genuine disciples, His authentic representatives indeed." This every Catholic could similarly say of himself, for our blessed Mother the Church begets us "exactly like Him, His brothers, His followers, His beloved friends, living in Him and for Him."

*But mixed with confusion.* But, the H. Father asked himself, does not this mystical unity with Christ give rise to an

obligation of moral unity? In other words, to an obligation of imitating Christ in thoughts, in deeds, and in the objectives of life which He taught? On this point the H. Father was disturbed by observing our diverging from the divine model after which we must cast the mould of our life. Yet his feelings were feelings of confusion and confidence at the same time. "Although it is true that much remains in us in the Church and in every soul...to be corrected and improved in order to draw close to that perfect type of humanity sanctified by grace which is Jesus Christ, we have at least the desire for it." In this respect "is not the Ecumenical Council that we are holding an effort to give to us, to the Church, to the world, a better likeness to blessed Jesus?"

*Exhortation.* The Pope ended his speech with the invitation to his listeners to ask themselves the same question: are we good and faithful Catholics, are we good Christians? And he thought that each of them would feel the need to answer: I must become a better Catholic, more faithful, more virtuous, more courageous; I must be more truly a Christian!

## A RELATIONSHIP TO BE REDISCOVERED

In a sermon to Roman workers the Pope referred again to his pilgrimage to the H. Land. During his visit to Bethlehem the Pope had enjoyed the interiorly confirmed certainty that there exists between the workers and Jesus Christ "a profound understanding, a natural relationship, a congenial harmony that is waiting to be rediscovered, so that joyfulness, energy, hope and peace — in a word, true and perfect humanism — may flood the world." The H. Father had prayed at Bethlehem that the workers may learn to understand who Christ is for them.

The worker is seeking someone who will declare that life is sacred, that every life has its value, that is to say, that every man is free from the chains which the primacy of materialism and of economic selfishness have fastened, wittingly or not, not only around the wrists of the workers, but also about his heart, his spirit, and his destiny as God's creature.

## A COMPENDIUM OF UNIVERSAL AND FUNDAMENTAL TRUTHS

In a letter to the Master General of the Dominican Order the Pope has urged all men and institutions concerned with culture to help in the completion of the critical edition of the works of St. Thomas Aquinas. The occasion for the Pope's letter was a new foundation, made by the three American Provinces of the Dominican Order, which will assist the existing commissions of Rome, Paris and Ottawa in the critical study and collation of some 3.000 manuscripts that remain to be studied. The new foundation will furthermore undertake the reprinting of volumes of St. Thomas, english translations of his works, and the erection of an institute whose task it will be to compare the thought of St. Thomas with modern systems of philosophy and with the discoveries of the natural and anthropological sciences.

In his letter the Pope describes St. Thomas' works as "a compendium of universal and fundamental truths, expressed in the clearest and most persuasive form." Therefore, he says, the saint's works are a treasure for all minds thirsting for truth. The philosophy of St. Thomas, the H. Father adds, "is neither mediaeval nor proper to any particular nation. It transcends time and space, and is no less valid for all humanity in our days."

### "THOSE THAT SOW IN TEARS..."

As soon as possible the H. Father received the missionaries who were recently expelled from Sudan. In his address the Pope expressed his sorrow that a century of generous labour and apostolate had come to such a painful conclusion. But there is a ray of hope: the confidence which is born of the promises of Him Who does not abandon His sons in time of tribulation, but draws from it the seeds of future fruitfulness and riches of eternal merit. *Those that sow in tears shall reap rejoicing... they shall come back rejoicing, carrying their sheaves* (Ps. 125:

5-6). "May, then," the Pope concluded, "this ardent aspiration, this wish and prayer, not abandon you even in this present trial and, above all, may there rise up in your hearts like a spring of living water the words of the Divine Master: *Blessed are they who mourn, for they shall be comforted. . . . Blessed are they who suffer persecution for justice's sake, for theirs is the kingdom of heaven.*"

At an earlier occasion the Pope expressed his sorrow because of the acts of terror which are taking place in Congo-Leopoldville, and urged all "to pray so that order, concord and peace may be restored to the Congo, and may reign everywhere in the world."

## EVERY CHRISTIAN AN APOSTLE

In one of his general audiences the Pope reiterated that the apostolate is everybody's concern. In its highest and authentic form it is a duty of the Pope, the bishops, and, in union with them, of the priests, religious and missionaries, but not exclusively. Each Christian is not only invited, but obliged, to consecrate himself to the apostolate. Each disciple of Christ must show himself an apostle, for "one cannot be a true Christian without charity, and one cannot practice charity without loving one's neighbour, one's brothers, one's fellowmen.

Each Christian must have the conviction that he can, and must, bear witness to Christ, and that he must strengthen in his neighbour the latter's adhesion to Christ. A Christian who would be indifferent in this matter is not a true Christian. Jesus taught this, Peter, and today the Council.

## MEANS OF UNION AND PEACE

Speaking to members of the Center of Applied Linguistics the H. Father recalled the Church's interest in language problems. The Christian religion is founded on a divine message which is proclaimed in human words. Throughout her history the Church has consequently had the task to transmit this revelation in a language which could be understood by all.

A language is first of all a necessary means of communication within a particular community in which it is an element of union. But if this community is to be open to the world, it also needs a means of communication with other men. Therefore each nation needs a secondary language, which, in the world, should be a principal language both as to its geographical extension and its use as a means of communication. This is no more than a realistic recognition of the fact that people need one another, and it constitutes an effort to establish fruitful exchanges and to promote a better mutual understanding, the fount of unanimity and peace.

The Church herself adopts these principles in her everyday life. The Ecumenical Council has recognized the worthiness of the vernacular for the proclamation of the word of God and for the liturgy. But at the same time the Church tries to conserve Latin in her official acts as her traditional means of expression.

## WHAT GOD HAS UNITED

The Church rejoices over the prodigal progress made in the medical sciences. This may cause surprise, the Pope told the participants of the 7th Congress of the Latin Medical Union, since the Church is a spiritual organization and the medical sciences apply themselves to matter. It would be a mistake, however, to make such a division, and assign the care of the body to the physician, and the care of the soul to the priest. Man is a whole. One can distinguish, but not divide what God has united. The Church and the medical profession have the same object, namely the complete man. The physician cannot forget the moral and psychological aspects of the human individual, just as little as the Church can forget the physical and corporal conditions of her sons. What the physician should always bear in mind, is that the object of his science are the sick, not sickness.

## PRESIDING IN CHARITY

*On H. Thursday the Pope celebrated the liturgy "in caena Domini" in the Lateran basilica, complying on his part with the invitation of the Constitution on the Liturgy that the hierarchy participate as much as possible in the celebration of the divine cult.*

*Episcopal collegiality.* "Presiding in charity" at the celebration of the mystery of unification, the H. Father expressed the hope to lead the Ecumenical Council to a good end as a great achievement of charity in the Church. The Pope intends to give "to the episcopal collegiality the significance and value which Christ meant to confer to His apostles in communion and obedience to the first among them, Peter," and to promote "all the proposals put forward to augment in the Church of God charity, cooperation and confidence."

*Greetings to the oriental Churches.* In the spirit of charity the H. Father saluted from the Lateran, "from this basilica which is the head and mother of all Churches, all the Christian brothers who unfortunately are still separated from us, but who endeavour to seek the unity which Christ wished for His one and only Church." "We send," the H. Father continued, "our paschal greeting . . . to the oriental Churches which are at the moment separated from Us, but which are so close to us through bonds of faith." In particular the Pope sent easter greetings to the ecumenical patriarch Athenagoras and to the other patriarchs "of those ancient and venerable Churches which have sent representatives to the Vatican Council."

*And the other Christian communities.* The Pope furthermore addressed good wishes to the "whole Anglican Church," and to all the other "Christian communities which sprang from the reform of the 16th century that separated them from us." As to them the H. Father expressed the hope that the power of the Passover of Christ may "indicate the right and perhaps wide road" to perfect communion. Meanwhile the search would continue, in mutual estimation and respect, to shorten the dis-

tances, and to practice the charity which one day, the Pope prays, will become truly triumphant.

*The dimensions of the world.* Finally the H. Father sent a cordial greeting to all who believe in Good without being Christians, and to all mankind, wishing to give his heart the dimensions of the world, the dimensions of the heart of Christ, Who loved the world to the point of giving His life for it.

## SUFFERING WITH CHRIST

On Good Friday the H. Father participated in the traditional Via Crucis in the Colosseum, during which procession the Pope carried a heavy wooden cross. In his sermon the H. Father recalled that Christ taught the dignity of suffering. "The salvific power of the Passion of Christ can become universal, and immanent to our sufferings, if — and this is the condition — we accept them and carry them in communion with His sufferings." We must all be mindful of this ineffable possibility, that our sufferings, although always worthy of care and remedy, can become good and precious since they may serve for the redemption of oneself and others.

The Pope thought in this respect of the conditions in which a great part of the Catholic Church finds itself in many regions of the world. Today again Christ could ask: *Why dost thou persecute me?* "We are certain," the Pope said, "that those prolonged sufferings draw strength from the help of God and consolation from our sympathy."

The Pope ended his sermon praying for the peace of Christ, thinking in particular of those geographical and political areas where peace is violated or threatened.

## THE LIGHT OF CHRIST

"We are," the H. Father said in his Easter message, "the ones who hand over from generation to generation, from nation to nation, the life giving message of the Resurrection of Christ."

This message concerns all men, for Christ is the new Adam, who infuses in the weak and mortal organism of human life a vital principle of renewal, a seed of immortality.

The Pope analyzed the religious crisis of so many men who live in the illusion that they can be their own saviour. Modern man, the H. Father said, is in need of a correct evaluation of himself and of human existence, and of an orientation which he alone cannot give himself.

"Each religion carries in itself radiances of light which should not be despised," the Pope said, "and which ought not to be extinguished, even though they be incapable of giving man that clarity which is needed to attain the miracle of the light of Christianity, that light which makes truth and the reality of life coincide." Even mere natural religion raises us to the transcendental level of being, without which there would be no sufficient reason for existence, for thought, work, or even for a hope safe from deception. "Each genuine religious truth announces the dawn of the faith."

As regards those who are opposed to religion, the Pope advances the possibility that the frustration of their atheism may widen the pupil of the soul's eye and make them read in their darkness the answer to the why of many things.

To all who want to see, the Pope offers a ray of light, the light of Easter, and he recalls that Christianity, although it accepts the Cross, represents essentially the true joy of the world, and the solution to the problems of mankind.

FR. F. FERMIN, O.P.

## DOCTRINAL SECTION

# The Filipino Clergy During The Spanish Regime

One of the most unjust and historically untenable errors that have been once and again admitted as a matter of fact, even by fair-minded historians and scholars, is the report that Spanish colonial policy in our country was opposed through racial prejudice to the formation and rights of the native clergy.

I am not a historian—though I love history—and I have neither the time nor the means to devote myself to deep scholarly researches. Without the least intention to enter into any polemics, I wish only to submit in this study the observations and facts which I have found in my cursory investigations on the matter. The conclusion to which they lead seem to be clearly that *the Spanish colonial policy in the Philippines was NOT opposed through racial prejudice to the formation and rights of the native clergy.*

### I. SPANISH COLONIAL POLICY WAS NOT OPPOSED TO THE FORMATION OF A NATIVE CLERGY IN THE PHILIPPINES

1. THE FORMATION OF A NATIVE CLERGY BEGINS WITH THE RELIGIOUS EDUCATION AT HOME AND IN THE SCHOOL: AND THIS WAS PROVIDED AND FOSTERED BY SPANISH COLONIAL POLICY.

The wonderful work of the Church and of the State during the Spanish regime for the establishment of good Christian families and Catholic schools which are the first, and as a general rule the necessary seed beds of priestly vocations, is undeniable.

"In 1565 Legaspi reached Cebu. In 1571 he settled in Manila. Just ten years later, in 1581, Manila had a bishop, Domingo Salazar, O.P. In 1598 Manila was an Archbishopric, and three other dioceses were created: Cebu, Nueva Caceres and Nueva Segovia. By 1605 most Filipinos were baptized Catholics".<sup>1</sup>

"There is no country out of Spain and her sister in apostolic spirit, Portugal, that understood and practiced, as a nation, the missionary vocation. The evangelization of the Philippines is the most spectacular, a marvel in the history of missions. It is enough to recall that the Philippines were traversed by the ministers of the Gospel in all their breadth and converted in less than 50 years. Spain thus beats the record in the evangelization of nations.

"With uncommon fairness the American Jesuits' review AMERICA has acknowledged it saying: 'The method of Catholic Spain in its labor of colonization was just the opposite of ours. Spain has never exterminated the indigenous race; on the contrary she preserved, civilized and educated the natives...'"<sup>2</sup>

And a famous non-Catholic professor at Yale, an authority in Spanish colonization declared: "In the light of impartial history raised above race prejudice and religious prepossessions, after a comparison with the early years of the Spanish conquest in America or what the first or second generation of the English settlements, the conversion and civilization of the Philippines in the forty years following Legaspi's arrival must be pronounced an achievement without a parallel in history."<sup>3</sup>

A law of Spain in 1555 stated that "to serve God, Our Lord, and for the public welfare of our kingdoms it is advisable that our vassals, subjects, and *natives* should have in their own lands Universities and 'Studia Generalia' where they may be instructed and graduated in all sciences and faculties."

And these were not empty words nor dead letter. "At the time when the English colonies of the New World were burning witches and chasing Indians and bisons across the American plains, and at the age when the surrounding Oriental lands were floundering in the morass of wars and

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<sup>1</sup> Cf. FRANCIS X. CLARK, S.J., *"The Philippine Missions"*, New York, The American Press.

<sup>2</sup> JOSE M. GONZALEZ, O.P., *"Labor Evangélica de los Religiosos Dominicos en Pangasinan"*, U.S.T. Press, Manila, 1946.

<sup>3</sup> EDWARD G. BOURNE; cit., by F. Clark, op. cit.

intellectual darkness, the *Filipinos* were already attending lectures by missionary-professors at various colleges and universities of Manila, and delving deep into the lore of European arts and sciences and imbibing the wisdom of world sages and philosophers."<sup>4</sup>

When in Virginia, U.S.A. Governor Berkeley was saying: "I thank God there are no free schools nor printings and I hope we shall not have them these hundred years; for learning has brought disobedience and heresy and sects into the world, and printing has propagated them"<sup>5</sup>, at that same period, popular education was already organized in the Philippines and the archipelago had a network of Catholic elementary schools proportionally larger than almost any other nation of the world, excepting some countries of Europe and of the Spanish dominions in South and Central America. There were already about 1,000 primary parochial schools in the Philippines during the first century of the Spanish regime, in the XVI and first half of XVII century. In the United States the first Catholic parochial school was started by Blessed Elizabeth Seton in Emmitsburg in 1810; and the parochial school system was established in 1852 by Blessed John Neumann, fourth Bishop of Philadelphia. In the Philippines the first parochial school appears in 1565 with the title of the Holy Name of Jesus, founded in Cebu by the Augustinian missionaries.

The conditions of elementary schools in England was chaotic until the establishment of public schools in 1870; and until 1900 the three R's were the only required studies in the English primary schools. In America the Lancasterian method was introduced in 1805; in the Philippines that method was introduced by the Franciscan Fray Juan de Plasencia in 1580. The free school system of the United States is of quite recent occurrence: in New York the abolition of tuition fees in public schools was made by law in 1867. King Charles II of Spain ordered in 1686 that instruction in the Philippines should be *free to all*; and the order was again confirmed by Charles IV in 1794: education *free for all*, attendance of children, *compulsory*. In France, primary education was made *free* in 1881; and *compulsory* in 1882.<sup>7</sup> Primary schools began to be established everywhere in the Philippines since 1581, so that illiteracy among Christian Filipinos at the first decade of the 17th century was

<sup>4</sup> GREGORIO F. ZAIDE, "*Philippine History and Civilization*", Manila, 1939.

<sup>5</sup> EVERGISTO BAZACO, C.P., "*History of Education in the Philippines*", U.S.T. Press, Manila, 1946.

<sup>6</sup> *Ibid.*, op. cit.

<sup>7</sup> *Ibid.*, op. cit.

almost unknown, according to the unanimous testimony of early historians as Chirino, Morga, Blancas, Fernandez. On the contrary, Holland, for instance, did nothing until the last century for the education of her colonial natives; and as Cristopher Dawson observes ("Oriental Nationalism"), "fifty years ago (i.e., at the beginning of our 20th century) popular education hardly existed in Asia."

The Philippines organized during the Spanish regime a modern system of Public Education *controlled by the State* (previously it was all the work of missionaries) in 1863; in Spain, that took place just a little before, in 1857; in France, that was done much later, in 1886. School attendance by the end of the Spanish regime was 1 out of every 33 inhabitants in the Philippines; while in France it was 1 for every 38 inhabitants; in Russia, 1 for every 4,000.

About secondary schools, we have them in the Philippines since 1594 for girls; and since 1595 for boys; while in U.S.A., the first secondary school was the Public Latin School established in Boston in 1635 (curriculum, exclusively Latin and Greek, to prepare boys for college); and the first Public Academy, with a broader curriculum, in Philadelphia, in 1751, for boys and girls; and the first Public High School, at public expense, was the English Classical School in Boston, in 1821. For colleges, the oldest in the States are those of William and Mary (1687), Yale (1700), Princeton (1745). In the Philippines we had High Schools and colleges since the XVII century: San Jose (1601), Santo Tomas (1611), Letran (1620), San Pedro y San Pablo (1632) for boys; and for girls, Santa Isabel (1632) and Santa Catalina (1696). That is, we were ahead of America by 50 or 100 years. And for Universities, we had in the Philippines Santo Tomas (1611), San Ignacio (1621) and San Felipe (1707). Santo Tomas is 70 years older than Harvard, and almost a century ahead of Yale, in the United States.

\* \* \*

Perhaps our readers may wonder what has all this to do with the subject of our study, namely, with the formation of a native clergy. I should say, much indeed, if we like to understand why the native clergy was not formed *so quickly* and *so earnestly* as we, *nowadays*, would expect. This indeed is a fact no one denies: the Spanish colonial policy did not strive to form a native clergy *as quickly* and *as earnestly* as we now understand it should have been. This fact was due, not to any racial prejudice; documentary evidence, as we shall see, contradict openly such sup-

position; but simply because at those days the authorities concerned did not see neither the importance, nor the necessity, not even the opportunity of forming and counting with a native clergy at once.

The apostles of the first ages of Christianity as well as the missionaries who evangelized the barbarian nations that were to form the Christendom of Europe, were in most cases transient laborers of the Gospel, often impelled by personal initiative and zeal, without any guarantee of counting with followers from their own place of origin who might at due time take up the arms from their hands and continue their work. Hence, these very circumstances led them to form earnestly a native clergy, in accordance with the genuine mind of the Church, which has been clearly defined in the second quarter of our 20th century only. —

Pope Benedict XV in *MAXIMUM ILLUD*, November 30, 1919 said: "The main care of those who rule the missions is to raise and train a clergy from among the people with whom they live...."

Pope Pius XI in *RERUM ECCLESIAE*, February 28, 1926, remarked: Before everything else, We call your attention to the great importance of building a native clergy. You should do this with all energy. Otherwise We maintain that your apostolate will be incomplete, and still more, that it will too long impede and delay setting up and organizing the Church in those countries."

Pope Pius XII in *PRAECONES EVANGELII*, June 2, 1951, stated: "*The object of missionary activity, as you all know, is to bring the light of the Gospel to new races and to form new Christians. However, the ultimate goal of missionary endeavor, which should never be lost sight of, is to establish the Church on sound foundations among the non-Christian peoples, and place it under its own native Hierarchy.*"

When the age of discoveries came, and a New World as well as countless new peoples and races appeared before the wondering eyes of Christian Europe, a new era of conquests, material and spiritual dawned. Protestant nations, as England, and Holland, saw in it the chance of material profit and colonial expansion..." and no more; Catholic nations, as Portugal, but specially Spain, saw first and foremost, without excluding material prospects, the chance of spiritual conquest, of opening new routes to the Gospel message, and leading numberless souls to Christ and His Church. The missionaries of Spain then, were not simply transient laborers, impelled by personal initiative; they were sent by public autho-

city of the Church as well as of the State; and according to the policy set by the Spanish Hapsburg monarchs (which was only changed with the advent of liberal imperialism prevailing in Europe at the end of the 18th century), the missionaries were sent to work, not, as if it were, into a foreign country or into a crown colony (as it turned out later on), but into an integral part of the Spanish Empire. They were, in certain way, not foreigners, since the natives among whom they labored were considered as citizens of Spain itself.

Furthermore, the missionaries had the guarantee, both from the State and from the Religious Order that sent them, of a continuous inflow of helpers and successors who would continue their work, without an urgent need of providing themselves with future laborers of the Gospel from among the natives. And these circumstantial facts made them overlook or not pay the attention we *now* expect they should have had, on the *ultimate goal* of their missionary enterprises.

They understood well, as the Church has always understood it, the immediate *object of missionary activity*, namely in the words of Pius XII, "to bring the light of the Gospel to new races and to form new Christians". And this, they did it in an splendid way in the Philippines, in a way without parallel in the history of missions; and they did it through the help and cooperation of the State and of their own Religious Orders. But this very help and cooperation led them *somewhat* to overlook what "never should be lost sight of", that is, "to establish the Church on sound foundations and place it under a native clergy" as soon as possible.

I underlined "somewhat", because, as it will be shown, they did not actually lose sight of the formation of a native clergy, but merely did not realize its importance, cogency and urgency, as we realize today at the light of the clear pronouncements of the last Popes.

From what has been said above we may conclude that the Spanish colonial policy as shown by the works of the Church ministers and of the State authorities in the Philippines during the first two centuries contributed, at least indirectly or remotely to the formaton of a native clergy, by preparing through a colossal missionary activity the first necessary seed beds of priestly vocations, namely, numberless Christian families and a solid Christian education in good Catholic schools. And if it is true that due to a particular "odd combination of historical circumstances of those times" the missionaries of the Philippines—as much as those who worked in similar conditions in any other part of the world those days,

including the great saintly pioneers and heroes of the mission annals,—did not strive as earnestly as we would expect today to form a native clergy, they nevertheless did not lose sight of it, and—as we will soon see—from the beginning of the Philippines evangelization they tried and succeeded to form Filipino priests.

## 2. FROM THE BEGINNING OF THE PHILIPPINE EVANGELIZATION THE MISSIONARIES AIMED TO FORM FILIPINO PRIESTS.

Let us first of all answer the rather naive objection that is often advanced in these terms: “The Spanish missionaries reached Cebu in 1565. Why did they not start at once to establish a Seminary? Why the Seminaries of the Philippines appear so late, at the beginning of the 18th century only?”

Let us see if that is really *too late*.

The institution of the Diocesan Seminaries was decreed by the Council of Trent on July 15, 1563, that is, less than two years before Legazpi's arrival to Cebu on April 27, 1565.

The first attempts to establish such Conciliar Seminaries were mainly done in the 16th century by St. Charles Borromeo and Pope Pius IV in Italy; by Philip II in Spain; in the 17th century, by St. Vincent de Paul, Ven. John Jacob Olier, and St. John Eudes in France; and by Bartholomew Holzhauser in Germany. But all these attempts were done in the face of difficulties and oppositions which reduced them to isolated tentative experiments, introduced here and there, sometimes with very little success and much failure, and most often not followed by the majority of the Dioceses in those centuries-old nations of Christian Europe. In Spain, for instance, during the 16th and 17th centuries, the few Seminaries established were not worthy of that name; in Italy itself, so close to Rome, after the first trials of St. Charles Borromeo in the 16th century we have to go down to the 18th century to meet in St. Alphonsus Liguori a second staunch advocate of the great work of the Seminaries. It may be safely said that after those first attempts of St. Charles in Italy, of the Vincentians and Sulpicians in France, and of the Bartholomites in Germany, there were no Seminaries properly established in the Whole Catholic world, during the 16th and 17th centuries. It is only in the 18th century when some Christian nations of the Old Continent began to awake and realize that it was time to do something for the fulfillment

of the 18th decree of section 23rd of Reform of the Council of Trent which ordered the establishment of Diocesan Seminaries. And it was then, also, that in the far away Philippines, lost in the Extreme Orient, the first Diocesan Seminaries appeared, much ahead of many, very many Seminaries in the dioceses of Spain, France, Germany, and other nations of Europe and America. It was late indeed; but if adverse circumstances prevented an earlier achievement of the dispositions of the Council of Trent in most of the Dioceses of Europe, why to wonder that our new Christian nation or remote outpost of the mission fields could not achieve what the greatest part of Christendom did not?<sup>8</sup>

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Furthermore,—and this is what matters,—even if diocesan Seminaries properly speaking were not established in the first century and a half of Philippine evangelization, they were *thought of* and *planned out, from the beginning*; and, as long as that ideal and dream could not be fulfilled, attention was given to the formation of a native clergy through other similar institutions, *in the very same way* as it was done those days, and as for long centuries before was done, in the whole Christendom, namely, through cathedral schools, catholic colleges and Universities of General Studies.

The famous Tridentine decree on Diocesan Seminaries was issued in 1563. The Diocese of Manila was founded in 1578. The first bishop of the Philippines, Domingo Salazar, O.P. arrived to Manila on September 17, 1581. Three months later, on December 21, 1581, in his letters for the execution of the Bull of erection of his Diocese, he made a provision for the endowment of a school “to support poor students, in which according to the decree of the Holy Council (of Trent) the ministers who may afterwards serve more properly (than the religious, namely the secular priests) to the divine worship and the churches of our diocese, may be educated and instructed”: “*ad alendos in eo studentes pauperes, in quo secundum sancti decretum Concilii, ministri instituantur et doceantur, qui divino cultui et dioecesis nostrae ecclesiis postea deservire commodius possint*”.

And to make it clear that his thought was mainly directed to the formation of a *worthy native clergy*, the same Bishop, Fray Domingo Sala-

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<sup>8</sup> Cf. CASIMIRO SANCHEZ ALISEDA, “Los Seminarios Tridentinos”, in EL CONCILIO DE TRENTO, por colaboradores de RAZON Y FE, Madrid, 1945; also, S. C. de Seminariis et Studiorum Universitatibus, SEMINARIA ECCLESIAE CATHOLICAE, Typis Polyglottis Vaticanis, 1963.

zar, O.P. decreed that the ecclesiastical benefices (sc., the high positions and offices of responsibility in the hierarchy) shall be obtained by *opposition* (i.e., through theological examinations) and granted, at the beginning only, to the Spanish clergy, "donec in posterum, visa et cognita *per nos et successores nostros christianitate et capacitate indorum, eis dicta beneficia conferri possint; tunc enim iisdem indis naturalibus*, juxta praedictam formam, *conferenda esse et conferre debere volumus et apostolica auctoritate decernimus*". That is, ecclesiastical offices in the Church hierarchy, positions of honor and responsibility in the care of souls and in the government of the Church affairs in the Philippines shall be granted, for the time being—at the beginning only—, i.e., as long as the natives have not yet been trained and educated properly for the task, to the Spanish clergy: but, *as soon as the virtue and aptitude of the natives may be seen and known by us* (hence, not in a far distant future, after his death, but during his own life) and by our successors, it is our will—declared bishop Salazar—and with apostolic authority we decree that such ecclesiastical benefices *be granted and by right be granted* to the same indigenous natives" (and to no others).<sup>9</sup>

Such was the mind of the first Spanish Bishop of the Philippines, the dominican missionary Fray Domingo Salazar, O.P., at a time when the majority of the Bishops in the whole Christendom had not yet done anything for the establishment of a Conciliar Seminary in their dioceses.

And thus Bishop Salazar went ahead of the pious king of Spain, Philip II, who five years later in 1586, urged anll the Spanish bishops to fulfill the dispositions of the Council of Trent, and eleven years after Bishop Salazar's decree, the same king Philip II ordered, in 1592: "We order that the Archbishops and Bishops of our Indies should found, support, and sustain the Seminary schools as established by the Holy Council of Trent." It is opportune to notice, here, that king Philip II received the decrees of the Council of Trent and published them in Spain as binding Law of the Kingdom, in 1564, that is, just one year after the decree on the Seminaries was approved by the Conciliar Fathers.<sup>10</sup>

Thus, we have both the Church and the State in the Spanish colonial policy, unanimously thinking on the formation of a native clergy,

<sup>9</sup> Cf. FERMIN DEL CAMPO, C.M., "El Seminario Conciliar de Manila"—Guion Histórico, Seminario de San Carlos, Mandaluyong, Rizal, Oct. 8, 1950.

<sup>10</sup> *Ibid*, loc. cit.

and eager to have this dream and ideal of the Church realized as soon as possible.

Obviously, the matter was not so easy to achieve in a mission country, when it appeared to meet so many difficulties in centuries-old Catholic nations, especially if we take into account the factors mentioned in our preceding article. Nevertheless, the ideal was not lost sight of, nay, *from the beginning* it was carefully planned out, and while waiting for the day of its achievement, ways and means were provided for possible native vocations to be cultivated and brought to accomplishment, practically in the same manner as the Church for long centuries cultivated and brought to accomplishment more or less perfectly or defectively, priestly vocations when the providential institution of clerical seminaries was not yet established, namely, through cathedral and parochial schools, monastic or convent seminaries, Catholic colleges and Universities.<sup>11</sup> And as a matter of fact, in that very same way, priestly and religious native vocations were fostered and achieved in the Philippines, even in the XVII century, long before the first diocesan Seminary was established.

In 1583, that is, two years after the decree of Bishop Salazar concerning a school "to support poor students, in which according to the decree of the Holy Council (of Trent), ministers who may afterwards serve the churches of the diocese may be educated", so that "as soon as the virtue and aptitude of the native students may be seen or noticed, these very same *indigenous natives* (in preference to any other) may be granted and conferred by right the ecclesiastical benefices", at last the good Bishop saw the first chance to realize his dream. The Jesuit Fathers Sedeño and Sanchez "laid before him... their conviction that a *school for boys* and older students 'from the first letters of the alphabet to the *faculties of arts and theology*' was one of the most useful contributions they could make to the colony, where no such school as yet existed... Bishop Salazar at once wrote the king (18 June 1583) to recommend very strongly that a Jesuit college be established at Manila, and that its expenses be defrayed by the royal treasury until a patron could be found to endow it... They (the Jesuits) could teach *not only Spanish boys* but also *meztizos* and sons of the ruling native families. To make a beginning, a *class of grammar* and one of *moral theology* could be opened. (Was not that a real plant for a minor and a major seminary at once?)

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<sup>11</sup> S. C. de Seminariis, op. cit., pp. 43-73.

"Such a college would admittedly be expensive, but it could be financed by applying to it the revenues of *encomiendas*. . . . Moreover, it would really be a saving in the end because the college would be *training priests and missionaries* (hence, a Seminary!) who would otherwise have to be brought over from Spain at a great cost of the royal treasury. There was also this to be considered. . . those who received their vocation to the priesthood and were trained for it in the Philippines were already familiar with the country, knew the language and customs of the people, got along better with them, and would probably make better missionaries.

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"But the need for seminary studies was not only a prospective but a present. *The religious orders in the Philippines had admitted a number of applicants* whom he, Salazar, was reluctant to ordain because they had had little or no theological training. He himself had brought in his entourage several clerics whom he ordained upon his arrival in Manila, before they were quite finished with their studies; now he was worried about it, because he had no means of completing their education. A Jesuit college would be the solution to these problems, besides serving as a house of formation for the Jesuits themselves.

"Bishop Salazar apparently asked *Governor Diego Ronquillo to make the same recommendations, because he did*. . . According to Sedeño, the *cathedral chapter also sent a similar letter of recommendation to the king.*"<sup>12</sup>

There are several most important points to remark from this account.

a) The Jesuits, Bishop Salazar, Governor Ronquillo, the Cathedral Chapter of Manila, in a word, the Church and the State, urgently recommended and demanded in 1583, i.e., two years only after the erection of the first Diocese of the Philippines, the foundation of a college that may serve as a Seminary, not only for Spanish boys, but also for mestizos and sons of native families, who would be trained for the priesthood and missionary work.

b) If they, thought explicitly of the *ruling* native families, it was obviously because these belong to the educated class in the colony, and from these principally were to be expected children well grounded in their faith and with better religious qualities for the future spiritual lead-

<sup>12</sup> HORACIO DE LA COSTA, S. J., "*The Jesuits in the Philippines 1581-1768*" Harvard University Press, Cambridge-Massachusetts, 1961, pp. 63-64.

ership of their own people; but certainly it was not meant to close the doors to other possible vocations from other social classes among the natives, as long as the apostolic and canonical norms "non neophytum" (I Tim. 3,6), and "manus cito nemini imposueris" (I Tim. 5,22) be not forgotten.

c) The reasons alleged as advantages for a native clergy over the missionaries from Spain are the very same stressed by the Popes of this our own century in favor of the formation of a native clergy: this indicates that the Spanish colonial policy was not ignorant nor blind to the importance of a native clergy.

d) The religious orders of Spanish missionaries in the Philippines by those early days (1583) had already admitted a number of applicants for the holy orders, who unfortunately could not find good opportunities for a proper priestly vocation; but nevertheless, it is worth noticing the fact that the religious Orders had never closed their doors to the natives, and from the beginning invited and led prospective candidates towards the supreme goal of the Catholic priesthood.

Two years later, King Philip II, well informed of the plans of Bishop Salazar and the proposals of the Philippine Jesuits concerning the foundation of a college for *training priests and missionaries*, not only for Spanish boys but also for *mestizos and indigenous natives*, an idea which has been strongly recommended by Governor Ronquillo and the Cathedral Chapter of Manila, wrote in 8 June 1583 a cedula to Santiago de Vera, Governor of the Philippines, in this tenor:<sup>13</sup>

"I have been informed that the religious of the Society of Jesus stationed there have done and are doing much good by their teaching and example and that their preservation and increase in those Islands would be very beneficial. To this end it is proposed that they be given a subsidy toward the establishment of a college and the support of the religious who shall be employed there in teaching and instructing those who present themselves, in grammar, sciences, and the proper conduct of life. . . . And since it is my will that they remain because of the great results I am confident will follow therefrom for the service of God and the *spiritual formation of those natives*, I enjoin you to confer with the bishop of those Islands concerning the manner in which said college may be instituted and the religious who shall live and teach in it be provided with what they need. . . ."

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<sup>13</sup> *Ibid.*, p. 75.

In the following year, 1586, the Jesuits in Manila, Fathers Suarez and Prat, proposed to their Father General Acquaviva the opening of a college *where future priests might be trained*, and recommended "that the proposed college be not only a school for Spanish boys but also a seminario or boarding school for natives (indigenous) and mestizos".<sup>14</sup>

"In 1587 President De Vera had reported to the king that he and Bishop Salazar conferred as directed by the cedula of 1585 on the ways and means of founding a Jesuit college, and came to the conclusion that it could only be financed by a subsidy from Mexico."

After the arrival in Manila of nine Jesuits on 11 June 1595, the vice-provincial Fr. Sedeño "informed the governor Don Luis Perez Dasmariñas that he was now in position to comply with the request of the citizens (of Manila) for a Jesuit college. Two courses would be offered, one in moral theology for candidates for holy orders, under Juan de Ribera, and another in grammar for Spanish boys, under Father Tomas de Montoya."

Dasmariñas issued a document "on 5 September 1595, assigning a subsidy from the colonial treasury to the college of 1,000 pesos a year. This sum was to be used for the construction of a residence hall and for the board and lodging therein of twelve scholars chosen from among the sons of the conquistadores of the Islands or of other settlers of good standing. The hall was to be called the College of San Jose. . . . Note, however that this hall or college was a distinct and separate unit from the Jesuit college, the College of Manila, although its resident scholars would, of course, attend their classes there." At the beginning "when the College of Manila opened, some time in September 1595 the students in attendance were day scholars, and the classes were held in the Jesuit residence itself."<sup>15</sup>

The original foundation of Dasmariñas was intended for scholars chosen "from among the sons of the (Spanish) conquistadores of the Islands or of other settlers of good standing", hence, not precisely for indigenous natives. Nevertheless, this provision was immediately changed.

In that very same year 1595, the vice-provincial of the Jesuits, Fr. Prat, was trying to accomplish and actually did accomplish, in Manila, what Fathers Alonso de Humanes, S.J. and Juan del Campo, S.J. had done already in Dulag, Leyte: a *seminario de indios* or boarding school for

<sup>14</sup> *Ibid.*, l.c.

<sup>15</sup> *Ibid.*, pp. 133-134.

natives. It was the very same idea proposed by Father Sanchez to Bishop Salazar in 1583, and to the Jesuit General Acquaviva in 1583 and 1588, and which Fr. Prat himself recommended to the same General Acquaviva in 1586, namely, that of opening a college where future priests may be trained, not only from among Spanish boys, but also from among the *indigenous natives and mestizos*.

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"A project in which Prat took great interest was the foundation as part of the College of Manila of a boarding school for native boys, which Alonso Sanchez had suggested some years earlier to Acquaviva. It will be recalled that Governor Dasmariñas the Younger had assigned (on 5 September 1595) a subsidy of 1,000 pesos a year for the maintenance of a residential college for Spanish scholars taking courses in the College of Manila. Some months after Figueroa had provided the College of Manila (20 October 1595) with an endowment, Prat saw the governor (Dasmariñas) and persuaded him to transfer the government subsidy from the proposed college for Spaniards to a *college of natives*. We do not know what arguments he advanced in favor of this change. He may have pointed out that most of the Spanish students came from families resident in Manila, and hence there was less need of a residence hall for them than for native students coming from the provinces, supposing that the idea of opening a school for them met with the governor's approval (as it did in times of Governor Ronquillo). He (Fr. Prat) may also have suggested that Figueroa's endowment might, with careful management, be increased so as to be able to support in the future not only the Jesuit community but the Spanish college desired".<sup>16</sup>

We feel inclined to believe that the stronger reason alleged by Fr. Prat was probably that *such* was the will of the King, expressed in the cedula of 1585, and of late Bishop Salazar (who died the year before, 4 December 1594), of former Governor Ronquillo, and of the Cathedral Chapter of Manila since the year 1583. "At any rate Dasmariñas fell in with Prat's proposal, transferred the subsidy to a college of natives, and approved (in 1596) an additional grant of 600 pesos to pay for the construction of a building.

"The purpose of the institution as Prat conceived it was to give the sons of the native ruling families an education which would not only make Christians of them, but fit them for the local magistracy", and possibly

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<sup>16</sup> *Ibid.*, p. 172.

for the priesthood, since such were the plans of the first Bishop of the Philippines, approved by the King of Spain, and so insistently recommended by the first vice-provincial of the Jesuits (Fr. Sedeño) and the famous Fr. Sanchez, and by himself (Fr. Prat) who was then the second vice-provincial of the Society in the Philippines. The Filipino boys "were to live together in community under a Jesuit priest and brother, and receive instruction in Christian doctrine, reading, writing, vocal and instrumental music and handicrafts. In addition to educating Filipino boys, the school would grant resident scholarships to poor Spaniards who wished to study for the priesthood" together with the possible candidates for it that may be found among the native boys. "This arrangement would provide them (the Spanish boys) with excellent opportunities for learning the native languages while pursuing their seminary studies in the College of Manila" together with the Filipinos.

"In this eagerness to make a beginning, Fr. Prat opened the school before the building was ready, reserving a part of the Jesuit residence as temporary quarters and classroom for the school boys. He also hired two lay teachers for them, one of music and another of reading and writing.

"Unfortunately the government never did release the annual subsidy. Tello, Dasmarías' successor, confirmed the grant in 1596 (in favor of the *college of natives*), but the royal treasury officials were unable to make it good. . . . Prat was left with an unfinished building, a debt to the Figueroa endowment, and a group of scholars he could no longer support. Much against his will he was forced to disband them. On 6 July 1601 Governor Tello wrote to the king that the whole project had fallen through, *because of lack of funds*, and on 15 July 1604 his successor Governor Acuña put the final quietus on it:<sup>17</sup>

"It seems to me— he reported to Philip III—that although *this work is very good and holy*, it would be *preferable* that said college be founded for poor Spaniards, sons of residents or those who come to settle, in order that they may study and learn virtue and letters so as to be more fit later on to govern and administer the colony and *be parish priests and missionaries*. This would be a greater benefit than any which can be derived from a college of natives, since the sum of what these will learn is reading and writing and nothing more, for they can neither be priests nor officials, and after they shall have

<sup>17</sup> *Ibid.*, p. 172-173.

learned something they will return to their homes and take care of their farms and earn their living."

Let us notice here several important points.

First, the *college of natives*, planned by Bishop Salazar from the day he took possession of the Diocese of Manila in 1581, and proposed by the Jesuits once and again since 1583, and endorsed by the Governors of the Philippines, Ronquillo (1583), De Vera (1587), Dasmariñas (1596), Tello (1599), and to a certain extent even by Acuña (1604) who praised it as a "very good and holy work"; the *college of natives*, recommended and urged by King Philip II in 1585, did not crystallize at the end, though it was actually tried out for some three years, 1596-1599, not on account of any race prejudice, but simply "*because of lack of funds*".

If the original foundation of the College of San Jose was intended for sons of Spaniards in the mind of a particular Governor (Luis Perez Dasmariñas), the same Governor, in the very same year of the foundation, changed his mind and agreed with the Jesuits to make it a *college of natives*.

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And this college of natives was intended to fit them, not only "for the local magistracy, for as town governors and village headmen they could exercise a profound salutary influence on their own people", but also, whenever it could be possible, for the priestly ministry. This is made clear from the very words of Governor Acuña to Philip III on 15 July 1604 when referring to the *said college* he states that it was "in order that they (the students) may study and learn virtue and letters so as to be more fit later on to govern and administer the colony and be parish priests and missionaries", that is "to be priests and officials". A further proof of this is found in the fact that resident scholars of San Jose were to attend classes and take courses in the College of Manila, and these classes and courses were—according to the vice-provincial Fr. Sedeño—"one in moral theology for candidates for holy orders, and another in grammar for Spanish boys".<sup>18</sup> The class of moral theology is not said to be for Spanish boys, but for "candidates for holy orders", whoever they may be; the class of grammar, yes, is said to be "for Spanish boys"; but I believe, we should understand here, "*mainly* for Spanish boys", not "*exclusively*", since such was the common interpretation in similar institutions, like the school

<sup>18</sup> *Ibid.*, p. 134.

opened that same year 1595 in Cebu by Fr. Antonio Pereira, S.J. which "was originally intended for Spanish children, but Visayan and Chinese pupils were apparently admitted as well."<sup>19</sup>

Furthermore, let us notice that such clauses "for Spaniards" were coming from particular persons (as Governor Dasmariñas, and Governor Acuña:) and even these did not reject absolutely the natives. For instance, Governor Dasmariñas soon changed his mind, and agreed to make the foundation he intended for sons of Spaniards, a college of natives; and Governor Acuña, after saying that the College of natives was a "*very good and holy work*", dared to suggest that, *in his opinion*, "*it would be preferable*" to make it for Spaniards. It was simply a question of taste and of *preference*, as well as sometimes, a question of practicality, a question of pragmatic men who were not fond of idealistic projects but rather preferred to face actual problems and present facts.

It was not that they would deny anyone the right to aspire to the priesthood, on account of his race or of the color of his skin. The actual problem—these men thought—in the higher educational levels was that of preparing capable leaders of the people in the civil and in the religious spheres; the present facts seem to point out that in the conditions of those days, the Spaniards or sons of Spaniards, coming from a higher cultural environment, enjoying a richer and finer educational background in the very homes where they lived or from which they came, were by those very circumstances in a more advantageous position to receive and pursue a higher education and a training for leadership, rather than the indigenous natives, who though at times better gifted and brighter than the Spanish boys, nevertheless on account of their poorer cultural background and lesser educational facilities at their homes, and even out of greater difficulties they found in assimilating a foreign culture, in a foreign language and even due to greater financial difficulties that blocked their way in the pursuit of a long career: for all these reasons, most often these Filipino boys did not succeed to attain the final goal of a higher education. This was generally achieved by Spaniards, creoles or mestizos, during the first century at least of the Spanish regime. Indigenous natives were not excluded or considered incapable of higher studies, but simply because of environmental circumstances it became too difficult for the majority of them to accomplish such studies.

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<sup>19</sup> *Ibid.*, p. 166.

Governor Acuña referred to this "fact" in his report to Philip III. When he says that "the sum of what these (the indigenous natives) will learn is reading and writing and nothing more"—certainly he exaggerates his point—he is alluding only to a common "fact", again, that "they can neither be priests or officials", he at once explains that such fact is due, not because the priesthood or the magistracy were officially closed to them—he knew well the mind of the king, of the former Bishop of Manila, of the missionaries—, but simply because of this other "fact", namely, that generally "after they shall have learned something, they will return to their homes and take care of their farms, earn their living".

The above remarks seem to explain satisfactorily the otherwise strange fact of so few indigenous native vocations to the priesthood during the first century of the Spanish regime, notwithstanding the decided plan and policy of both the Church and the State to work for the formation of a native clergy at the earliest possible time. The fact should not be misunderstood as due to a policy of discouraging native vocations on account of some race discrimination. Such interpretation would be rather superficial and unjust, and furthermore contradicted by the actual efforts and trials made both by the Church and the State to foster native vocations, although certainly, for us nowadays, such efforts and trials seem to run rather short of what we would expect at the light of the latest papal pronouncements on the matter.

*(to be continued.)*

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## Latin American Ferment Brings About Changes \*

"Change" is the key word for today's ferment in Latin America.

As recently as World War II the South American continent was relatively quiet. Only palace revolutions disrupted life in the big cities, and rural areas were almost idyllic.

Strategic buying of war material by the powers resulted in a brief boom, followed by rapid changes. The first significant one was the belief by the people that the Four Freedoms, goals professed by the Allies, were no longer fictitious but within their grasp. Freedom from want and from tyranny had the most impact on the people.

Much of the change was hastened by Red agents who spread throughout Latin America, spreading propaganda about the feats of the Red Army during the war and about the "people's democracy" in the Soviet Union. But the basic desire for change had existed in Latin America for years. It needed to be translated into action.

Economic and social problems burdened the majority, but the traditional political parties showed little interest in alleviating the immediate needs of the people, who wishes to expand, to grow, to "go somewhere". This desire for change reached beyond national boundaries and sought new patterns in international politics and trade. Aid programmes materialized and the United Nations came to serve as a forum for Latin Americans.

Leading appraisers of the situation look upon "social change" as the most important of all changes. In some places its pace and proportions make it "revolutionary". In others it shows itself as ferment and chaos, rather than real progress. In still other areas it is hardly noticeable, despite the great pressures for change.

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\* The following article, dealing with the swift changes going on in Latin America, was written by the editor of "Noticias Catolicas", Spanish-language edition of the N.C.W.C. News Service.

The changes that swept across Latin America brought both good and evil. A look at Chile gives us examples of good and bad changes.

### GOOD AND BAD CHANGES

On the credit side are these:

Workers used to regard Monday as a holiday. They got so drunk on week-ends they seldom reported for work on that day. When someone thought of rewarding with paid holidays the workers who put in five good days on the job, production went up, crime and accidents went down, and "holy Monday" disappeared.

Infant mortality and illegitimacy decreased with the passage of specific social legislation and health measures.

Intensive efforts reduced illiteracy to less than 20 per cent. Latin America's average is 50 per cent.

Chileans have reached a political maturity. They are giving the cold shoulder to the old-time *caudillo*, local political boss, and joining new left-of-centre parties. Women are voting.

On the debit side:

More dispossessed families are incensed by the luxury of the rich.

Lack of opportunity in the countryside is forcing thousands of persons into city slum districts (*callampas*).

Unemployment and lack of a proper education are suffocating the potential of youth.

Political intrusion and poor leadership are increasing labour strife.

Communist influence increases as the class struggle grows more bitter.

The experts who gathered these findings told me: "Despite all the changes, whether for better or worse, the entire social structure of Chile remains very much the same. There are still power groups in industry, agriculture and politics, and most workers and peasants continue to live at a bare level of subsistence. The country is known as a "democracy", but not in the sense of that word in the U.S. or countries of western Europe: equal opportunity for all.

In view of persistence of the old structure, the businessman says Chile is in a period of stability; the reformer says the country is on the brink of disaster.

There have always been dramatic changes in the history of Latin America: the painful merging of Europeans and Indians, leading to a new society marked by contrasts; the confused forces that launched the independence movement and shaped an imitation of republicanism; and, in this century, the impact of the industrial revolution and the tides of two world wars.

Today the main actor in this drama called change is the city-educated dweller, often European in outlook, sometimes "anti-gringo", or the slum dweller (*pobeador*) frustrated, confused and ready for violence. Other actors are: the Indian peasant living in an unfamiliar city, trying to drop his tribal patterns and become "like the white man"; the anguished worker pursued by agitators, but who prefers to listen to an honest reformer; the idealistic youth seeking a cause and a mission in life, even if it means becoming a guerrilla.

Among groups having secondary roles are the new rich buying a "hi-fi", the successful small merchant ordering his first car, and the peasant girl, the maid and office worker adopting a "new look".

The specific areas of change include:

New avenues of education and knowledge, not necessarily formal or wise, which have been opened to the masses in words, slogans and images. Radio, movies, posters and advertisements are literally "putting new ideas" into the heads of these peoples, who are often primitive.

A sense of "nation". Peasant migration and countrywide crisis are effecting a process of "national unity" that many lands never had. The masses feel like real "citizens", even though limited by poverty or misguided by mob action. Migrants and demagogues gradually leave an area to more civic-minded leadership.

A gap between classes. While the rich and ruling groups keep their relations with industrially advanced countries and share with them goods, services and profits, the national economy of each country sinks deeper, mostly because prices of raw materials are declining. This hurts most the salaried people, the small farmer, industrialist or merchant.

Capital for development purposes, together with skilled workers. Much change revolves around the resistance of economic factors. Native

capital leaves the countries (\$10 billion in recent years) or seeks security in real estate or luxury imports. In some areas, however, with the incentive of foreign capital, native money and initiative are reinvigorating economic life.

A growing middle group. Receptive to new ideas and new responsibilities, much of it is under moderate Left leadership, often of a Christian stamp. Such emergence reduces the rich-poor gap. Many from the higher groups are joining this promising generation. Some authors doubt, however, that such middle groups have achieved enough social political cohesion to change existing structures.

Politics. Dictatorships come and go, mostly go. Army *coups* claim to save democracy from chaos and communism—and often it's true. Recent elections have either returned the countries to "constitutional" order, or have placed in power popular leaders. Some disappoint their people, others struggle, against power groups and economic maladies, to meet their promises.

International relations. There is a close interplay between national problems and international issues, best exemplified by the local partisans and enemies of (for example, the Cuban revolution, Russia, the United States, or even the new African nations).

Religion. Attitudes for or against religion undergo a definite revision, quickened by the recent social encyclicals, the second Vatican Council and the local efforts of religious leaders. The fading away of the old anti-clerical parties has helped to improve religious attitudes in some people, but the advent of socialism and communism has led many astray. Yet people at large will confuse the temporal action of Christians as "Church-controlled", will show little ecumenism, and still cling to superstitious variations of true religious beliefs.

The big factor of change is the population growth. The Latin American is traditionally prolific. The birthrate increase is close to three per cent annually. As a result of advances in medicine and improved sanitation, people are living longer. This is increasing the pressure for change.

Such changes may take on explosive proportions. Many hear the prelude of revolution in the sounds and voices that reach thousands through transistor radios. Leaders and reformers are fired by cold statistics—so few have so much, so many go to bed hungry. But ordinary people want a tract of land, a job, a skill, a home, a book, a doctor in time to save the baby, a few hours of relaxation.

J. FONSECA

## PERSONALITY DEVELOPMENT IN THE MINOR SEMINARY

This was the title of the conference of the Rev. Fr. Camilo J. Marivoet, C.I.C.M., Rector of the Minor Seminary of Our Lady of Guadalupe, Makati, Rizal, in the 8th CEAP National Convention, UST Medicine Bldg., January 26, 1964.

Father Marivoet's lecture was a most striking and thought-provoking. The interest of the topic was evident from the lively discussion which ensued during the conference. The trend of this Speaker's thought went along these main lines.

1. **TOO MUCH IMMATURITY.** — The conference started with the complaint of many educated Catholics about the immaturity of our young priests. Why, ask they, don't our young priests know how to deal with people? They are unable to keep the golden mean. They are either too shy, aloof and uncomfortable or too hearty and overfamiliar. "When men compare new priests with university graduates of the same age and of similar length of studies, the former loses out to the latter... All these and similar traits point at one great defect, observable, though not in all, yet in many: too great a number of them are immature."

2. **THE FACT AND THE FACTORS.** — There are different factors at the root of this regrettable fact.

a. There is a sort of atmosphere in the Minor Seminary that hampers personality development. Certain factors prevent the boys from attaining a higher level of maturity, from becoming adults instead of mere adolescents, during their early years in the Seminary, and perhaps, the first couple of years in the Major. Although the purpose assigned to the Seminary is "*scientia et pietas*", yet, within these rather broad limits, a harmonious development of the entire person should be intended, so that the adoles-

cent boys may become mature adults psychologically, socially, mentally, morally and religiously.

b. What is meant by maturity? No answer is possible to this question, as no agreement can be found among psychologists or educators. From the practical point of view, "a mature person is a person who has attained true autonomy, when he is capable of personal and responsible decisions; when he can go out of himself to make bonds with things outside himself and specially with other persons in a disinterested and unselfish manner, and when he has accepted and integrated these values-ideals that require autonomy and *commitment*". He then gave a comprehensive and wholesome explanation of these elements and the process of development which are considered apt to bring about the "autonomy" and "commitment" in the adolescent boy. "The process may not be forced, but that the student must be gradually guided to proceed from one stage to the next. Moreover, maturity cannot be imposed from the exterior but must go hand in hand with the interior and outward cooperation of the student".

3. FREQUENT DANGERS TO IMMATURITY IN MINOR SEMINARY FORMATION. — Several factors were listed which might contribute to this defective system of education in the Minor Seminary.

a. Minor Seminary education is generally a boarding school education. The striking difference between family education and that of the boarding school makes a great deal of difficulty to normal growth in the years of adolescence.

b. Too much dependence on benefactors.

c. An inadequate system of selecting candidates, "which often leads to mediocrity and also the misorientation of boys who are not fitted for the priesthood."

d. "Another error, quite serious, consists in treating the minor seminarians prematurely as pocket-size priests, whereas they should be treated as normal boys similar to the best boys of their age... Their normal development also requires that they be given a positive attitude toward earthly realities and not made to look upon them as 'temptations from the world'".

e. Premature initiation in too many spiritual matters should be avoided. A normal maturation, too, supposes that they have only such spiritual

exercises in the minor seminary as are fitted for their age and stage of development".

f. A negative attitude toward sex. Here the Speaker pointed to some very constructive points with regards to this vital matter. Here a positive attitude means the boys' life be oriented towards an ideal outside of "self", God and the welfare of *other* men. "Rejection or negation of sex only deepens the immaturity and leads to neurosis. To understand this problem better, it is necessary to realize also that it is not isolated; frustrations and immaturities in other fields of the personality take revenge by seeking a sexual outlet".

4. HOW WE PROMOTE PERSONALITY DEVELOPMENT IN THE MINOR SEMINARY. — The last part of this conference aimed at offering some means of promoting maturity of personality in the young candidates

A sort of general remedy would be to create in the Seminary an open mentality. In pursuing this aim, some general lines were suggested.

a. "This openness shows itself, first, in using the technical helps for the discernment of vocations, auxiliaries that are found particularly in the modern acquisitions of psychology". Therefore, the old familiar, time-tested criteria of vocation-testing must borrow help from the modern means of psychology, and, at times, psychiatry, in discerning the aptitudes which are the outward manifestation of a vocation.

b. Increased contacts with the family. A normal contact with parents, brothers, sisters and friends cannot but contribute to a normal psychic growth and to an apprenticeship in social relations. "A summer vacation of at least six weeks and two shorter vacations (trimestrial) of two weeks each are considered a minimum. Many European bishops, furthermore, have added weekends at home every two to four weeks, for same purpose".

c. "In an open atmosphere, the discipline and rules correspond to the psychological stage wherein the students find themselves... These should be functional... and with certain areas for a legitimate and even necessary freedom... We should prescribe a minimum but apply that minimum strictly..." Moreover, the rules should be clearly motivated. The candidate must be conscious of their value and make them the life of his spirit.

d. Room for freedom and initiative should be made. "Not every attempt toward freedom should be quelled as a rebellion... As Pius XII

said, "The role of a healthy education is to teach man to use his freedom judiciously and to free himself from the educator".

e. Finally, the Speaker went on these points which, by the discussion they prompted, proved to be most controversial: "The general spiritual climate of a minor seminary should not yet be directed toward the specialized vocation of the priesthood but aim at forming the students as human beings and as Christians... The basic spiritual life they need at this time is to develop everything they are by nature and grace, just as other Christians have to do... As to the particular spiritual exercises, they should not extend much beyond what our best Catholic boys practice... Formal meditation and formal examination of conscience are still out of place in the minor seminary, as they are premature. Also a monthly recollection makes little sense to the boys".

This conference ended with the suggestion of an Apostolic Formation that should become part and parcel of minor seminary life, which should also include apostolic work in the upper years. Yet, all the above given suggestions will do the seminarians no good, "unless we do everything at our command to promote the development of their personality".

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## COMMENTS.

No sooner had the Speaker finished reading his lecture, when a lively discussion took place. All the attendants were priests from different seminaries of the Philippines. The points under discussion therefore were close to the hearts of all these educators.

No one of course challenged the vital importance of developing to a fulness a manly personality in every candidate. But the points at stake were rather concerning the means that were proposed toward developing a normal, capable personality in the young aspirants to the priesthood. Almost all the discussions centered around the fact that all these matters seemed to have been treated in a too naturalistic way. All the explanations for the lamentable lack of personality development in the young priests and, what was more, the means suggested to cure this malady were of a naturalistic nature, with no regard for the supernatural side of the problem and for the complexity of a fact of this nature.

Even the assumption that the education in minor seminaries is a boarding school education, if formulated in such general terms, will not

be admitted by most Rectors and priests actually engaged in this kind of work. Something similar holds true of the family milieu so highly favoured as the proper place for education. This holds true when the family is the kind of family it should be. But, where in so many sectors of society is this ideal family to be found today? Very judiciously, in our opinion, therefore, the Rev. Fr. Nolan, S.J., of San Jose Seminary, spoke of the minor seminary even as a place of protection for the young boys from the unwholesome atmosphere of so many *actual* families.

### PERSONALITY OF A PRIEST

In the opinion of this reviewer, in this vital matter a fallacy should be avoided. True, many educated Catholics complain of the poor quality of our young priests. But, are they very well equipped to pass judgement on these matters? Let our reader allow us a point of elementary philosophy. What is a person and what is personality? Is not a person an *individual* of humanity? Are not certain characteristic traits the essential elements of every kind of *personality* among men? Does not every profession require some definite characteristic traits to integrate *the personality* of *the individual* to his profession? What are, therefore, the characteristic traits that must be integrated into the personality of a priest? What is the priest's *true identity*? This is the question. Now, are these educated Catholics, with all their good intentions well equipped to speak on the exigencies of the priesthood? Could their views offer the best direction toward a constructive education in our minor seminaries? Are not rather the norms of the Church to be considered the wise pattern of all actions in this respect? When the projects for flying to the Moon are in the lab, who are consulted, the nuclear physicists or the copra dealers? Yet, our problem is not that simple. Maybe, at times, some well-meant Catholics venture opinions on these matters. But, if we come to the core of the problem, what is the kind of *person* every Catholic expects to find in a technician on social matters or a technician in the field of religion? As an answer to this query, our readers may welcome the view-point of a priest who has edified the Church of God these last decades. M. J. Lagrange, the Biblical scholar, had this to say when he was confronted with this very question:

"So it was far from the world? Was this any way to prepare men for apostolic work? What influence would a man have upon men of his day if he was ignorant of what they are thinking, of their attitudes, or of the state of society, at least through

the medium of literature? These are old questions to which (the Church) has always turned the same answers, for they are after all overshadowed by another: "What do men expect of us?" The answer is clear. They come to us looking for the "science of the saints" . . . or at least, for that knowledge which makes men Christians . . . Let this be clearly understood . . . Will men require of us that we be up on agriculture or business? Must a seminarian or young religious, out of sympathy for all that is human or social, as they say today, be *au courant* in regard to problems whose solutions still elude specialists in the field? Must a confessor read all novels in order to know if he may allow others to read them? Talk to a farmer about the good points of this or that machine, of his chances of selling his grain at a certain price, and his mocking smile will teach you a lesson of good sense. No! That is not what he wants to learn from us . . . I am perhaps so vehement because I one day overheard a couple of seminarians on their way homewards from some congress, discussing in a public vehicle the balance between rent and production. Do not ask them if they have read Augustine's *City of God*, or Origen's *Apologia against Celsus*. Please God they knew something about the New Testament, for it is about it that we men of the Church are asked by students in our higher schools." (BRAUN. *The Work of Pere Lagrange*, p. 8-9)

Thus far for the kind of personality the seminary is expected to develop in the young men.

### THE SUPERNATURAL MEANS.

No one of course will object to all educational means at hand from modern knowledge and methods. Yet, the primacy in this field must be attributed to the supernatural means. The essential reason demanding this is the kind of *priestly* personality expected by the world itself. The words of Our Holy Father Paul VI would dispel any doubt on this point:

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

the natural tendency of the will is guided by charity' (Summa Theol., I, q. 1, a. 8, c).

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

For Catholic doctrine teaches that without the healing grace of our Saviour it is impossible to fulfill all the commandments of the natural law or to acquire perfect permanent virtue", (Apost. Letter SUMMI DEI VERBUM. cfr. *Boletín Ecclesiástico*, Jan., 1964 p. 20-21)

Any one reading these words can see that the wisdom of the Church by far surpasses any well-meant judgment of any Catholic. Indeed they serve as the norm for all educators in this particular field.

### SOME EXAMPLES.

1. *A definite proposition of the goal.* — We cannot see how the teaching of the Popes, those of Paul VI in particular, may be reconciled to the statement that "the general climate of a minor seminary should not yet be directed toward the specialized vocation of the priesthood". Here too the Aristotelian principle holds true: *ultimum in executione est primum in intentione*. How can we say that the medical profession, for instance, must not be proposed to the medical student from the very start? Should not the Moon-bound astronaut be faced with the Moon from the very first moment he starts getting his training to land in the fair Planet? The minor seminary, of its every essence, is a school only for the priesthood. It is a place for boys only with that intention, however incipient this notion might be. How, therefore, can it be said that the ideal of the priesthood is not even the greatest of all attractions? One thinks that the ideal of the sublime goal is more efficacious to obtain a *priestly person* that all other natural means combined. This ideal will give meaning to all the other elements in the candidate's formation.

2. *Formal meditation and formal examination of conscience.* — These two points are told to be “still out of place in the minor seminary”. With due respect of course to this opinion, one might even put it the other way around. First, we have the fact that the boys spend four or five years in the minor seminary, as a rule, from 12 to 16 or 17. If an inability could be valid with regards to the very young ones, this inability, however, will gradually recede and a true ability for meditation and examination of conscience will be developed under a careful and dedicated spiritual direction.

The true nature of meditation must be considered. One would not aim from the start at the more elaborated, even rationalized, method of meditation, to wit, the topic with division of points and so on. The “affective” way of mental prayer or meditation of Louis of Granada and St. Teresa of Avila is good even for the very young beginners. All who are familiar with the history of spirituality know of young souls who have practiced meditation even to the supernatural “*recogimiento*” and “*unión*”, to use the words of St. Teresa, at an early age. Apart from saints already in the altars, such as St. Aloysius and St. Gabriel the Passionist, Francisco and Jacinta, the two saintly children of Fatima, in our own days, may serve an example. The Little Flower not only before her entering the Carmel, but for her entire life did not have any other kind of meditation.

After all, mental prayer is performed not so much by the acts of the mind through human considerations as by the acts of faith and loving affection with docility to the Holy Ghost. The simpler this faith, love, and docility, the higher the mental prayer and the deeper its transforming effects. It is rather simplicity even when the young seminarians are still innocent, that make them most fit for this spiritual exercise, which is called by St. Teresa “an affair of love”. Careful guidance and gradual approach is of course part of the spiritual direction in this matter. Yet, in itself, one may hardly think of something more cruel for young souls than to deprive them of this means of union with Jesus, their High, Eternal Priest.

FR. QUINTÍN M. GARCÍA, O.P.

## NOTES AND COMMENTS

### The Council of Trent and the Rift between Catholics and Protestants:

A historian of the Council of Trent shows that the rift between Catholics and Protestants was already an accomplished fact long before the Council of Trent assembled. The Council merely set the seal on it by forcing both positions to be formulated with decisive clarity. The Protestants did not participate in the Council as they were invited to do (with the exception of the theological authors of the division): first, because it was under papal control instead of, as the early Councils, being convoked by the Emperor; secondly, because they had demanded that the laity, that is in effect the lay powers, should take part in the Council discussions; and thirdly, because the Council would not accept the Protestant scriptural principle. They rejected the Council because it ran counter to their idea of the Church, which was not one of an hierarchical Church. Professor JEDIN suggests that the Council of Trent deliberately refrained from deciding on the most important issues of controversy—the notion of the Church and papal primacy—confining itself in its definitions to fixing the boundary lines of Catholic truth against error. It was, however, as a “barbed wire to hamper all free movement” that they came “to be understood by Catholic and Protestant theologians”. Points of contact in the discussions of Trent are seen in the lessening of Catholic-Protestant differences on the doctrine of justification, on the Real Presence in the Mass, the most formidable obstacle remaining the notion of the Church. “The decrees of the Council of Trent do not need revision but they are capable of completion.” (H.C.)

## Is the Church changing its traditional Teaching on Contraception?

For many Catholics, the disturbing element in current discussions about population problems is the usually unspoken question: Is the Church about to change its traditional, uncompromising judgement on the use of most common contraceptive devices?

No Catholic theologian has even suggested publicly that the Church's traditional position on contraceptives might change, but speculation about it is in the air, particularly in the general Press.

These discussions hint that, with all this *aggiornamento* going on, it is just a matter of time until Catholics fall into step with the rest of the world on the use of contraceptives.

Of course, new developments in the knowledge and control of human fertility are already on the horizon. More are bound to come. Each development should be judged as it presents itself. It is quite possible that a study supported by the Planned Parenthood Association, or by some similar group, might turn up procedures which would be acceptable for Catholics.

But a very significant statement has now appeared which will, as far as we can judge, effectively close the door on the existing contraceptive devices. The November issue of the *Catholic World* contains a section from a new book, Volume II of *Contemporary Moral Problems*. The co-authors, Frs. John C. Ford, S.J., and Gerald Kelly, S.J., have been known for their open-mindedness towards new circumstances and new thinking which might alter the moral judgement of an act.

As professional moral theologians, they summarized their study on this particular point:

"The Church is so completely committed to the doctrine that contraception is intrinsically and gravely immoral that no substantial change in this teaching is possible. It is irrevocable. . . . it is safe to say that it is 'at least definable doctrine,' and is very likely already taught infallibly . . .

"The basis for recent papal condemnations of contraception is the natural-law principle that the inherent procreative purpose, or procreative design, of the conjugal act must always be respected. This principle has always been a part of the Christian teaching on conjugal morality, hence,

in this sense at least, the condemnation of even modern contraceptive techniques may be called traditional doctrine."

Frs. Ford and Kelly would be the first to state that their own judgement does not involve infallibility, but among American Catholic theologians it carries substantial weight.

## World Fair's Vatican Pavilion:

The Vatican Pavilion at the New York World's Fair will expound, graphically and movingly, one of the great mysteries of the Catholic Church—the fact that the Church is Christ living in the world.

This is the theme of the magnificent pavilion now nearing completion on a 55,000 square-foot site at Flushing Meadow, Long Island, site of the United Nations early headquarters.

The oval-spiral design of the building was determined by two factors—the elliptical-shaped site allotted for its construction and the necessity for providing smooth crowd-flow during peak attendance days.

The building is of steel-frame construction, built on a foundation of concrete-capped piles. The floor is a concrete slab. Above ground, the structure is enclosed in white cement stucco and ornamental marble, surmounted by a lantern and an aluminum cross in gold. It will rise to a height of 100 feet and will measure 208 feet in length and 135 feet in width. The total cost of the structure, including maintenance and demolition, will be approximately US\$3,800,000.

The visitor approaches the pavilion through a large entrance court, 100 feet in length, flanked by a swingwall 60 feet high and pierced by three fountains which will splash into three interconnected pools.

The exterior of the building is constructed with a horizontal crenellation. Its adornment will consist of ten bas-relief sculptured panels portraying in contemporary style the Church, the Creed, the Commandments and the liturgy.

On entering the pavilion, the visitor will find himself in a long tapering gallery which functionally channels the crowd into four lanes as an approach to the Picta. The gallery will feature a portrayal of the life of

Christ—from the prophecies to the Crucifixion—using various audio and visual techniques, as well as modern and traditional art.

Four ramps, three moving and one stationary, guide the visitor out of the entrance gallery past the *Pieta*.

From here, the walks lead into the main exhibit area, about 27,000 square feet in size, which is faced by a 32-foot-high glass wall that opens the interior to a clear view from the fair grounds.

In this area the visitor sees the Universal Church carrying out its mission in the contemporary world. The portrayal of the Church as Christ loving in the world is seen in a six-and-a-half-minute film presentation of the Church's works of mercy, its social mission to the world at large. There also is a "scholar's walk" that provides detailed information for the serious visitor.

In a central location of the exhibit devoted to the Church as Christ teaching is a full-scale replica of the excavated tomb of St. Peter and its immediate environs, which was constructed in Vatican workshops under the supervision of archaeologists associated with the historic excavations. The original tomb is not open to the public.

The exhibit area is surmounted by a circular chapel which seats 350 persons and can be converted into a room for breakfasts, lectures and organizational meetings.

"We estimate that between 6,000 and 8,000 persons will pass through the pavilion's glass doors every hour during the life of the Fair," Father Raymond A. Leonard of Brooklyn, director of exhibits says. Many of them will be drawn to the pavilion by the artistic treasures on display—the centrepiece will be Michelangelo's *Pieta*—but incidentally they will receive a liberal education on the meaning of the Church for Catholics.

The central theme will be illustrated in three sections—the Church as Christ loving, as Christ teaching, and as Christ sanctifying.

## The Liturgy\*

The implementation of the liturgical renewal envisaged by the Eumenical Council requires first of all the assimilation of the liturgical spirit. This is a work of study and reflexion, to be undertaken, individually and collectively, by the clergy as well as the laity. Msgr. Henri Jenny, auxiliary bishop of Cambrai, France, a member of the Commission for the Liturgy of the Vatican Council, resumes as follows the main points that should guide our thoughts. They constitute, as it were, a compendium of the theology of the liturgy.

1. The presence of Jesus Christ, pre-eminently Priest, and Mediator between God and His people. What Christ has operated through His Incarnation, His ministry, His Cross and His Resurrection, He mystically pursues in the Liturgy, which, through sacred signs, actualizes the work of the redemption here and now.

2. Christ continues to reveal His Gospel: He continues to speak to us in the readings of Sacred Scriptures. The Mass, the divine office, and the various sacraments, they are various forms of the same message which announces to the world the good tidings of salvation.

3. By means of the "sacred Mysteries" Jesus communicates the essential Mystery of His Passover, which is the transition from death to life. It constitutes the central point around which the Liturgy is constructed.

4. The continuous renewal of the Eucharist unites the Church and makes her grow. The people of God is constituted by the Eucharist, which is its food and gives its new members. The people have a right to an active, intelligent, and fruitful participation in the celebration of the Eucharist. In each diocese it is the Bishop who presides at the sacred Liturgy; in each parish or other community the priest who organizes the acts of prayer and worship for the community of the faithful, i.e. for the lay people.

5. God is glorified by the holiness of the people, living a life of faith and charity. Therefore a Liturgy which would have no pastoral effects, that is, a liturgy which would not transform the daily life of the Christ-

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\* In the next issue of the Boletin the Rev. Fr. H. Graf, S.V.D., hopes to continue his commentary on the Constitution on the Sacred Liturgy.

ians, would be incomplete, imperfect, and, in final analysis, formalistic. The Passover should be celebrated also in the hearts of men, on the highways and in people's promise and effective realization, must be achieved in the depths of the destiny and history of man.

In this sense, one can say, the Liturgy is at the same time the source and the culminating-point of the total action of the Church.

## The Privilege of the Poor:

Pope John XXIII invited the Church to have a good look at herself in the mirror which is Christ, to see whether she faithfully reflects *His image*. The Church has responded to John's call, and has entered a period of soul-searching and renewal, the period of "aggiornamento", the period of John and Paul and the second Vatican Council.

It is not the worst characteristic of modern man that he does not care to conceal his defects. The Church of our days is no less frank. She has invited outsiders to be present at her examination of conscience and is not afraid to recognize before the world that human defects have thrown shadows where only the light of Christ should shine.

When we open the Gospel we read that Jesus exercised His ministry among the poor. For the emissaries of John the Baptist, who wanted to know whether He was the expected Saviour, Christ, thought it sufficient legitimation to cite the words of Isaiah: *Go and tell John what your own ears and eyes have witnessed; how the blind see, and the lame walk, and the poor have the gospel preached to them.*

The Church has never neglected the poor, the recipients of Christ's blessing: *Blessed are the Poor*. But has she always known to approach the poor as one of them? Jesus chose to be poor, and His poverty was not of the spirit alone: *Foxes have holes, and the birds of the air their resting-places; the Son of Man has nowhere to lay his head.*

In the Council repeatedly voices have been raised to remind the Church that she is and must be the Church of the poor. In a recent

article, written at the request of foreign missionary sisters, the Japanese Bishop of Sendai has underlined that in Japan the Church can only hope to fulfill her mission if she is ready to be poor with the poor, not only in spirit but also in the practice of her life.

In his article\* Msgr. Kobayaski makes no secret of the impression which the "atmosphere of money and bourgeois taste" of many religious institutions creates among the poor and underprivileged; who are only too numerous in modern Japan. Can they recognize the Church of Christ in the foreign establishments of education that seem to cater only for the well-to-do? Do the appearances not confirm rather than belie the common belief that the Catholic Church exists for the rich and is at the service of the capitalists?

The Bishop is filled with apprehension, for who is in fact taking care of the underprivileged, of the working classes, of the farmers and fishermen and of the wives and children of those who are economically weak? It is true, there are congregations at work in Japan which exercise their apostolate among orphans, the aged, and lepers, but the congregations of sisters which are not committed to this particular kind of work "vie with one another to establish themselves in the big cities, where they spend enormous sums for the erection of immense institutions" meant to attract the sons and daughters of good families. Yet in those very cities the poor abound, whose *privilege* it is to have the Gospel preached to them.

Searching for the reason why the poor are thus neglected in the activity of the foreign congregations, the Bishop raises the question whether it is not because the religious have become rich. He does not for a moment pretend that they would have violated their vow of poverty, but how many religious can say in all truth that they *are* poor, or live as the poor?

Msgr. Kobayaski is fully aware that a change is not easy, since this would imply structural changes in many congregations. Yet he insists that the religious congregations to which he addresses himself must modify their way of thinking and their method of work, "for the poor have the privilege of being the first to receive the Good Tidings of Salvation". The poor fill the streets of Japan, and await the helping hand of the Church.

Nothing prevents the religious, the Bishop says, to begin a reform in their personal attitude. He mentions three points which should be con-

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\* Cf. Informations catholiques internationales No. 210, p. 27 ss.

sidered in particular if the Church wants to gain acceptance in modern Japan.

First there is the language. In order to eliminate the belief that the Catholic religion is a foreign religion, it is absolutely necessary that the foreign religious learn the language of the people amongst whom they hope to propagate the faith. Secondly the Bishop urges the sisters to be content with the fare of the common people, and lastly he advises to reform the religious habit. In his opinion the religious habit is unsuitable for sisters working in Japan. Its medieval vestiges do not seem to pertain to the Gospel of Christ nor to the essence of the Catholic Church. More important, however, is that its impracticability and costly appearance create an impression of wealth, which is to the disadvantage of the Church.

Mgr. Kobayaski concludes with an appeal to keep in mind that Japan is the country where divine Providence has placed the sisters for whom he writes his article. They have come to Japan with the ideal of loving Japan and of leading Japanese souls to the Kingdom of God. The sisters themselves will therefore be the first to confirm that this ideal cannot be realized unless they adapt themselves to the spirit and mentality of the Japanese.

FR. F. FERMIN, O.P.

## ROMAN CURIA

# SACRA CONGREGATIO RITUUM

## DECRETA

### NOVA FORMULA ADHIBENDA IN DISTRIBUTIONE SACRAE COMMUNIONIS

Quo magis actuose et fructuose fideles Missae sacrificio participant, et in ipso communionis actu fidem in sacrosanctum Eucharistiae mysterium profiteantur, quam plures preces Beatissimo Patri Paulo PP. VI adhibitae sunt, ut aptiore formula Corpus Domini nostri Iesu Christi fidelibus distribuatur.

Sanctitas porro Sua haec vota benigne suscipiens statuere dignata est ut in sacrae communionis distributione, seposita praesenti formula, sacerdos dicat tantum: "Corpus Christi", et fideles respondeant: "Amen" et inde communicentur. Quod quidem servandum erit quoties sacra communio distribuitur tam in Missa quam extra Missam.

Contrariis quibuslibet, etiam speciali mentione dignis, minime obstantibus.

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### NOVA INVOCATIO IN LAUDEM SPIRITUS SANCTI

Piae invocationes in Dei, Domini nostri Iesu Christi et Beatissimae Virginis Mariae laudem, primitus in reparationem iniuriarum contra eorum sanctissima nomina exortae, decursu temporis, ob fidelium devotionem, pluribus additis supplicationibus, potius laudationis naturam induerunt. Quam ob rem, ut in hac obsecratione tota Trinitas suum laudationis et precis elogium obtineret, plures Beatissimo Patri Paulo PP. VI adhibitae sunt preces, ut peculiaris Spiritus Sancti invocatio illic adderetur.

Sanctitas porro Sua haec optata benigne excipiens, statuit ut in laudibus in blasphemiarum reparatione, quae incipiunt cum invocatione "Dios sia benedetto", post invocationem "Benedetto Gesu nel santissimo Sacramento dell'altare", octavo loco ponatur: "Benedetto lo Spirito Santo Paraclito".

Contrariis non obstantibus quibuslibet.

Datum Romae, ex Secretaria Sacrae Rituum Congregationis, die 25 aprilis 1964.

ARCADIUS M. Card. LARRAONA  
*Praefectus*

HENRICUS DANTE  
*Archiep. Carpasiensis.*  
*a Secretis.*

LITTERAE APOSTOLICAE  
MOTU PROPRIO

DATAE

QUIBUS FACULTATES ET PRIVILEGIA QUAEDAM EPISCOPIIS CONCEDUNTUR

PAULUS PP. VI

PASTORALE Munus, cum quo Christus Iesus gravissima coniunxit officia docendi, ad sanctitatem adducendi, ligandi atque solvendi, sacrorum Antistites, licet multis obsaepti impedimentis, praecipuae tamen caritatis editis exemplis omni tempore coluerunt.

Increbrescentibus vero per saeculorum decursum Ecclesiae curis laboribusque, Apostolica Sedes intento semper libentique animo Episcoporum postulationibus respondit, quae ad pastorem sollicitudinem attinerent, eademque dioecesium Praesules non solum extraordinaria auctoritate et iurisdictione auxit, sed singularibus etiam facultatibus et privilegiis ditavit, quae praesentibus opportune satisfacerent.

Nunc autem, cum ad exitum vergat altera Concilii Oecumenici Vaticani II sessio, cumque Nos nihil optatius habeamus quam Patribus Conciliaribus permagnae existimationis testimonia praebeamus, quae omnes Venerabiles Fratres in Episcopatu prosequimur, eorum vota Nobis visum est libenter excipere, eaque ipsis concedere, quibus simul eorum episcopalis dignitas in sua luce ponatur, simul pastorale munus efficacius expeditiusque reddatur. Id enim cum officio Nostro Pastoris universalis apprime congruere putamus. Dum vero haec Episcopis magna voluntate impertimus, eos pariter rogamus, ut iidem omnes, cum Christo et Nobiscum, eius in terris Vicario, artissime coniuncti, flagrantisque caritatis afflatu commoti, sollicitudinem illam omnium ecclesiarum (cfr. II Cor. II, 28), quae Nostros aggravat humeros leviolem adiutrice sua ipsorum opera efficere studeant.

Quoniam de facultatibus praestantissimis agitur, eas ita concedimus, ut aliis delegari ab Episcopis non possint, praeter quam Coadi-

## SPECIAL FACULTIES AND PRIVILEGES GRANTED TO LOCAL ORDINARIES

(*English translation of the Motu Proprio PASTORALE MUNUS*)

The bishops, though hindered by many obstacles, have nonetheless given an example of special charity in all times and dedicated themselves to the pastoral office to which Jesus Christ assigned the very important task of teaching, of leading to holiness, of binding and loosing.

With the increase through the centuries of the Church's concerns and labors, the Apostolic See has always replied promptly and eagerly to the requests of the bishops regarding pastoral care, and not only has it added to the extraordinary authority and jurisdiction of the heads of dioceses but also endowed them with singular faculties and privileges which appropriately met current needs.

Now moreover, while the second session of the Second Vatican Ecumenical Council approached its end and since We wish nothing more dearly than to express to the council Fathers the very great esteem We have for all the venerable brothers in the episcopacy, it seemed good to Us to accept their requests, willingly grant them things which may place their episcopal dignity in the proper light and at the same time render their pastoral function freer and more effective. We think this is very fitting to Our office as universal Shepherd. In bestowing these things most willingly on the bishops, We at the same time request that they all, moved by the breadth of flaming charity and joined closely with Christ and with Us, His vicar on earth, should seek through their collaboration to lighten *that care for all the churches* (cfr. 2 Cor. 11, 28) which weighs upon Our shoulders.

Since it is a matter of faculties of the utmost importance, We grant them in such a way that they cannot be delegated by the

tori, Auxiliaribus et Vicario Generali, nisi in singularum facultatum concessione aliud expresse caveatur.

Ad normam autem iuris vigentis, huiusmodi facultates, quas Episcopis residentialibus iure competere declaramus, competunt etiam iure Vicariis et Praefectis Apostolicis, Administratoribus Apostolicis permanentiter constitutis, Abbatibus et Praelatis nullius, qui omnes in suo territorio iisdem iuribus et facultatibus gaudent, quae in propriis dioecesibus competunt Episcopis residentialibus. Et quamvis Vicarii et Praefecti Apostolici nequeant Vicarium Generalem constituere, iidem tamen has facultates, de quibus agitur, suo quisque Vicario Delegato legitime delegare valent.

Itaque, omnibus mature perpensis, pro Nostra reverentia atque caritate erga singulos catholicae Ecclesiae Episcopos, motu proprio ac Nostra Apostolica Auctoritate decernimus atque statuimus, ut a die VIII Decembris huius anni MCMLXIII Episcopi statim legitime uti frui valeant facultatibus et privilegiis, quae sequuntur.

I—FACULTATES QUAE IURE EPISCOPO RESIDENTIALI COMPETUNT A MOMENTO CANONICE CAPTAE DIOECESIS POSSESSIONIS, QUAS TAMEN ALIIS, PRAETER QUAM EPISCOPIS COADIUTORI ET AUXILIARIBUS ATQUE VICARIO GENERALI, DELEGARI NON POTEST, NISI IN IISDEM EXPRESSE DICATUR.

1. Prorogandi, ex iusta causa, sed non ultra mensem, legitimum usum rescriptorum seu indultorum, quae ab Apostolica Sede concessa fuerint et exspiraverint, quin tempestive preces pro eorum prorogatione ad eandem Apostolicam Sedem missae sint: facta tamen obligatione statim ad ipsam recurrendi pro gratia aut, si petitio iam facta fuerit, pro responsione obtinenda.

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

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

4. Permittendi sacerdotibus, iusta de causa, Missam qualibet diei hora celebrare et communionem vespere distribuere, servatis de cetero servandis.

5. Concedendi facultatem sacerdotibus visivae potentiae debilitate laborantibus, vel alia infirmitate detentis, Missam votivam Deiparae Virginis aut defunctorum cotidie celebrandi, adhibita, quoties ea indi-

bishops except to a co-adjutor, auxiliaries and the vicar general, unless expressly noted in the concession of an individual faculty.

According to the prevailing norm of law, however, such faculties, which We declare to belong by law to residential bishops, also belong by law to vicars and prefects apostolic, permanent apostolic administrators, abbots and prelates *nullius*, who in their territory enjoy the same rights and faculties that residential bishops have in their own dioceses. And although vicars and prefects apostolic cannot appoint a vicar general, they nevertheless can legitimately delegate to their vicar delegate the faculties treated here.

And so, having maturely considered everything from Our reverence and charity towards each Bishop of the Catholic Church, of Our own initiative (*motu proprio*) and by Our apostolic authority We decree and establish that from the eighth of December of this year 1963, the bishops may immediately and legitimately use and enjoy the following faculties and privileges:

I—FACULTIES WHICH BY RIGHT BELONG TO A RESIDENTIAL BISHOP FROM THE MOMENT THAT HE TAKES CANONICAL POSSESSION OF THE DIOCESE. UNLESS IT IS EXPRESSLY STATED IN THE FACULTIES, HE MAY NOT DELEGATE THEM TO OTHERS EXCEPT TO COADJUTOR AND AUXILIARY BISHOPS AND A VICAR GENERAL.

1. Proroguing for just cause, but not beyond a month, the lawful use of rescripts or indults which were granted by the Holy See and have expired, without a request for their renewal having been sent at the proper time to the Holy See. There is an obligation to apply at once to the Holy See for the favor, or to seek a reply if the petition has already been submitted.

2. Permitting priests, because of scarcity of clergy and for a just cause, to celebrate Mass twice on weekdays, and even three times on Sundays and holy days of obligation, provided genuine pastoral necessities so demand.

3. Permitting priests, when celebrating two or three Masses, to take liquids even though there be not an interval of an hour before the next Mass.

4. Permitting priests, for a just cause, to celebrate Mass at any hour of the day and to distribute Communion in the evening, with due observance of the other prescriptions of law.

5. Granting the faculty to priests who suffer from poor eyesight or are afflicted with some other infirmity, to offer daily the votive Mass of the Blessed Virgin or the Mass of the dead with the

geant, alterius sacerdotis vel diaconi assistentia, atque de cetero servata Instructione a S. Rituum Congregatione edita die 15 Aprilis 1961.

6. Concedendi eamdem facultatem sacerdotibus omnino caecis, dummodo tamen semper adhibeatur alterius sacerdotis vel diaconi assistentia.

7. Concedendi sacerdotibus facultatem Missam celebrandi extra locum sacrum, sed loco honesto et decenti, numquam autem in cubiculo, super petra sacra, per modum actus ex iusta causa, habitualiter autem solummodo ex causa graviore.

8. Item, concedendi facultatem Missam ex iusta causa celebrandi in mari et in fluminibus, debitis adhibitis cautelis.

9. Concedendi facultatem sacerdotibus, indulto altaris portatilis fruentibus, ut, iusta et gravi de causa, pro petra sacra adhibere valeant Graecorum antimensium, vel linteum, ab Episcopo benedictum, in cuius angulo dextro sint reconditae reliquiae Sanctorum Martyrum, pariter ab Episcopo recognitae, servatis de cetero servandis iuxta rubricas, praesertim quoad tobaleas et corporale.

10. Concedendi sacerdotibus infirmis aut aetate provectis facultatem Missam celebrandi domi, non autem in cubiculo, singulis diebus, etiam festis sollemnioribus, servatis legibus liturgicis, sed cum licentia sedendi, si stare non possint.

11. Reducendi ob deminutionem reddituum, quamdiu causa perduret, ad rationem eleemosynae in dioecesi legitime vigentis, Missas legatorum, quae sint per se stantia, dummodo nemo sit qui obligatione teneatur et utiliter cogi possit ad eleemosynae augmentum faciendum; itemque reducendi onera seu legata Missarum gravantium beneficia aliave instituta ecclesiastica, si redditus beneficii aut instituti insufficientes evaserint ad honestam beneficiarii sustentationem et ad implenda opera sacri ministerii forte beneficio adnexa, vel ad finem proprium eiusdem instituti ecclesiastici congruenter consequendum.

12. Concedendi cappellanis quorumlibet valetudinariorum, brephotropheorum et carcerum facultatem qua, parocho non praesente, fidelibus in periculo mortis constitutis sacramentum Confirmationis administrare valeant, servatis normis a S. Congregatione de disciplina Sacramentorum statutis decreto Spiritus Sancti munera d. 14 Septembris 1946, pro sacerdote administrante Sacramentum Confirmationis.

assistance, according to their needs, of a priest or deacon and with due observance of the Instruction of the Sacred Congregation of Rites of April 15, 1961.

6. Granting the same permission to priests who are totally blind provided they are always assisted by another priest or deacon.

7. Granting priests the faculty to celebrate Mass outside a sacred place, but in a reputable and decent place, never in a bedroom, on an altar stone: in an individual case for a just cause but habitually only for a graver cause.

8. Granting also the faculty to celebrate Mass for a just cause at sea and on rivers, with observance of the required precautions.

9. Granting the faculty to priests, who enjoy the privilege of the portable altar, for a just and grave cause, that they may use, instead of an altar stone, the Greek antimension, or the cloth blessed by the bishop, in the right corner of which are placed relics of the holy martyrs authenticated by the bishop, with due observance of other requirements of the rubrics, particularly regarding altar cloths and the corporal.

10. Granting to infirm or elderly priests the faculty of celebrating Mass at home, but not in a bedroom, daily and even on the more solemn feasts observing the liturgical laws, but with the permission of sitting if they are unable to stand.

11. Reducing because of a decrease in income as long as the cause obtains, Masses from a legacy (which per se remain fixed) at the rate of the stipend lawfully in effect in the diocese, provided that there is none who is obliged and can rightfully be expected to increase the stipend; likewise of reducing the obligations or legacies of Masses which burden benefices or other ecclesiastical institutes, if the income of the benefice or institute becomes insufficient for the suitable sustenance of the beneficiary and for fulfilling the works of the sacred ministry attached to the benefice or for attaining in a fitting manner the proper end of the ecclesiastical institute.

12. Granting to chaplains of all hospitals, orphanages and prisons the faculty, in the absence of the pastor, to administer the sacrament of Confirmation to the faithful in danger of death, with due observance of the norms of the Sacred Congregation of the Discipline of the Sacraments established by the decree "Spiritua Senati munera" of September 14, 1946, for priests administering the sacrament of Confirmation.

13. Concedendi confessariis facultatem, in singulis casibus, fideles quoslibet absolvendi in actu sacramentalis confessionis ab omnibus peccatis reservatis, excepto tamen peccato falsae delationis, qua sacerdos innocens accusatur de crimine sollicitationis apud iudices ecclesiasticos.

14. Concedendi confessariis scientia et prudentia conspicuis, facultatem, in singulis casibus, fideles quoslibet absolvendi in actu sacramentalis confessionis ab omnibus censuris, etiam reservatis, exceptis tamen: a) censuris ab homine; b) censuris specialissimo modo Apostolicae Sedi reservatis; c) censuris quae sunt adnexae revelationi secreti Sancti Officii; d) excommunicatione qua plectuntur clerici in sacris constituti omnesque cum illis matrimonium etiam civiliter tantum contrahere praesumentes et actu simul conviventes.

15. Dispensandi, iusta de causa, super ordinandorum defectu aetatis, qui sex integros menses non excedat.

16. Dispensandi super impedimento ad ordines, quo astringuntur filii acatholicorum, quandiu parentes in suo errore permanent.

17. Dispensandi pro iam ordinatis ad effectum tam Missam celebrandi, quam consequendi et retinendi beneficia ecclesiastica, super quibuscumque irregularitatibus tum delicto, tum ex defectu provenientibus, dummodo exinde scandalum ne oriatur et dummodo altaris ministerium rite explatur, exceptis tamen iis de quibus in can. 985, n. 3 et 4, C. I. C. et praevia abiuratione in manibus absolventis, quando agitur de crimine haeresis vel schismatis.

18. Conferendi sacros ordines extra ecclesiam cathedralem et extra tempora, diebus ferialibus non exceptis, si utilitas pastoralis accedat.

19. Dispensandi, ex iusta et rationabili causa, super omnibus impedimentis matrimonialibus gradus minoris, etiam si agatur de matrimoniis mixtis, sed servatis in hoc casu praescriptis cann. 1061-1064 C.I.C.

20. Dispensandi, urgente iusta et gravi causa super impedimentis mixtae religionis et disparitatis cultus, etiam in casu usus Privilegii Paulini, salvis praescriptis cann. 1061-1064 C. I. C.

21. Sanandi in radice, dummodo consensus perseveret, matrimonia invalida ex impedimentis gradus minoris, vel ex defectu formae,

13. Granting to confessors the faculty, in individual cases, of absolving any of the faithful in the act of sacramental confession from all reserved sins, with the exception however of the sin of false denunciations in which an innocent priest is accused of the crime of solicitation before ecclesiastical judges.

14. Granting confessors distinguished for knowledge and prudence the faculty, in individual cases, of absolving any of the faithful in the act of sacramental confession from all censures, even reserved, with the following exceptions: (a) 'ab homine' censures; (b) censures reserved in a most special way to the Holy See; (c) censures which are attached to disclosure of the secret of the Holy Office; (d) the excommunication incurred by clerics in sacred orders and all presuming to contract marriage with them, even only civilly, and actually living together.

15. Dispensing for a just cause from the defect of age for ordination provided that it does not exceed six full months.

16. Dispensing from the impediment to orders by which the sons of non-Catholics are bound as long as the parents remain in error.

17. Dispensing those already ordained, for the purpose both of celebrating Mass and obtaining and retaining ecclesiastical benefices, from any of the irregularities, whether *ex delicto* or *ex defectu*, provided that scandal does not arise thereby and provided that the ministry of the altar is correctly performed, with the exception of those mentioned in Canon 985, n. 3 and 4 of the Code of Canon Law. In the case of the crime of heresy or schism there must be a prior abjuration in the hands of the one absolving.

18. Conferring sacred orders outside the cathedral church and 'extra tempora', including weekdays, if this is useful from a pastoral point of view.

19. Dispensing for a just and reasonable cause from all the minor matrimonial impediments, even if there is question of mixed marriages, but with observance in this later case of the prescriptions of Canons 1061-1064 of the Code of Canon Law.

20. Dispensing, when a just and grave cause urges, from the impediment of mixed religion and disparity of worship, even in the case of use of the Pauline Privilege, with observance of the prescriptions of Canons 1061-1064 of the Code of Canon Law.

21. "Sanandi in radice," provided consent perdures, marriages, that are invalid because of a minor impediment or defect of form, even

etiam si agatur de matrimoniis mixtis, sed servatis, in hoc casu, praescriptis can. 1061 C. I. C.

22. Sanandi in radice, dummodo consensus perseveret, matrimonia invalida ex impedimento disparitatis cultus, etiamsi invalida quoque sint ex defectu formae, servatis tamen praescriptis can. 1061 C.I.C.

23. Permittendi ut accedente gravi causa, interpellatio coniugis infidelis ante baptismum partis quae ad fidem convertitur fieri possit; necnon, gravi pariter de causa ab eadem interpellatione, ante baptismum partis quae convertitur, dispensandi; dummodo hoc in casu ex processu saltem summario et extraiudiciali constet interpellationem fieri non posee, vel fore inutilem.

24. Reducendi, iusta de causa, obligationem qua Capitula cathedralia aut collegialia Canonicorum quotidie divina officia in choro rite persolvere tenentur, concedendo scilicet ut chorale servitium vel certis tantummodo diebus, vel aliqua solummodo parte definita absolvi possit.

25. Committendi nonnullis Canonicis, pro necessitate, munera sacri ministerii, magisterii, apostolatus explenda cum excusatione a choro, salvo iure percipiendi fructus praebendae, non autem distributiones sive inter praesentes, quae dicuntur, sive cotidianas.

26. Commutandi, ob visivae potentiae debilitatem aut aliam causam, eaque durante, officium divinum in cotidianam recitationem saltem tertiae partis rosarii B. Mariae Virginis vel aliarum precum.

27. Deputandi in casibus particularibus, vel ad tempus, Vicarium Generalem aut alium sacerdotem in dignitate constitutum, ad consecranda altaria portatilia, calices et patenas, iuxta formam in Pontificali praescriptam et adhibitis sacris oleis ab Episcopo benedictis.

28. Permittendi clericis minoribus, religiosis laicis, necnon piis mulieribus ut pallas, corporalia et purificatoria prima quoque ablutione extergere possint.

29. Utendi facultatibus et privilegiis, servato ipsorum ambitu et tenore, quibus Religiones in dioecesi domum habentes gaudent in bonum fidelium.

30. Concedendi sacerdotibus facultatem, qua, ritibus ab Ecclesia praescriptis, stationes viae Crucis erigere valeant, etiam sub divo, cum

if there is question of mixed marriages, but in this case there must be observance of Canon 1061 of the Code of Canon Law.

22. "Sanandi in radice," provided consent perdures, marriages that are invalid because of the impediment of disparity of worship, even if they are also invalid because of a defect of form, with observance of the prescriptions of Canon 1061 of the Code of Canon Law.

23. Permitting for a grave cause, that the interpellation of an infidel spouse may be done before the baptism of the party who is being converted to the faith; and dispensing, also for a grave cause, from the same interpellation before the baptism of the party who is being converted: provided in this case that it is clear from a summary and extra-judicial process that the interpellation cannot be made or it would be useless.

24. Reducing, for a just cause, the obligation by which cathedral chapters and colleges of Canons are obliged to perform ritually the daily Divine Offices in choir, by granting that choral service may be satisfied either only on certain days or merely by a certain determined part.

25. Entrusting, where necessary, certain canons with the tasks of the sacred ministry, of teaching or of the apostolate, with a dispensation from choir, while preserving the right of receiving the fruits of the prebend, but not the distributions, whether *inter prae-sentes*, as they are called, or daily.

26. Commuting for reason of weak eyesight or other cause, as long as the condition persists, the Divine Office into daily recitation of at least a third part of the Rosary of the Blessed Virgin Mary or of other prayers.

27. Deputing in particular cases, or for a time, the vicar general or another priest with ecclesiastical dignity, to consecrate portable altars, chalices and patens, according to the rite prescribed in the Pontifical and using the holy oils blessed by the bishops.

28. Permitting the first washing of purificators, palls and corporals to clerics in minor orders, religious laymen and pious women.

29. Using the faculties and privileges, while observing their extent and intent, which religious communities having a house in the diocese enjoy for the good of the faithful.

30. Granting to priests the faculty by which, with the rites prescribed by the Church, they may erect the Stations of the Cross,

omnibus indulgentiis quae huiusmodi pium exercitium peragentibus impertitae sunt. Quae tamen facultas exerceri non potest in territorio paroeciali, ubi sita est domus religiosorum quae ex apostolica concessione privilegio gaudent erigendi viae Crucis stationes.

31. Admittendi in Seminario filios illegitimos, si qualitates praebeant, quae pro admissione in Seminarium requiruntur, dummodo ne agatur de adulterinis aut sacrilegis.

32. Concedendi licentiam ut, legitima interveniente causa, bona ecclesiastica alienari, oppignorari, hypothecas nomine obligari, locari, emphyteusi redimi possint, et personae morales ecclesiasticae aes alienum contrahere valeant, usque ad eam pecuniae summam, quam nationalis aut regionalis Conferentia Episcoporum proposuerit et Apostolica Sedes adprobaverit.

33. Confirmandi usque ad quintum triennium confessarium ordinarium religiosarum, si ob sacerdotum ad hoc officium idoneorum penuriam aliter provideri nequeat, vel maior religiosarum pars, earum quoque quae in aliis negotiis ius non habent ferendi suffragium, in eiusdem confessarii confirmationem, per secreta suffragia, convenerit: dissidentibus tamen, si velint, aliter providendum erit.

34. Ingrediendi, iusta de causa, intra claussuram pontificiam monasteriorum monialium, quae sita sunt in sua dioecesi, et permittendi, iusta et gravi de causa, ut alii in clausuram admittantur, ac moniales ex ipsa egrediantur: ad tempus vere necessarium.

35. Dispensadi, ad petitionem Superioris competentis, super impedimento quo detinentur admittendi in Religionem, qui sectae aetholicae adhaeserunt.

36. Dispensandi, ad petitionem Superioris competentis, super illegitimitate natalium admittendos in Religionem qui sint sacerdotio destinati, et etiam alios si et ipsi ex praescipto Constitutionum in Religionem admitti prohibeantur. Sed in utroque casu dispensari nequeunt adulterini vel sacrilegi.

37. Condonandi ex toto vel ex parte, ad petitionem Superioris competentis, dotem quam afferre debent postulantes admittendae in monasteria monialium vel in aliam Religionem etiam iuris pontificii.

38. Permittendi sodalibus religiosiis transitum ab una ad aliam Religionem iuris dioecesiani.

39. Dimittendi a dioecesi, urgente gravissima causa sodales sin-

even in the open air, with all the indulgences that have been granted to those who make this pious exercise. The faculty cannot be exercised in parochial territory where there is a house of religious who by apostolic grant enjoy the privilege of erecting the Station of the Cross.

31. Admitting illegitimate sons into the seminary if they show the qualities required for admission into the seminary, provided it is not a question of offspring of an adulterous or sacrilegious union.

32. Granting permission that, for a legitimate cause, ecclesiastical goods may be alienated, pledged, mortgaged, leased, redeemed from a long-term lease, and that ecclesiastical moral persons may contract an indebtedness to an amount proposed by the national or regional conference of bishops and approved by the Holy See.

33. Confirming even to a fifth triennium the ordinary confessor of Religious women if another provision cannot be made because of the scarcity of priests suitable for this office, or if the majority of the Religious, even those who in other matters do not have the right to vote, agree in secret ballot to the confirmation of the same confessor. Another provision must be made for those who disagree, if they so desire.

34. Entering, for a just cause, into the pontifical cloister of monasteries of nuns situated in his diocese, and permitting for a just and grave cause, that others be admitted into the cloister, and that the nuns go out from it: for a truly necessary period of time.

35. Dispensing, on the petition of the competent superior, from the impediment which prevents those who have adhered to a non-Catholic sect from being admitted into Religion.

36. Dispensing, on the petition of the competent superior, from illegitimacy of birth, those to be admitted into Religion who are destined for the priesthood, and also others who are forbidden admission into Religion by a prescription of the Constitutions. In neither case can adulterous and sacrilegious offspring be dispensed.

37. Waiving in whole or in part, on the petition of the competent superior, the dowry which postulants should bring to be admitted to a monastery of nuns or another religious community, even of pontifical right.

38. Permitting religious to transfer from one to another community of diocesan right.

39. Dismissing from the diocese, in the presence of a most serious cause, individual Religious, if their major superior has been warned

gulos religiosos, si eorum Superior maior monitus prospicere neglexerit, re tamen ad Apostolicam Sedem statim delata.

40. Concedendi, etiam per alios prudentes et idoneos viros, singulis sibi subditis fidelibus licentiam legendi ac retinendi, sub custodia tamen ne ad aliorum manus perveniant, libros et ephemerides prohibitas, iis non exceptis quae haeresim vel schisma ex professo propugnent, aut ipsa religionis fundamenta evertere nitantur. Haec autem licentia iis tantum concedi potest qui librorum et ephemeridum prohibitorum lectione indigeant aut ad eadem impugnanda, aut proprium munus rite explendum, aut ad studiorum curriculum legitime peragendum.

II — PRIVILEGIA QUAE, PRAETER ALIA IN CODICE IURIS CANONICI SUIS IN TITULIS ENUMERATA, OMNIBUS EPISCOPIS SIVE RESIDENTIALIBUS SIVE TITULARIBUS COMPETUNT AB ACCEPTA AUTHENTICA NOTITIA CANONICAE PROVISIONIS:

1. Verbum Dei ubique terrarum praedicandi, nisi loci Ordinarius expresse renuerit.

2. Confessiones fidelium, etiam religiosarum, ubique terrarum audiendi, nisi loci Ordinarius expresse renuerit.

3. Fideles quoslibet ubique absolvendi in actu sacramentalis confessionis ab omnibus peccatis reservatis, excepto tamen peccato falsae delationis, qua sacerdos innocens accusatur de crimine sollicitationis apud iudices ecclesiasticos.

4. Fideles quoslibet ubique absolvendi in actu sacramentalis confessionis ab omnibus censuris, etiam reservatis, exceptis tamen: a) censuris ab homine; b) censuris specialissimo modo Apostolicae Sedi reservatis; c) censuris quae sunt adnexae revelationi secreti Sancti Officii; d) excommunicatione qua plectuntur clerici in sacris constituti omnesque cum illis matrimonium etiam civiliter tantum contrahere praesumentes et actu simul conviventes.

Hac facultate Episcopi residentiales pro suis subditis uti possunt etiam pro foro externo.

5. Sanctissimam Eucharistiam in suo oratorio domestico asservandi, dummodo legum liturgicarum praescripta rite servantur.

6. Missam celebrandi iusta de causa qualibet diei hora, et Communionem etiam vespere distribuendi, servatis de cetero servandis.

and has failed to provide; moreover, the matter is to be referred immediately to the Holy See.

40. Granting, also through other prudent and capable men, to the individual faithful subject to himself, the permission to read and retain, with care however lest they fall into the hands of others, prohibited books and periodicals, not excepting those which purposely defend heresy or schism, or attempt to overturn the very foundations of religion. However this permission can be granted only to those who need to read the forbidden books and periodicals either to attack them, or to meet properly their own obligations or to follow lawfully a course of studies.

II — PRIVILEGES, WHICH, BESIDES THOSE ENUMERATED IN THEIR TITLES IN THE CODE OF CANON LAW, BELONG TO ALL BISHOPS, RESIDENTIAL OR TITULAR, AS SOON AS THEY HAVE RECEIVED THE AUTHENTIC NOTIFICATION OF CANONICAL ELECTION.

1. Preaching the word of God everywhere in the world, unless the Ordinary of the place expressly denies it.

2. Hearing the confessions of the faithful and of Religious women anywhere in the world, unless the Ordinary of the place expressly denies it.

3. Absolving any of the faithful anywhere in the act of sacramental confession, from all reserved sins, except however the sin of false denunciation in which an innocent priest is accused of the crime of solicitation before ecclesiastical judges.

4. Absolving any of the faithful anywhere in the act of sacramental confession from all censures, even reserved, excepting however (a) censures "ab homine;" (b) censures reserved in a most special way to the Holy See; (c) censures which are attached to disclosure of the secret of the Holy Office; (d) the excommunication incurred by clerics in sacred orders and all presuming to contract marriage with them, even only civilly, and actually living together.

Presidential Bishops can also use this faculty for their subjects in the external forum.

5. Reserving the Blessed Sacrament in their private oratory provided that the prescriptions of the liturgical laws are fully observed.

6. Celebrating Mass at any hour of the day, for a serious reason, and distributing Holy Communion even in the evening, observing all norms enjoined.

7. Benedicendi ubique solo signo crucis, cum omnibus indulgentiis a Sancta sede concedi solitis, rosaria aliasque coronas precatorias, cruces, numismata, scapularia a Sede Apostolica probata eaque imponendi sine onere inscriptionis.

8. Benedicendi pro fidelibus qui causa infirmitatis vel alius legitimi impedimenti sacras stationes *Viae Crucis* visitare nequeant, Crucifixi icones cum applicatione omnium indulgentiarum devoto exercitio eiusdem *Viae Crucis* a Romanis Pontificibus adnexarum.

Has facultates, haec privilegia perlibenter Fratribus Nostris in Episcopatu concedimus, ea mente et voluntate, quam supra declaravimus; ut nempe haec demum universa ad decus et ad utilitatem pertineant sanctissimae Christi Ecclesiae, cui Nos Nostraque debemus omnia.

Contrariis quibusvis non obstantibus, etiam speciali mentione dignis.

Datum Romae, apud Sanctum Petrum, die xxx mensis Novembris anno MDCCCCLXIII, Pontificatus Nostri primo.

PAULUS PP. VI

7. Blessing anywhere with a single sign of the Cross, with all the indulgences usually granted by the Holy See, rosaries and other beads used for prayers, crosses, medals, scapulars approved by the Holy See and imposing them without the obligation of inscription.

8. Blessing for the faithful, who because of infirmity or other lawful impediment cannot visit the sacred Stations of the Cross, images of the Crucified with an application of all the indulgencies attached by the Roman Pontiffs to the devout exercise of the Way of the Cross.

We with pleasure grant these faculties and privileges to Our Brothers in the Episcopacy with the intention and purpose We have noted above: that all these may particularly be for the glory and advantage of the Church of Christ to whom We and Ours are indebted for all things.

Notwithstanding anything to the contrary, even worthy of special mention.

Given at Rome, at St. Peter's on the 30th of November, 1963, the first of Our pontificate.

PAUL PP. VI

## DIOCESAN CURIAE

### TUGUEGARAO

May 1, 1964

To Our Beloved Priests, Sisters and Laity:

The twentieth of June of this year will mark the tenth anniversary of the Canonical Coronation of Our Lady of Piat. We shall not let this occasion pass without once more making due manifestation of our filial love for Mary, our Mother and Patroness, as well as our gratitude for all the graces and blessings she has showered upon our beloved Cagayan Valley.

By a happy coincidence, the recent joint pastoral letter of the Philippine Hierarchy, entitled "The Philippines For Christ", has sounded a call to the whole country to focus its interest and attention on the celebration of the Third National Eucharistic Congress to be held in Cebu City on April 28 - May 2, 1965, to commemorate the 4th centennary of the Christianization of the Philippines. And the whole Catholic populace has been called upon to prepare themselves well, especially spiritually, for this great occasion.

How would our Marian anniversary fit into this celebration?

Christ alone is the center of our Christian life. But Mary, Christ's mother and our own, is the surest, shortest and safest way to Him. Our Marian Anniversary celebration can therefore serve best to lead us to Christ. In fact, the celebrations with which we shall commemorate Our Lady's Coronation Anniversary are intended to usher in a series of activities, all of which are aimed towards giving us an opportunity to dedicate ourselves anew to Mary and, through her, to Christ. What better way is there to prepare for the National Celebrations next year?

Dedication to Christ and to Mary is distinctive of a holy and truly spiritual life. Such a life, if it is truly spiritual cannot but be exemplary, as well as apostolic and missionary. The living of such a life is the vocation of every christian. The deeper realization of this life then, and more especially, its fulfillment in each one of us will be the aim of all our celebrations. We shall call upon the whole clergy of the Diocese, as well as the whole laity, especially the members of our Catholic Organizations to exert special efforts in the days ahead for the fulfillment of this aim. To help bring this about we have thought of the following activities:

1—To hold in Tuguegarao a Triduum on June 18-19-20-21 of this

year as a Diocesan commemoration of Our Lady's Coronation anniversary.

- 2—To have each parish organize pilgrimages to Our Lady of Piat during her stay in Tuguegarao through the Triduum. Pilgrims ought to be encouraged to receive Holy Communion during the Mass offered by their respective parish priests at any time of the day. Preachers and confessors in the local dialects will be placed at the disposal of all pilgrims.
- 3—To hold a Diocesan Convention of Catholic Action on June 20, with the theme: The Philippines for Christ Through Mary. Each parish should send delegates from their existing religious organizations. From places where no organizations exist, observers are requested to attend with the hope that they will be moved to found some of their own. Spiritual Directors should make proper arrangements beforehand so that they can attend the said convention. We request the Reverend Parish Priests to send a list of their delegates before June 14 together with the corresponding fee of two pesos (2.00) for each delegate who would want to participate in the Convention Luncheon.
- 4—To hold Eucharistic Congresses in the parochial, vicarial and provincial levels between July 1964 and February 1965. A tentative schedule of dates will be released later. It is further suggested that the Forty Hours Devotion, which ought to be celebrated annually in each parish, be made to coincide with the Eucharistic Congress.
- 5—To recommend that a Parish Mission precede the celebration of each Parochial Eucharistic Congress. The Reverend Fathers of the diocese, especially of the same vicariate, should lend a helping hand to each other to ensure the success of such religious activities.

We appeal for the prayers, sacrifices and wholehearted cooperation of everyone so that this program of activities should be successfully accomplished and its aim achieved, thus disposing us to celebrate properly the forthcoming National Eucharistic Congress and the Fourth Centennary of the Christianization of the Philippines.

May Christ, through our Blessed Mother continue to bless us all!

Devotedly yours in Mary,

✠ T. A. DOMINGO, D.D.  
Bishop of Tuguegarao

# PONTIFICAL MISSION SOCIETIES

## MISSION COLLECTIONS

1963

	PRO-FIDE	SANCTA INFANTIA	OPUS SANCTI PETRI	PRO NIGRITIS	TOTAL
<b>I. ARCHDIOCESES</b>					
1. MANILA	174,556.72	15,929.10	2,186.89	2,533.30	195,006.01
2. CEBU	29,785.71	705.26	440.31	687.02	31,618.30
3. JARO	14,896.23	271.88	237.76	286.45	15,692.32
4. LING-DAGUPAN	13,319.47	3.79	96.32	22.40	13,441.98
5. CACERES	11,788.75	207.05		255.85	12,281.65
6. N. SEGOVIA	9,827.82	334.90	349.23	263.34	10,775.29
7. ZAMBOANGA	7,974.64	563.40	279.65	632.40	9,350.09
8. CAGAYAN DE ORO	1,285.31	469.01	237.85	569.20	2,561.37
<b>II. DIOCESES</b>					
1. BACOLOD	28,281.12	431.73	367.80	469.90	29,550.55
2. SAN FERNANDO	13,601.60	1,279.42	860.77	554.69	16,296.48
3. TUGUEGARAO	13,464.09	677.60	1,313.31	285.25	15,740.25
4. PALO	11,763.35	888.24	410.23	388.94	13,450.76
5. SURIGAO	9,369.45	496.35	299.02	614.75	10,779.57
6. LEGASPI	9,953.11	305.65	222.74	284.59	10,766.09
7. LUCENA	8,000.00	370.00		330.00	8,700.00
8. LIPA	7,270.25	527.19	176.67	539.48	8,513.59
9. MALOLOS	7,272.35	300.00		180.50	7,752.85
10. TAGBILARAN	6,615.40	230.75	185.60	262.45	7,294.20
11. CAPIZ	5,568.70				5,568.70
12. SORSOGON	5,044.29	158.42	38.94	205.10	5,446.75
13. DUMAGUETE	4,176.47	306.42	145.95	328.26	4,957.10
14. LAOAG	4,936.82				4,936.82
15. CALBAYOG	4,203.39	378.90	135.85	153.65	4,871.79
16. BORONGAN	4,155.40	58.80	79.85	69.90	4,351.95
17. CABANATUAN	4,066.05				4,066.05
18. TARLAC	2,985.97				2,985.97
19. IMUS	2,292.12	69.55	63.55	69.85	2,495.07
<b>III. PRELATURES NULIUS</b>					
1. MARBEL	10,909.58	240.70	92.06	320.10	11,562.44
2. DAVAO	7,150.15	830.50	319.03	755.81	9,055.49
3. OZAMIS	6,455.90	531.35	290.67	574.70	7,852.62
4. IBA	5,243.00	132.10	117.00	156.25	5,648.35
5. INFANTA	4,768.63	174.91	84.27	130.00	5,157.81
6. BANGUED	4,500.50	90.00			4,590.50
7. ANTIQUE	3,532.10	85.64	177.23		3,794.97
8. COTABATO	2,071.04	58.50	65.80	71.55	2,266.89
9. TAGUM	1,650.50	145.85	46.60	145.85	1,988.80
10. BATANES	826.00				826.00
<b>VI. APOSTOLIC VICARIATES</b>					
1. MT. PROVINCE	17,671.24	1,219.56	1,009.09	712.40	20,612.29
2. CALAPAN	6,135.00	251.77	166.31	152.29	6,705.37
3. JOLO-SULU	2,830.98				2,830.98
4. PALAWAN	1,433.80	62.00	96.00	54.00	1,645.80
<b>T O T A L</b>	<b>491,333.00</b>	<b>28,813.29</b>	<b>10,583.35</b>	<b>13,060.22</b>	<b>543,789.86</b>

## INCREASE IN THE 1963 MISSION COLLECTION

I. ARCHDIOCESES			
	1962	1963	INCREASE
1. CEBU	24,000.00	31,618.30	7,618.30
2. JARO	10,527.89	15,692.32	5,164.43
3. LING-DAGUPAN	10,108.72	13,441.98	3,333.26
4. ZAMBOANGA	6,507.47	9,350.09	2,842.62
5. NUEVA SEGOVIA	8,455.16	10,755.29	2,320.13
6. CACERES	10,714.50	12,281.65	1,567.15
7. CAGAYAN DE ORO	2,336.35	2,561.87	225.02
8. MANILA	202,567.57	195,006.01	(7,561.56)
II. DIOCESES			
1. SURIGAO	7,128.69	10,779.57	3,650.88
2. BACOLOD	26,644.16	29,550.55	2,906.39
3. LEGASPI	7,870.50	10,766.09	2,895.59
4. PALO	10,689.99	13,450.76	2,760.77
5. TUGU-GARAO	13,500.00	15,740.25	2,240.25
6. LAOAG	2,723.99	4,936.82	2,212.83
7. MALOLOS	5,738.24	7,752.85	2,014.61
8. SAN FERNANDO	14,457.46	16,295.48	1,839.02
9. SORSOGON	3,620.15	5,446.75	1,826.60
10. BORONGAN	2,844.53	4,351.95	1,507.42
11. TAGBILARAN	5,847.46	7,294.20	1,446.74
12. CAPIZ	4,139.84	5,568.70	1,428.86
13. CALBAYOG	4,173.28	4,871.79	698.51
14. DUMAGUETE	4,362.93	4,957.10	594.17
15. LIPA	7,964.59	8,513.59	549.00
16. LUCENA	8,470.99	8,700.00	229.01
17. IMUS	2,457.37	2,495.07	37.70
III. PRELATURES "NULLIUS"			
1. INFANTA	2,063.37	5,157.81	3,094.44
2. ANTIQUE	1,200.00	3,794.97	2,594.97
3. MARBEL	9,193.78	11,562.44	2,368.66
4. OZAMIS	5,911.97	7,852.62	1,910.65
5. IBA	3,845.35	5,648.35	1,803.00
6. BANGUED	2,887.40	4,590.50	1,703.10
7. DAVAO	7,682.97	9,055.49	1,372.52
8. TAGUM	834.75	1,988.80	1,154.05
9. COTABATO	1,317.95	2,266.89	948.94
10. BATANES	904.00	826.00	( 78.00)
IV. APOSTOLIC VICARIATES			
1. MT. PROVINCE	13,597.97	20,612.29	7,014.32
2. CALAPAN	3,830.21	6,705.37	2,875.16
3. JOLO-SULU	2,146.65	2,830.98	684.33
4. PALAWAN	1,710.00	1,645.80	( 64.20)
V. NEW ECCL. PROVINCE			
1. CABANATUAN		4,066.05	4,066.05
2. TARLAC		2,985.97	2,985.97
T O T A L	465,008.20	543,789.86	78,781.66

Note:

(000) — Decrease

## PASTORAL SECTION

### HOMILETICS

SUNDAY AFTER THE ASCENSION (May 10)

#### *THE HOLY SPIRIT WILL BEAR WITNESS:*

Holy Mother Church prepares us for a worthy celebration of Pentecost, the day the Holy Spirit came in all His fulness upon the Apostles and upon the Church Our Lord Jesus Christ had founded. The words of Our Lord directed to the Twelve ring today in our ears and in our heart: "When the Consoler has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me."

This Spirit, this eternal and Personal Love of the Father and the Son, bore witness on Pentecost to the truth of the work of salvation wrought by the Son made Man when He illumined, strengthened and made new men of the Apostles and gave them the gift of being heard and understood by peoples of different languages, of foretelling the future and of working miracles. Through His mediation, men everywhere came to know that Jesus Christ is the promised Saviour, the very Son of God come from heaven and made Man to save all men.

And this Holy Spirit continues, down to our times, to illumine minds and move hearts, so that men will believe in Jesus Christ, will adore Him and Love Him as their Saviour and their God. In all this, He manifests His infinite wisdom and power to give the most excellent and most perfect testimony concerning the Saviour.

#### *THE APOSTLES TOO:*

Our Lord continues: "And you also will bear witness". Assisted and strengthened by the Holy Spirit, the Apostles gave testimony of Christ with their preaching, their miracles and the generous sacrifice of their lives. They had stayed close to their divine Master ever since He called them, heard from His own lips the words of eternal life and salvation, had wit-

nessed the miracles with which He confirmed His doctrine. What remained for them to do, after the Master had departed? One only thing: to attest to what they heard from Him and seen Him do, and to repeat it faithfully to all peoples.

In this lofty mission of giving testimony to the teachings and redemptive work of Jesus Christ, the Apostles have not failed. They preached energetically and fearlessly the divinity of their Master, not only in word and in writing, but also with their personal good works and with their blood. Indeed, at times many an enemy of truth, in their culpable blindness and hardness of heart, sought the death of these heralds of Christ in the thought that they were thus doing a service to God. But the Apostles ventured on undismayed, for they had the Holy Spirit in them.

#### *AND WE CHRISTIANS:*

This very testimony of the Holy Spirit and of the Apostles is contained in the Church today. Holy Mother Church is the perennial witness of the things she has heard from the lips of the Apostles. Every true Christian, worthy of such a Mother, is duty-bound to bear witness to Christ, like the Apostles did; that is, he must confess his faith before men, if not with his preaching and with his blood, at the very least with the holiness of his life. Oh, how few are aware of this great duty that binds all Christians!

Holiness of life is the greatest testimony a Christian can give concerning Jesus Christ, and it is well within the ability of all. All Christians should be other Christs. St. Paul says to us: "Observe a conduct worthy of God . . . be everywhere the good odour of Christ: live in such a manner that the life of Jesus is manifested also in you."

Dear brethren, join with Holy Mother Church in preparing yourselves for the coming of the Holy Spirit, that, vested with the wisdom and power of this Consoler from above, you may henceforth bear witness to your Saviour, Jesus Christ, as never before and work, according to your means, to make Him known, adored and loved by all.

#### *PENTECOST SUNDAY (May 17)*

#### *DESCENT OF THE HOLY SPIRIT:*

"The Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your mind whatever I have said to you". This promise of Our Lord Jesus Christ to His Apostles

is fulfilled today. The Holy Spirit comes down in all His fulness and power upon the Apostles and the Church of Christ. Pentecost Sunday! Day of great rejoicing and thanksgiving for all Christians.

Let us, dear brethren, consider this great miracle of Pentecost, the marvellous effect of the coming of the Holy Spirit on the Apostles, and the priceless fruits that we Christians ought to gather from this festivity.

#### *EFFECT ON THE APOSTLES:*

"And when the days of Pentecost were drawing to a close — the Scripture records — the Apostles were all together in one place. And suddenly there came a sound from heaven, as of a violent wind blowing, and it filled the whole house where they were sitting. And there appeared to them parted tongues as of fire, which settled upon each of them. And they were filled with the Holy Spirit".

The Apostles are in an instant transformed. The Holy Spirit purifies them of their imperfection and defects and infuses into them the fullness of every virtue. Before they were filled with pride and ambition, unmortified, hard to persuade and slow to believe. Now we see them humble, meek, patient as their divine Master and happy to suffer for Him. The light of faith so permeates their souls that they have no greater desire than to share it with the world.

Having purified their hearts, the Holy Spirit illumines their understanding. Before so slow to grasp, they possess now a clear knowledge and perfect understanding of what was foretold by the Prophets and specially of the work and the teachings of the Saviour. Eloquent preachers they have turned into, doctors full wisdom and knowledge, able to put to silence all who are opposed to their Master and to confound all pagan philosophers.

"And they began to speak in foreign tongues, — the Scripture continues —, even as the Holy Spirit prompted them to speak." Coming out of the house where a while before they huddled together in fear, they now fearlessly started to preach openly to all men the wonders of the power and goodness of God made manifest in the mysteries of the Incarnation and the Redemption. And all the multitudes that had gathered to hear them were amazed, saying: "Behold, are not all these that are speaking Galileans? And how have we heard each his own language in which he was born?"

From Jerusalem, the Apostles and their successors went out into the whole world preaching publicly and unceasingly Christ crucified, spreading His kingdom wherever they went, and suffering with joy the trials, tortures and death that eventually came their way.

*FRUITS OF THIS FESTIVITY:*

The Holy Spirit continues to reside and work wonders in the Church, in our pastors, the successors of the Apostles, and in every truly Christian soul. Now, as in that first Pentecost Sunday, He illumines all minds to protect them from the snares laid everywhere by error and deceit. He it is Who inflames our hearts with the desire to prefer God to all, Who inspires in us with a true knowledge and love of suffering, awakens in us a desire for sacrifices and for so many acts of generosity and works of charity to alleviate all miseries. In a word, the life of the Church today, as in the time of the Apostles, cannot be explained except by the presence and influence of the Divine Spirit of God.

On this Pentecost Sunday, dear brethren, let us awaken in ourselves, as never before, a great desire to receive the Holy Spirit with all His gifts, the while begging His forgiveness for the abuse that we may have made of them in the past. Let us humbly ask Him deign to work in our souls the same wonders of sanctification that He wrought in the Apostles.

## TRINITY SUNDAY (May 24)

*DIVINE COMMISSION:*

Two great truths are presented to us this Sunday: the Apostles, and the Church, commissioned by Christ Himself to spread His work of salvation to all men, and the ultimate source of this commission and of all good, namely, the Blessed Trinity whose feast we commemorate today.

"All power is given me in heaven and on earth." Our Lord here speaks of the universal and limitless power that as the Promised Saviour He received from His Eternal Father to establish and govern His spiritual kingdom and His Church, a power that His humiliations and sufferings merited for Him.

This power He communicates to His Apostles and their successors. They are to go forth as His representatives throughout the whole world, and preach His gospel — the good news of salvation — to all peoples of the earth, without exception. They will, first of all, teach them what is essential and necessary to salvation. Then they will baptize them, consecrate them to God, "in the name of the Father, and of the Son, and of the Holy Ghost".

*THE ADORABLE TRINITY:*

Here Our Lord points out the ultimate and main cause and source of all good, of our creation, our salvation and glorification: the Blessed Trinity — one and the same God subsisting in three divine persons. Here, in this one phrase of Our Lord, is told the entire history of divine revelation and He bids all of us fix our eyes, illumined by faith, on this Trinity, beginning of all things, from whom is derived and emanates all that is in heaven, on earth and in hell.

Here is God, beginning without beginning, one and eternal. In this immense ocean of the divine essence is found the Person of the Father that does not proceed from another, but is by Himself. And from this eternal Father there is engendered an only Son, eternal and equal to Him in power and majesty, Who became Man in order to suffer and die for our salvation. And Father and Son love each with a love so perfect, so strong and powerful, that it is a Person, living and conscious; this is the Holy Ghost that proceeds as the eternal Love of the Father and the Son and that showers upon the Church the water of divine life.

Lift up your eyes, Our Lord bids us, from all created things, over and above the things accomplished by the Son made Man and by the Holy Ghost Who makes us good and holy, — go above all things and see and recognize God Who is one in nature and three in Persons: Father, Son and Holy Ghost. Behold the root, the point from which all irradiates. Behold the supreme synthesis, the coronation of all the mysteries of our faith.

*OUR HOMAGE:*

Dear brethren, on this blessed Sunday let us in overwhelming awe and humility get down on our knees and thank Our Lord Jesus Christ for His deigning to reveal to us in the clearest and most explicit terms the innermost life of God, the truth of the Blessed Trinity, and for commissioning His Church to bring the message and grace of salvation to us living in the twentieth century and to all men, that one and all may share in the Divine Life of the Father, the Son and the Holy Ghost.

Let us resolve to honour the Blessed Trinity, and live up to our belief, more consistently and more faithfully than we have done until now. Let us offer It the triple homage of our intelligence, our heart and our imitation. Of our intelligence, by obliging it to bend under the sweet yoke of faith and believe firmly without fully understanding. To believe on the word of God is the greatest proof of devotion and love. To know this mystery more fully will be the share of our eternal happiness.

The homage of our heart, by the most lively sentiments of love and gratitude to the Father for having created us and still preserving us; to

the Son, for having saved us from sin and hell; to the Holy Ghost for having sanctified us.

And the homage of our imitation, by striving to practice charity and maintaining peace and goodwill with one another, that all of us may be one as the three divine Persons are One.

## FEAST OF CORPUS CHRISTI (May 28)

### *DIVINE BANQUET:*

"My flesh is meat indeed, and my blood is drink indeed". Behold, my dear brethren, our adorable Lord and Saviour Jesus Christ offers us this day and every day a complete nourishment, comprising of food and drink, in the Blessed Sacrament of His Love. For our souls, His flesh is a perfect nourishment, His blood a perfect drink, that produces a perfect life in those that take it. This is the Holy Eucharist, the Sacrament of the real and living body and blood of Jesus Christ, Our divine Saviour, entire with soul and divinity, hidden under the humble appearances of bread and wine.

"Who eats of my flesh and drinks of my blood abides in me, and I in him." No greater union there is with Our Lord than this in this Sacrament.

Consider, dear brethren, the marvellous effects of this Sacrament in our souls.

### *EFFECT IN THE SOUL:*

The effects of bodily nourishment are: it cures languidness, it vigorizes and increases, so to speak, life. These same are the effects of the Holy Communion increases charity and diminishes all sinful desire and movement. It repairs our strength and fills us with happiness and joy. How many motives we have here for thanksgiving! Why, then, is there so little hunger, so little desire to receive Our Lord, so much coldness and indifference towards this Food from heaven in so great number of Christians?

Holy Communion unites us intimately with Christ by a real and physical union. When we take some bodily food, we digest it and it changes into our substance. But in Holy Communion it happens the other way round; we do not transform Jesus Christ into us; by a miracle worthy of God it is Jesus Christ Who transforms us into Him, and so intimately

that we become only one moral person with Him and we can exclaim with St. Paul: "I live, not now I; but Christ liveth in me." Come, then, dear brethren, and taste the delights and satisfactions that are prepared for you in this heavenly banquet. Preserve at all cost this union with Our Lord, striving to avoid all that can sadden Him, and conform yourselves in all things to His pleasure.

Further, the very life of God is communicated to us. From all eternity the Son of God, being God, had in Himself the life of God. On becoming Man, He communicated to His flesh, to His sacred humanity the divine life that was in Him. And so, when we eat, with faith, the flesh of the Son of God, we receive from Him the same divine life that sanctifies us and makes us divine. Having now the same life as Christi, we henceforth live for Him, just as He lives for His heavenly Father in Whose life He shares. What powerful motives we have here for holiness of life. How can we love sin after this?

Finally, immortality is given us. Supernatural immortality, by which our souls live as if already in heaven and will one day be reunited to our bodies to enjoy eternal happiness in all its fulness. Uniting ourselves to Our Lord in Holy Communion, we live His life, we receive in our souls the seed of eternal life in heaven, a pledge of our resurrection that is at once glorious and of infinite duration. Let us, then, guard ourselves against losing this grace, this fruit of our worthy Communions through sin.

#### *LOVE FOR CHRIST:*

Dear brethren, let us impress vividly in our mind and heart all these thoughts, on this sacred day consecrated to the Living Body of Christ in the Blessed Sacrament. He is there for us, and we should not leave Him all alone by Himself. Let us visit Him more assiduously, assist more devoutly at the Holy Sacrifice of the Mass, with the same sentiments that we would have on Calvary.

Let us receive Him more frequently and with greater devotion. Let us love Our Blessed Lord Who has loved us so much, and one and all approach the Sacred Banquet with the required dispositions, the most important of which is to have a heart burning with love.

### SECOND SUNDAY AFTER PENTECOST (May 31)

#### *THE GREAT SUPPER:*

We see in today's Gospel, on the one hand, the infinite mercy of God that invites all men to the light of the Gospel, to salvation and eternal

happiness in heaven. For this end, He has sent His only Son, Jesus Christ, Our Lord, to earth to call us and help us merit a place there with Him. No one is excluded in this invitation. On the other hand, we see how certain people refuse to respond to this merciful call of God. Let us see how Our Lord describes this in the Gospel.

"A certain man gave a great supper, and he invited many." That "certain man" clearly refers to God. Now, three kinds of people were invited.

#### *THE INVITED:*

The first were of the rich and distinguished classes, and these declined the invitation. What excuses did they give? All flimsy ones born of human pride, ambition and passion of which they were slaves. Here, without expressly mentioning it, Our Lord was referring to the scribes, the pharisees and, in general, the Jews, all of whom, instructed by the prophets and the Law that He had given them, could know the truth more easily than the poor gentiles, those outside the Jewish nation, who were still enveloped in the darkness of error. But now, many of the chosen ones were rejecting Him and His teachings.

The second kind of people invited were the poor, the crippled, the blind and the lame found in the plazas and by the roadsides. These represented the publicans, tax collectors of ill-repute, and sinners who promptly left everything and followed Our Lord. The third and last of those invited were found in the highways leading to other villages, and represented the gentiles, who after strong persuasion, hastened with faith and docility to accept the invitation to the supper, to salvation.

And so it happened that all, except those who were first invited, partook of the meal. Those first, by their pride, stubbornness and malice were barred from the house, and in their places came from everywhere the repentant sinners and those who had hitherto been sitting in the darkness of error and ignorance. The Apostles, ministers of God, would later say to the leaders of the Jewish nation: "It was necessary that the word of God should be spoken to you first, but since you reject it and judge yourselves unworthy of eternal life, behold, we now turn to the gentiles."

#### *RESPONSE IN OUR DAYS:*

This parable, dear brethren, is made real also in our day. God calls, invites, gives graces and light. By means of His priests and ministers He calls all men to the great supper in heaven. He sweetly impels them to enter, so that the hall of His eternal home may be filled. Yet, how many do not heed this call of mercy and love. How many Christians show

themselves as ungrateful and rebellious as the Jews in Our Lord's time. And why? Because their passions, their material interests, their pride and ambitions have blinded their minds and hardened their hearts. "Amen, I say to you — the words of God — that none of those who were invited shall taste of my supper." Terrible sentence. Many are called, but few are chosen.

Let us resolve to live henceforward as Christians who are always welcome in our eternal Father's home. Our Lord calls us to supper, to salvation. Let us not be remiss. He may not repeat that call. It is time that we reform ourselves, recharge our zeal for God and our souls, and hasten to the Great Supper above.

### THIRD SUNDAY AFTER PENTECOST (June 7)

#### *DIVINE PHYSICIAN:*

Our Lord in the Gospel of the day opens the immensity of His goodness and mercy to sinners, and implicitly condemns the holier-than-thou people, found even in our times, who will not lift a finger to help those poor souls out of their miserable condition, nay, who even criticise and judge in an unfavourable light the kind souls that extend them a hand.

Why did the publicans, that is, tax collectors who more often than not were hoarders of ill-gotten wealth, and the sinners flock in crowds to Our Lord wherever He went? Because He was the Divine Physician and Saviour sent from heaven precisely to save them. He received them with great love and tenderness. He spoke to them of the kingdom of God, infused them with hope of forgiveness and amendment, and converted them with His grace and heavenly discourses. From Him the poor sinners gained great courage.

#### *THE CRITICS:*

But what did the scribes and pharisees say when they saw Our Lord mingling with the publicans and sinners? Far from rejoicing in it and hoping for a sincere conversion of those poor souls, they, on the contrary, showed themselves deeply offended and scandalised. Shaking their heads, they said to one another in meaningful tones: "This man welcomes sinners and eats with them." These men, leaders of the people, had relegated the importance of religion to the mere external rites and practices and become totally unmindful of the interior dispositions of the soul. Full of pride, they treated the populace with disdain, believing themselves to be better

and holier than the rest. For them it was a great fault and stain on their character to approach sinners or to converse familiarly with them.

This certainly is not the spirit of Our Lord. He had come to save all, and most particularly those who were in greater need. More than that: He not only allowed sinners to approach Him, but He Himself went out to meet them. He sat at table with them and dealt with them in the sweetest and most charitable manner. Never a harsh word or bitter reproach. Such conduct irritated the pharisees, for it was their condemnation.

#### *THE LESSON:*

Our Blessed Lord, knowing the thoughts of His critics, and in order to confound them, narrates to them the parable of the lost sheep and the lost coin. The shepherd leaves his ninety-nine sheep in the fold and goes out in search of the lost one. After having found it, he rejoices exceedingly with his friends. One who has lost a precious coin is overwhelmed with joy when it is found.

So also, concludes Our Lord, there is more joy in heaven over a sinner who repents than over ninety-nine souls who need no repentance. This comparison Our Lord used to emphasize the immense joy and satisfaction that the conversion of a single sinner causes His tender heart. Something really hard for proud people to swallow, but not for the humble and loving of heart.

We are all sinners, dear brethren. Let us go in all humility and confidence to our Good Shepherd, Jesus Christ, and we shall be consoled, cured of our ills and saved. Let us, in turn, following His divine example, be compassionate towards our fellow-men who also may have strayed away from God. For the pharisees we leave the stone face, the harshness and snobbery; we prefer the charity and compassion of Christ. We may, at time, have to reprehend sinners sternly, but without forgetting charity which is felt even in the strongest reprehension. Showing mercy to others, we draw the mercy of God upon ourselves and give cause for great rejoicing in Heaven.

#### FOURTH SUNDAY AFTER PENTECOST (June 14)

#### *THE GREAT CATCH:*

"Master, the whole night through we have toiled and have taken nothing." What utter despair must have been in the heart of Peter before he met Our Lord on this occasion. The best time for fishing is at night,

and Peter, being a good fisherman, knew it. But even then, there are certain nights when the catch is extremely meager, and this was one of them. Worse, this time they had caught nothing.

But it is to the eternal credit of Peter that he manifested his docility and readiness of soul when he added: "but at thy word I will lower the net." He did so and the quantity of fish was so great that the net was on the point of breaking, and the other two boats that had rushed in to help became so filled with the catch that they were almost sinking. Thus did Our Lord reward the obedience and docility of Peter and his companions, and we are taught what it is to work with Christ and for Him.

### *WORK WITHOUT CHRIST:*

Perhaps at one time or other, dear brethren, we have attempted to work, to do what we know or believe is our duty, but all by ourselves. We have worked all night, that is, without Our Lord, without our guide and light. We worked thinking only of our interests and ambitions, almost mechanically, without purity of intention, without referring our purpose and our actions to God. And, quite naturally, we caught nothing, nothing worthy of eternal life. We have laboured in vain.

To work without Christ is to work without grace, without any true light. It is to grope about in spiritual blindness, in the state of mortal sin, under the impulse of evil tendencies, having for guide the devil. All works that come of this are dead and empty. They leave nothing behind but remorse of conscience, confusion, desperation and, ultimately, condemnation. There is no merit before God, no fruit worth the name.

Oh! how many still work in this manner, wasting their life in sin, tiring themselves for hell. Isn't it only too true that this is still the life of so many Christians who wear themselves out to secure riches and honours? If only these would spend themselves as much on the interests of their souls as is actually done on material interests, how speedily would they reach the heights of sanctity and have heaven assured.

### *WORK WITH CHRIST:*

"Master, at thy word I will lower the net." Brethren, Our Lord bids us to work always with Him. The Master has spoken. Let us not seek excuses, nor be dismayed by fatigue, nor put obstacles to His designs and plans. Let us not hesitate. He has commanded it; we shall do it. When we hear the voice of command, of duty and of conscience, we shall imitate the humble, confident and generous obedience of St. Peter and say, "We obey."

We shall strive to keep ourselves always in the state of grace, in the friendship of God, in order that all our actions, even the most insignificant, will be holy. We shall do all things according to the will of God, in conformity to the order established by Him. We shall never for a moment lose sight of His holy presence. We shall do all things solely for His love. Our whole life will be sanctified and we are assured of an eternal weight of glory in heaven.

#### FIFTH SUNDAY AFTER PENTECOST (June 21)

#### *CHARITY BEFORE SACRIFICE:*

"If thou art offering thy gift at the altar, and there rememberest that thy brother has anything against thee, leave thy gift before the altar and go first to be reconciled to thy brother, and then come and offer thy gift."

What can Our Lord mean by these words? seemingly innocently ask many who think that they can please God by so many other ways without charity.

But, ah, dear brethren, the meaning is too clear. You go to church, approach the priest and arrange for a Mass to be offered to God in thanksgiving for favours received and in expiation for your sins. Just then your conscience reminds that somebody harbors a grudge against you. What should you do? Leave your sacrifice, go first to that person, make peace with him, and only then you may return to the church to offer that sacrifice with the assurance that it will be acceptable to God.

Why is this? Because the voluntary offering of the sacrifice of the Mass is devotional, while charity, love of neighbour is a divine command. Because God, Who is Love, is annoyed as long as the offence, or hard feelings, persists. The sacrifice of the Mass, or any other sacrifice, is a symbol of peace; how can you please God with this offering, this symbol of peace, when this is not found in your heart?

It is charity that gives life and meaning to our hearts and makes all sacrifice acceptable. Therefore, the first sacrifice that we have to offer to God must be that of a heart free of all enmity and hard feelings.

#### *RECONCILIATION IS NECESSARY:*

Indeed, there is nothing that displeases God so much as hatred and resentment, and He inculcates here the obligation of reconciling as soon as possible with our neighbour, whether this is a brother, or sister, or classmate, or office-mate, or — what is more serious — our father or

mother, or anybody else. And this, whether we have offended him in some way, or he has offended us. In this case, to give the first step is more Christian and more generous, as Christ Our Lord made the first step at reconciling us sinners back to God. Nevertheless, so many Christians there are who practically reject this precept of Our Lord and for years keep feelings of hatred and resentment and revenge, not wanting even to hear of reconciliation.

The truth is, dear brethren, that God will not forgive us except in the measure that we forgive others. Our neighbour, even though he is the one who has offended, hurt us, does not thereby cease to be our brother, a son of God, saved with the blood of Jesus Christ and destined, like us, for heaven. To refuse to forgive him, to keep hard feelings towards him, is to make the devil happy, it is to offend our heavenly Father, it is to pierce anew the heart of Jesus Christ.

#### *MANNER OF RECONCILIATION:*

Let us, then, hasten to reconcile with those whom we have offended, or who have offended us. The sooner it takes place, the easier it is, the sooner will the peace of God descend on your troubled heart. For your heart was not made for hatred, but for love. If you cannot do it at once, because you are far from your neighbour, make this reconciliation at least in your heart, with the firm purpose of making it exteriorly as soon as possible. But if your neighbour is within reach, see him without delay.

As you approach this altar to receive Holy Communion, examine yourselves deep down in your soul and conscience and see if there is perhaps some rancour, some antipathy towards your brother. If there is such a feeling, resolve, before you receive the sacred Body of Christ, to make peace with him. This will be more pleasing to Our Lord and more meritorious than to receive Him with feelings contrary to Christian charity.

#### SIXTH SUNDAY AFTER PENTECOST (June 28)

#### *DIVINE COMPASSION:*

Jesus Christ, Our Lord, came into the world for love of us. During His sojourn with us, how many times must He have uttered this most tender exclamation: "I have compassion on the multitude." And He repeats it over us, our trials and sorrows, even now that He has returned to His Father.

"I have compassion on the multitude," said Our Lord when His eyes scanned the crowds that had followed Him for three days and now had nothing to eat. Many had come from afar, from faraway villages and towns, and if they were all sent back home, many would not make it. And so, there and then, the compassionate heart of Our Saviour wrought the miracle of feeding four thousand people with seven loaves of bread.

#### *TEMPORAL AND SPIRITUAL BENEFITS:*

We find this wonderful example of the immense goodness of Jesus in today's Gospel. We find it in our lives. He always showed compassion for the blind, the paralytics, the lepers, the possessed, the sick of all kinds. Never did He decline working a miracle to succour the needy. He has not changed heart, dear brethren. How many times, in spite of our sins and ingratitude, He says over us: "I have compassion on the multitude." Is it not His bountiful Providence that gives us our daily bread, that watches over us unceasingly and frees us from a thousand dangers?

And when, in His wisdom, He visits us with sickness or some other trial, is this also not a blessing? How many graces of strength and consolation does He not give us to help us suffer and merit a more glorious crown.

How many times is His heart moved to compassion over poor sinners, just as it was touched over the sinners in His time and moved them to conversion and a better life before God. Did He not weep over a whole city — Jerusalem, and a whole nation — His own people? If He sweated blood and wept in the garden of Gethsemani and on Mount Calvary, it was for our sins. And up to this day, in the face of so many spiritual tragedies, so many sins, cowardices, apostasies, so much culpable indifference, His heart is still moved and He exclaims without ceasing: "I have compassion on the multitude."

How can we explain the marvels of goodness and of love in the sacraments of Penance and Holy Eucharist, except that they flow from the compassionate heart of Jesus? Who sends so many priests, continuers of the work of the Apostles, to the farthest corners of the earth in search of lost and wayward souls, but the compassionate heart of Jesus? And Jesus does all these, in order that we may all one day arrive, safe and sound, in His eternal home and share in His happiness and glory.

But the sad fact is, that we too easily forget this.

#### *DEBT OF GRATITUDE AND LOVE:*

Dear brethren, if we had more faith, if we would only understand how much Our Lord has done, and is still doing, for the salvation and

sanctification of our souls, our life would from now on be a continuous act of gratitude and thanksgiving. Let us learn at least from the Gospel of this day to have absolute confidence in Divine Providence. Jesus is well aware of our needs. He knows our sufferings and how to provide for their alleviation, how to console our sorrows which, infused with His love, will bear priceless fruits of glory. Even when He punishes us, we know He does so to correct and purify us and to give us opportunities to increase our merits.

Let us, then, before such manifestation of divine compassion and love for us, hasten to respond with gratitude and love and absolute trust in Our Lord. More than that, we should strive to imitate His goodness. According to our condition, our means and circumstances, let us have compassion, in union with Our Lord, on the corporal and spiritual miseries of our fellow-men, and set ourselves to remedying them as best we can. This is the best service that we can render to the compassionate heart of Jesus. This is the greatest testimony of love that we can offer Him.

## FEAST OF SAINTS PETER AND PAUL (June 29)

### *TWO GREAT APOSTLES:*

The Church today celebrates with the greatest solemnity the joint feast of the two greatest Apostles, St. Peter and St. Paul, and she wishes that we honour them in a very special manner. At the same time she brings to the fore the two-fold mission entrusted to her by her Divine Founder: to rule in the name of Christ, represented in St. Peter, the first Vicar of Christ and visible head of the Church, and to teach in the name of Christ, personified in St. Paul who illustrated the Church with his many apostolic journeys and epistles replete with messages from heaven.

### *THEIR CALLING:*

We are all aware of what St. Peter was before he was called by Christ. A poor and hardworking fisherman, unlearned, called Simon, he was found by the Saviour while he was throwing his nets out. Our Lord said to him right there: Follow me. At once Peter left his nets and followed Him. Our Lord then changed his name from Simon to Peter, meaning the Rock, for his generous and docile fisherman would be made the foundation of His Church.

Equally known to us is the conversion of St. Paul. A pharisee of high standing named Saul, he had begun his commission against the

Church of Christ by being an accomplice in the assassination of St. Stephen, the first martyr. One day, armed with full powers, he was on the way to Damascus to bring the followers of Christ in chains to Jerusalem, when he was suddenly unseated of his horse. In the midst of a blinding light, Our Lord appears to him and said: Saul, Saul, why do you persecute me? And Saul, trembling all over, exclaims: Who are you, Lord? — I am Jesus whom you persecute. — Lord, what do you wish me to do? — Arise, said Our Lord, enter the city, where you will be told what to do.

Saul arose, converted to God. His name changed into Paul, he was transformed from a ravenous wolf to a meek lamb, from persecutor to apostle and a tireless propagator of the glories of Christ.

#### *OUR CALLING:*

What lesson can we glean from the divine calling of these two great Apostles? By a special grace of God, all of us have been called from the darkness of ignorance and error to the wonderful light of Christ and to the kingdom of heaven. Some of us were called to serve God in a special and more intimate way in the priesthood or in the religious life. But all of us, without exception, were called, like the Apostles, with absolutely no previous merit on our part. Perhaps even some of us had been worthy of the anger of God and eternal damnation. Let us all confess it, together with St. Paul: by the grace of God, I am what I am.

Let us be ever grateful to God for calling us to His Church, to salvation. Let us show this gratitude by being ever faithful to the movements of His graces and inspirations and lead a good, practical Christian life worthy of our high calling.

Let us honor St. Peter and St. Paul with great jubilation, and offer them our humble homage as they deserve. Let us invoke them, ask them to protect us and help us lead good, holy lives.

Let us instill in our hearts a great and more profound respect for our present Holy Father the Pope, successor of St. Peter as the Vicar of Christ on earth. Pray that God will preserve him well, vivify him, and make him blessed upon the earth, and will never allow him to fall into the hands of his enemies.

He who is with the Pope is with Peter, and he who is with Peter is with Christ.

## SEVENTH SUNDAY AFTER PENTECOST (July 5)

*FALSE PROPHETS:*

Two things Our Lord commends to us in today's Gospel. First, to flee from those who would drag us along the path of error and corruption. And second, to do good works and to do them in conformity to the will of God, thus meriting heaven.

"Beware of false prophets," He says. After teaching the Apostles and the multitude the most sublime truths on what they should do to gain eternal life, aware now that there were teachers of errors mingling with them, Our Lord bids them be on guard against these false teachers.

*IN OUR DAYS:*

Dear brethren, false prophets and teachers we have even in our times. False teachers are those who strive to steal from us the deposit of our faith, teaching us doctrines contrary to Christ and His Church. They are writers of impious books, books of immorality, whose aim is to plant in us the seed of unbelief and spiritual death. They are false ministers of Christ who claim to teach what Christ teaches, but they actually diminish the truth, they do not raise their voice when there is real danger confronting Christ's fold; they seek only the praise and applause of their hearers. False teachers they are whose duty it is to lead and correct others, but do not do so because in their private lives they do not observe what they teach.

Sad to mention, but the reproach on false prophets falls also on those fathers and mothers of families who neglect the religious education of their children, give them bad example, teach them maxims opposed to the Gospel of Christ, and confide their children to school and teachers without religion as a matter of principle, and are the cause of their ruin.

Finally, the so-called best friends who are the cause of others straying from the right path, from the practice of an upright and Christian life, from the fulfillment of their duties, and who introduce them into the path of indifference and of vice. Beware, Pope Leo XIII once said, that under the guise of a friend, of an employer, of a doctor or anybody close to you, is not hidden an agent of Satan. Into how many of our families have wolves in sheep's clothing already entered?

Then there are the bad movies, immoral stage shows, gambling houses, night clubs, which run in open opposition and defiance to the teachings of Christ.

The sign or mark most common to all of the above-enumerated is hypocrisy. The devil can transform himself into an angel of light; he knew how to deceive Eve. His emissaries do the same: they can and do take on airs of piety, of virtue, of zeal in order to deceive the more simple souls. This is specially true when they introduce themselves as educators of children. Soon the souls of these poor children are stained. Beware of all these, Our Lord commands.

### *GOOD WORKS:*

But to reach heaven, it is not enough to avoid false teachers. It is not even enough to learn from good ones. We must also do good works. Then, as now, there were many who practically reduced their religious to believing only, without caring to do good works. They were content with calling upon God, going to the temple, complying with all the external and material practices of religion, offering sacrifices, saying long prayers, falling on their faces before God and crying: Lord, Lord!

But all the while they did not give a single thought to purity and cleanliness of heart, humility, observance of justice, mortification of the passions, love of neighbour, love of enemies, in a word — to good works by which religion is practiced. Not one of these, exclaims Our Lord, will enter into the kingdom of heaven.

Dear brethren, let us be ever on the alert against those false prophets, false teachers who would rob us of this most precious gift of faith, of sanctifying grace in our souls, by teaching us things contrary to what He and His Church have taught us and by inducing us to follow the path of sin and corruption. Let not human respect stand in the way of breaking off with so-called friends who are really our mortal enemies striving to contaminate our souls. Then let us strengthen ourselves in faith, by doing good works and meriting heaven. In everything, let our every action be to do the will of God. This is the greatest sacrifice that we can offer Him.

REV. T. LOPEZ, O.P.

## AN EXEGETICAL STUDY OF THE GOSPEL

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### THE SPIRITUAL MATERNITY OF THE VIRGIN MARY

A Commentary on John 19:26-27.

Christ promised us His Spirit, to bear witness to Him as the Son of God, the true Messiah, and to complete His teachings. He also gave us His Mother, as a "gift of His Sacred Heart" (cf. Pius XII, *Haurietis aquas*).

As our humble tribute to Mary in this month of May, we should like to comment upon the words which Christ spoke from the Cross on Good Friday: *Behold thy son, behold thy Mother.*

#### Exegetical history.

Until the 19th century the words of Christ were mainly interpreted in a material and natural sense. Their significance would be that Jesus, head of the family after the death of Joseph, entrusts Mary to John in order to take Jesus' place and provide for Mary's material well being (cf. the opinions quoted in the *Catena Aurea*—*sec. Joannem lectio IV*—of St. Thomas and other commentaries anterior to the 19th century). From the 19th century onward the commentators attend rather to the spiritual sense of the words, following in this Origen (*Comm. in Joan.* I, iv, 23) and Rupertus of Deutz (*Comm. in Joan.*, P. L. CLXIX, 790). This interpretation is followed by Pope Leo XIII (cf. his encyclicals *Quam pluries*, *Octobre mense*, *Jucunda semper*), who in his encyclical *Adiutricem populi* of september 5, 1895, affirmed: "Eximiae in nos caritatis Christi mysterium ex eo quoque luculenter proditur, quod moriens Matrem ille suam Ioanni discipulo matrem voluit relictam, testamento memori: Ecce filius tuus. In Ioanne autem, quod perpetuo sensit Eccle-

sia, designavit Christus personam humani generis, eorum in primis qui sibi ex fide adhaerescerent: in qua sententia sanctus Anselmus Cantuariensis: Quid, inquit, potest dignius aestimari, quam ut tu, Virgo, sis mater quorum Christus dignatur esse pater et frater? (S. Anselm. Cant. Orat. 47. olim 40)." Pope Pius IX wrote in the same sense in his encyclical *Rerum Ecclesiae* of February 26, 1926: "Sanctissima Regina Apostolorum Maria, quae cum homines universos in Calvario habuerit materno animo suo commendatos, non minus eos fovet ac diligit, qui se fuisse a Christo Iesu redemptos ignorant, quam qui ipsius redemptionis beneficiis fruuntur feliciter".

### Some reasons.

The modern commentators who interpret the words of Jesus in a spiritual sense, give the following reasons, taken respectively from the remote context, from the immediate context, and from the text itself.

a. *The remote context.* 1. John wrote his Gospel at the end of the first century, when the veneration of the Virgin Mary originated, as is testified by the Fathers of the second century. It is therefore not improbable that the evangelist wrote those words of Jesus—and he is alone to record them—in order to give approval to and propagate the veneration of the Mother of Christ.

2. Symbolism is a characteristic of John. In his historical narrations he insists on the theological and soteriological signification of the recorded facts. For example, the nightly storm that followed on the multiplication of the loaves (6:16-21) would represent the darkness in which souls find themselves before meeting Christ; the washing of the feet at the Last Supper would represent the redeeming humiliations which must be accepted if one is to have part in the divine good that Jesus gives; the night in which Judas sinks is both physical and spiritual; etc. In our case the historical words of Jesus on the Cross could likewise have a symbolic meaning, namely the spiritual maternity of Mary.

3. In the Gospels Jesus cares little about the material aspects of life, either for Himself or for His Mother (cf. Luke 2:49). For example, St. Matthew records Jesus' answer to those who told Him that His Mother and brethren stood outside: *Who is my mother and who are my brethren? Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother* (12:46). If Mary needed help could not the disciples and the pious women have looked after her?

b. *The immediate context.* 1. Jesus spoke those words on the Cross, when He was about to give His life for the salvation of mankind. It was not the moment, therefore, to think of a material problem. Furthermore, on the Cross Jesus is the Highpriest and victim, and as such intent on the good of everybody rather than on that of an individual person. These inconveniences are avoided in the spiritual interpretation of the words.

2. The presence of Mary and John at the foot of the Cross is significant. Mary is there not only as the mother of Jesus, but also as the Coredemptrix, who offers up her Son for us. As such, how can she have only John for a son? John is present as the disciple, who left his parents to follow Jesus. Entrusting Mary to John is entrusting her to the disciple of Jesus. But are not all the christians, we also, disciples of Christ? Consequently, to entrust John to Mary, is to entrust all of us to her.

3. Attention should also be given to the fact that John puts the words which we study between the two prophecies that the events of Calvary fulfilled, namely the throwing of lots for Jesus' garments, and the thirst of Our Lord (vv. 24 and 28). The beginning of v. 28: *After this, Jesus knowing that all things were now accomplished...* would imply that John considered also the entrusting of Mary to John and of John to Mary as a fulfilment of the Scriptures. All commentators agree that the implicit reference would be to Genesis 3:15. In that case Mary is the new Eve, the mother of all Christians.

c. *The text itself.* 1. The text of John 19:26-27 itself is better understood if interpreted in the sense of a spiritual and universal maternity. First of all because of its form. If Jesus would have had in mind that John take care of Mary's temporal needs, a different expression, like: John, take care of my Mother, would have avoided all equivocation. Then the word, *Behold*, is used frequently in S. Scriptures, and usually in important communications. Mary's material needs do not seem all that important at the moment in which Christ spoke those words. Furthermore the word, *Behold*, refers to a fact or a reality already existing. Finally, Jesus would have used the imperative or subjunctive mode if He had wished to recommend Mary to John's care, but He uses, instead, the narrative mode. For these reasons it seems that Jesus declares her Mary's spiritual maternity.

2. The word, *Woman*, does not seem to suit the pragmatic interpretation. To console Mary at this tragic moment of farewell Jesus would rather have said, *Mother*, behold thy son. The fact that He uses the word,

*Woman*, implies an inference to the woman of Genesis, Eve, and favours the spiritual interpretation.

3. The expression, *Thy son*, cannot be taken in the natural sense of the word, for John is a grown-up man in no need of Mary's help, whose own mother, Salome, is present on Calvary. But taken in spiritual sense the expression fits the general context of the fourth Gospel, which insists so much on the new birth of man from God and the H. Ghost.

For the above reasons we conclude with the modern commentators that the words of Jesus to Mary and John should be understood in a spiritual sense: Mary is declared the Mother of all Christians, the disciples of Jesus, of whom John, the beloved disciple, is the figure. The interpretation followed until the 19th century, which takes the words in a material and restricted sense, follows from the spiritual interpretation of which it is a consequence.

### **When did Mary become our Mother.**

Did the spiritual maternity of Mary begin only when Jesus entrusted John to her on the Cross? Our answer is: No. The spiritual maternity of Mary must have begun at the moment of the Incarnation of Christ. Pope Pius XII taught this at various occasions, for example in his radio message to the Canadians (AAS 39 (1947) 271): "When the little maid of Nazareth uttered her *Fiat* to the message of the Angel and the Word was made flesh in her womb, she became not only the Mother of God in the physical order of nature, but also in the supernatural order of grace she became the Mother of all who, through the Holy Spirit, would be made one under the Headship of her divine Son. The Mother of the Vine would be the Mother of the branches".

In his encyclical *Mystici Corporis* Pope Pius XII explained why Mary is our Mother. Mary is the mother of Jesus who is our Head, and, being the mother of the Head she is also mother of the whole body: "*Ipsa fuit quae Christum Dominum, iam in virgineo gremio suo Ecclesiae Capitis dignitate ornatum, mirando parto utpote caelestis omnis vitae fontem addidit; eumque recens natum, iis qui primum ex Iudaeorum ethnico-rumque porrexit. Ac praeterea Unigenitus eius, eius maternis precibus in Cana Galilaeae concedens, mirabile signum patravit, quo crediderunt in eum discipuli ejus (Jn. 2:11). Ipsa fuit quae vel propriae, vel hereditariae labis expers, arctissime semper cum Filio suo coniuncta, eundem in Golgotha, una cum maternos iurum maternique amoris sui holocausto, nova veluti Eva, pro omnibus Adae filiis, miserando lapsu foedatis, Aeterno Patri obtulit; ita quidem ut quae corpore erat nostri Capitis mater,*

spiritu facta esset ob novum etiam doloris gloriaeque titulum, eius membrorum omnium mater" (AAS 35 (1943) 247-8).

According to Pius XII the solemn words of Jesus on Calvary are only the public proclamation of Mary's spiritual maternity: "Porque Maria nuestra Madre, nos dará a conocer y amar las obligaciones que la filiación divina, que da al hombre no solo el nombre, sino también la cualidad de hijo de Dios, nos impone, Jesús mismo, desde lo alto de su cruz, quiso ratificar, por un don simbólico y eficaz, la maternidad espiritual de Maria con relación a los hombres cuando pronunció aquellas memorables palabras: *Mujer he ahí a tu hijo*. En la persona del discípulo predilecto confiaba también a toda la cristiandad a la Santísima Virgen." (Alocución a las Hijas de Maria Inmaculada en el Congreso de Roma 17 Julio 1954. AAS 46 (1954) 494).

Pope John XXIII affirmed the same doctrine in his radio message to the city of Treste (Osservatore Romano 21-22 sept. 1959): "Being the Mother of Christ, Mary is our Mother as Augustine affirmed: She is the Mother of the members of Christ, that we are, because she cooperated by love to give birth to the Christians in the Church (cf. *De Sacra Virginitate* 6. M.L. 40, 39.)"

FR. JOSE NGUYEN CONG LY, O.P.

## CASES AND QUERIES

### ON BARRIO-FIESTAS

#### I

*George, unmarried, has a clerical job in Manila. From his modest salary he supports several relatives in various ways (rent, tuition fees, etc.). He consequently has not a peso to waste. — George's family owns a house in his native barrio. Recently George has been elected president of the junior committee in charge of the barrio fiesta. Local custom forbids to refuse this honour, but the financial consequences of the function exceed George's means. He will be responsible for an eventual deficit, and he will also have to keep open house. Since George's relatives have less than he, all expenses will have to be shouldered by him. Altogether the fiesta may cost him up to two months' salary.*

#### Questions:

1. *Is George morally justified in risking, and eventually spending two months' salary for the fiesta?*
2. *If not, do local custom and human respect exonerate him from having accepted the function and the financial consequences thereof?*

#### II

*George is not the only one who will spend beyond his means for the fiesta. The barrio is small and poor; most people will borrow money to contribute to the fiesta, to extend the customary hospitality, etc. It is true, though, that the fiesta is the only occasion of the year that the people indulge in good living.*

#### Questions:

1. *Are extravagant expenses for the fiesta justified, especially when money has to be borrowed?*

2. *If not, has the parish priest the duty to*
  - a) *expose the immorality of this extravagance;*
  - b) *exercise his influence in order to effectively diminish official expenses?*
3. *Would the parish priest be excused from interfering because of*
  - a) *local custom;*
  - b) *fear of unfavorable public reaction, which might result in loss of popularity, complaints with the Curia, and the like?*
4. *What is the gravity of the priest's fault if he simply neglects to point out the immorality of extravagant spending, or omits to exercise his influence?*

### III

*The people in George's barrio believe that the celebration of the fiesta is a "religious obligation." Changes from the traditional pattern of celebration would be displeasing to Heaven.*

Questions:

1. *Does this belief, objectively speaking, touch upon a point of faith?*
2. *If so, does the parish priest have an obligation to expose the erroneous belief of the people, or can he leave them in ignorance?*
3. *If he has an obligation to speak, what would be the gravity of neglect?*

### OBSERVATIONS

The three cases here presented seem to be rather three points of one and the same case concerning the barrio-fiesta celebration. Some observations may help:

1. Traditionally the barrio-fiesta is a yearly celebration in honour of the Patron of the Barrio, be it a Mystery of Our Lord, a title of the Bl. Mother, or a Saint, such as San Isidro or San Fernando. The fiesta is a real concern of the community.

All kinds of activities, religious, social, and recreational, lend a flavour to it.

2. The religious aspect of the fiesta will often include a previous novena, solemn 'Vespers,' confessions, communions, solemn Mass, sermon, and procession. Special expenses are to be met on this ground.

3. On the social side, apart from the repairing and cleaning of houses, the fiesta is a get-together of as many friends and relatives as possible. Merry-making is expected. It will be the honour not only of the President but also of everyone that no guest goes unattended. Again this point will demand extra expenses.

4. As for the entertainment, local custom will vary according to the possibilities of the place. Yet, even in such a small barrio as the one described in this case, provisions will be made for some entertainment, the presence of bands, the traditional folk dances, and the like.

5. With these points in mind, as a rule, one could hardly think of anything better devised for keeping alive the spirit of community in small places. Besides an honest recreation, other advantages follow the fiesta, such as the preservation of old uses, local dances and customs. Not to be missed is the fact that the house every member of the community keeps opened to friends and acquaintances opens to him a house on similar celebrations in other towns. In this way the humble people with little means make friends and obtain a little honest enjoyment through the year at large.

## SOLUTION

### *To Casus I. —*

1. George is certainly justified in taking upon himself the expenses of the barrio-fiesta as its President, even at the risk of spending the amount of two months' salary. He is indeed the master of his ownself and he should feel free in choosing to spend his two months' salary for such a praise-worthy purpose.

2. As for the actual acceptance to be the President of the fiesta, George, certainly, is not under any strict obligation, so that he will not be guilty of sin if he refuses to accept that honour. Yet, George, not unlike other members of the barrio,

is bound by a general obligation to this effect. The reason for this statement is that honours and burdens in a community should be shouldered by all members in proportion to their abilities. However, it is George's lack of means that actually excuses him from complying with this general obligation. George, nevertheless, as one of the members of the community, as well as his own relatives — has been for years benefiting from the celebration. He, therefore, will do good if he accepts the honour and shoulders the special expenses of the fiesta for one year.

*To Casus II. —*

1. It seems difficult to speak of "extravagant expenses" on the part of the people of this small, poor barrio. If George's, the President's, expenses — two months' "modest" salary — may serve as an indication, the expenses of other people may not have to be considered too great. They, for sure, may not be extravagant. The fact that the poor people should borrow money for the fiesta seems to be perfectly justified here. Indeed, the kind of enjoyment these poor people derive from the fiesta must be considered a most legitimate compensation for one year's toils. These people, even as George himself, are the masters of themselves and these extra expenses do not seem to exceed the limit of an honest recreation. They also afford these poor people the immense happiness of playing host to relatives and friends and offer them an occasion to reciprocate with friends and relatives. All this holds a greater value than money itself.

2-4. In itself the parish priest may not be under any obligation to expose any kind of immorality with regards to extravagant expenses. His duty would rather be to help that these good old customs be preserved in his locality, and that people who are more in need would also share their bit in the common enjoyment. However, although in the case here described no special abuse appears to be present, this warning of the Plenary Council of the Philippines may be remembered:

"Satagant parochi ac missionarii ut Patronorum festa, etsi ecclesiastico praecepto non subiaceant, spiritu vere christiano a fidelibus celebrentur. Desidiam eorum reprobantes, qui ad otium et delicias festa localia sibi praesto esse reputant, ac proinde non spiritualibus lucris conquirendis, sed profanis tantum spectaculis, ludis aleatoriis, crapulis et ebrietatibus vacare solent; easdem occasiones arripere conentur sacerdotes ad fideles, in pagis praesertim remo-

tioribus degentes, spirituali pabulo nutriendos, tum apto sermone ad eorum instructionem accommodato, tum administratione eorum Sacramentorum quae tantopere iuvant ad animae vires reficiendas." C.P. n. 530.

In places where these abuses are present, the parish priest is of course under serious obligation to comply with this order of the Plenary Council.

*To Casus III. —*

1. When the people in George's barrio believe that the celebration of the fiesta is a "religious obligation," they are perfectly right. Indeed, the fiesta, as the feast of the Patron Saint of the barrio, is a true obligation for all members of the community. Yet, when the same people say that changes from the traditional pattern of the celebration would be displeasing to heaven, a deeper look seems to be necessary into this point. The Church prescribes some norms for the celebration of the Patron's feast; namely, the Mass and the Divine Office as that of the *first class*. But no special prescription is given about other religious acts. Apart from the Mass and the Office, therefore, the people should not think of any other obligation with regards to the acts actually observed in their barrio. They should cooperate with their pastor. Both the parish priest and the President of the Committee are free to introduce any changes they might think convenient. Certainly, they do not risk displeasing Heaven on that ground. What heaven expects from them is that they follow the spirit of the Church in her Liturgy, and active and intelligent participation in all the acts of cult to honour God and His saints. The people, of course, should feel absolutely free with regards to any changes they would like in the social and recreational activities of the fiesta.

2-3. The parish priest should explain these points to his parishioners, so that any useless fear would be dropped and a right conscience should be formed by them. Although no indication is given in the exposition of the case as to a special need on this point, yet the words of the Plenary Council might well serve a directive for the parish priest too:

"Parochi et ecclesiarum rectores caveant diligenter ne cultus Sanctis praestitus, in eorum festis celebrandis et altaribus ornandis, detrimentum afferat honori qui soli Deo debetur." C.P., n. 569.

## THE POSITION OF THE EXTREME UNCTION

*What is the approved order for the administration of the last sacraments? Should Extreme Unction follow directly upon Confession, or after the administration of Viaticum only?*

\* \* \*

*Constitutio de Sacra Liturgia*, n. 74: "Praeter ritus seiunctos Unctionis infirmorum et Viatici, conficiatur Ordo continuus secundum quem Unctio aegroto conferatur post confessionem et ante receptionem Viatici."

Hence the approved order for the administration of the last sacraments is as follows: PENANCE — EXTREME UNCTION — EUCHARIST.

Before the appearance of the above mentioned document, the order as prescribed by the Roman Ritual was PENANCE — EUCHARIST — EXTREME UNCTION (*Rit. Rom.* tit. vi, cap. i, n. 2). This order has for its basis a prevalent theological opinion during the 12th and 13th centuries. This theological opinion considered anointing as the "sacramentum exeuntium," "non modo poenitentiae sed et totius christianae vitae consummativum." Hence the sacrament of Extreme Unction was understood to be the *last* rite the Church has to offer, and therefore should follow all the others. This order was established in the Ritual of Pope St. Pius V and in the Catechism of the Council of Trent.

However this order, that is, PENANCE — EUCHARIST — EXTREME UNCTION, is not the most traditional nor the most theological. Early documents of the 11th and 12th centuries, placed Extreme Unction *before* the Viaticum. For example we have *Benedict XIV* who quotes these Rituals and the authority of Cardinal de Rohan for permitting anointing before Viaticum whenever the sick person so desired for the simple reason that anointing which has the effect of removing the remnants of sin would appear more correctly given before Viaticum (*cfr. De Synodo*, VIII, viii, I; ed. 1844, vol. XI, p. 260). The true sacramentum of the dying is the Viaticum, the food, so to speak, for the journey to eternity. And this order appears in the Dominican and Cistercian rituals. Even before the appearance of the *Constitutio de sacra Liturgia*, the general feeling was to

return to this more traditional order; but it was only in the *Constitutio* where it received an official sanction. The reason for this return to the more traditional order is explained by the new consideration of the sacrament of Extreme Unction as not only the sacrament of those who are in danger of death, but rather and in a more exact sense, the sacrament of the sick: "Extrema Unctio," quae et melius "Unctio infirmorum" vocari potest, non est Sacramentum eorum tantum qui in extremo vitae discrimine versantur (*Constitutio de Sacra Liturgia*, n. 73).

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### CHURCH AND CIVIL LAW ON MARRIAGE SEPARATION IN THE PHILIPPINES.

By Rev. Emilio Sta. Rita (Novel Publishing Co., Inc. P. Noval, España, Manila, 1963), pp. viii + 109. P2.00.

### A PROPOSED FORM OF CIVIL MARRIAGE FOR CATHOLICS AND OTHER RELIGIOUS DENOMINATIONS IN THE PHILIPPINES.

By Rev. Emilio Sta. Rita (Novel Publishings Co., Inc., P. Noval, España, Manila, 1964), pp. viii + 210. P5.00.

While the first book deals with grounds authorized by civil and church law for legal separation in the Philippines the second book by the same author treats of the following points:

\* Can one marry another person before a priest or any minister of religion while bound to a previous partner by the bond of civil marriage?

\*\* What can the priest, or minister of religion do about couples contemplating remarriages while bound by ties of a previous civil marriage?

\*\*\* What can the lawmakers do by way of offering a permanent solution to this problem?

Both books are available at the following bookstores:  
ALEMARS, BOOKMARK, CATHOLIC TRADE SCHOOL.

## NEWS

### FOREIGN

**Cardinal Alfrink on Unity.** — The archbishop of Utrecht, Cardinal Alfrink, has said in a speech in Vienna that "the purpose of the ecumenical movement is not to promote Christian indifferentism or a leaving down process in which each party abandons part of its heritage of faith in order to accept a common basis of a common truth". The Dutch prelate reiterated that the true Christian unity to be sought, is unity of belief, not a "superficial, more or less external, unity" of organization. He added: "Of course the faith in the Lord shared by all Christians is a precious possession. But also important is what one believes about this Christ, about His mission, purpose and message".

**Schema on Ecumenism.** — The draft schema on ecumenism has been reshaped along lines that emerged during debates at the second session of the Vatican Council. All five chapters of the schema were rewritten, including the final two on religious liberty and the Jews, which were not put forward for full debate last fall. The new schema will be sent to bishops throughout the world. It is expected that it will be considered and voted on during this fall's third council session.

**Succession to the Dutch throne.** — In connexion with the conversion of the princess Irene of The Netherlands and her engagement to the catholic Hugh of Bourbon-Parma, the Dutch prime minister, speaking for the entire cabinet, has supported the principle that a Catholic ought to have equal rights to succeed to the Dutch throne. He added that the decision of the Princess to renounce her right to the throne was not based on religion.

**Yale has Catholic Chair.** — A chair of Catholic studies has been established at Yale University, U.S.A. Yale is the first secular university in the U.S.A. to have an endowed chair in Catholic studies held by a senior professorship on permanent appointment.

**Card. Bea on the Council** — In a conference for the university section of Italian Catholic Action Cardinal Bea said: "It is very significant that the Council Fathers decided that a chapter on *The People of God* should come before the hierarchical constitution of the Church, thus determining the place of laymen as an integral and essential part of this people."

**Anglican Initiative.** — The Archbishop of Canterbury has appointed a body to be known as "the Archbishop's Commission on Roman Catholic Relations to continue friendly discussions on theological questions with Catholics both in the United Kingdom and on the Continent.

**Atheist Propaganda in the U.S.S.R.** — The Soviet government has started a new drive against religion because of the increasing spread of religious convictions in the Soviet Union, according to an analysis made by Institute for the Study of the U.S.S.R. in Munich.

**English Breviary.** — An English breviary has been approved by the bishops of Australia. The English text is that edited by Fr. Godfrey Dieckmann, O.S.B., of St. John's Abbey, U.S.A., one of the Council's liturgical experts.

**Y.C.W. in Latin America.** — The Young Christian Workers of Latin America have asked their bishops to issue a joint declaration against the exploitation of workers. They have also embarked on a campaign to train leaders for the Latin American trade union movement.

**Laymen appointed to Archdiocesan Chancery.** — Cardinal Meyer of Chicago has established the post of Lay Director of the Chancery Office of the Archdiocese. The lay director will be the Cardinal's assistant in planning, directing and controlling financial and related activities of the chancery office. These

activities will include building programmes, long term financing, budget and control system, personnel and research affairs.

**Fight against Pornography in Britain.** — An inter-church committee has been formed in London to try to check the increasing flow of American pornography into Britain.

**Haiti Expels all Jesuits.** — The Haitian government of President Francois Duvalier has expelled the entire Jesuit Community from the country and automatically forced the closing of the nation's only major seminary.

**Revision of Schema's.** — The members and consultors of the Council Secretariat for Promoting Christian Unity has reexamined the council document on ecumenism in order to bring it into line with the consensus stemming from the Council Fathers' discussions last autumn.

**Liturgical Reformation in Portland.** — The Archbishop of Portland, Oregon, devoted his entire lenten pastoral letter to the liturgy, explaining the changes effective since February 16, and others which will be made in the future. The Archbishop urged a concentrated programme of instruction on every level. The instruction must be carried on "in the schools, in the confraternity classes, in the homilies and Lenten series, in the Bible vigils, through the Catholic press and our religious television programmes".

**Conscription of Polish Seminarians a Failure.** — Conscription of semi-

narians in Poland has boomeranged: there has been "an alarming increase in religious feeling" in the military units in which they served, it was reported as an officer's meeting in Warsaw. The conscripted seminarians have exerted a "demoralizing influence", and its effects are evident in the presence of uniformed soldiers at church services.

**Minimized Fast for Schoolchildren.** — The Sacred Congregation of the Sacraments has permitted Archbishop Dubois of Besancon to reduce the Eucharistic fast requirements for children who go to daily Mass before going to school. School children in the Archdiocese are now obliged to fast from solid food for only one hour instead of the normal three hours before receiving Holy Communion. The relaxation is limited to three days a week for each child. The indulgence is a temporary one which expires in two years.

**President Johnson Praises Latin American Church Leaders.** — President Johnson has praised the contribution made by Church leaders in Latin America to the work of the Alliance for Progress. "The bold and imaginative actions taken by Church leaders in many Latin American countries in recent years", Mr. Johnson said, "have helped to give momentum to the twin goal of economic development and social justice".

**Papal Association for Sacred Music.** — The Pope has set up an international association for sacred music to promote and coordinate the various efforts now being made to

develop and spread liturgical and choral singing.

#### **Catholics in English Universities.**

— The Union of Catholic Students of England and Wales has stated that about 7% of the students at English universities are Catholics. The Union has made a number of recommendations for ecumenism in university life. It lays special stress on approaches through scriptural and liturgical study and joint social action. It recommends that Catholic undergraduates study Scripture seriously so as to match the competence of the non-Catholics, nearly a third of whom attend Church services regularly. They should also know more about liturgy which is a valuable point of contact with Anglicans. Joint social action should be organized through the normal university students' union. Joint discussion groups, the Union suggested, should be arranged under the chaplain's guidance.

**Government Aid for Church Construction.** — A new law has gone in effect in the Netherlands by which the Dutch state will pay 30% of church building construction costs. The subsidy will remain in effect until 1971.

**Volunteers for Africa.** — Cardinal Leger of Montreal, Canada, has received more than 900 letters in reply to his recent appeal for volunteer service in African countries.

**Social Research Centre for Bolivia.** — The Bolivia National Conferences of Religious Superiors has decided to establish an Institute for Social Research, to be directed by

the Dominican Fathers. The Religious superiors also decided to set up a Secretariat for the Rural Apostolate and a school for training farm leaders.

**Instruction by Mail.** — In 1963 more than 32,000 enquirers took a booklet instruction course on the Catholic faith supplied by the Catholic Enquiry Centre. Of the 32,000, 1,025 wrote to say they had become Catholics; 1,813 asked for the address of their local priest, presumably to get further information. Over the past 10 years, 250,000 persons have taken the course.

**Dutch Bishops Support "Operation Hope".** — The Catholic Bishops of the Netherlands have decided to support "Operation Hope", the scheme started by the Protestant monastic community at Taizé, France, for sending help to projects in Latin America. The bishops will devote the funds received in the Dutch Lenten campaign to help the Taizé plan for helping the cooperative farm that Bishop Fragoso is trying to set up at Sao Luis in northern Brazil, to combat the tragic depression that is blighting the life of the people there.

**The Church in Hungary.** — A total of 1,200 to 1,400 priests in Hungary are barred from their religious duties in Hungary and forced to work as common labourers.

**Liturgical Renewal in S. Africa.** — The South African Bishops have decided to introduce the use of the vernacular in the Mass in stages. The first stage will be the reading

of the Epistle and Gospel in the vernacular. The second stage will be the recitation in the vernacular of the Kyrie, Gloria, Creed, Sanctus, Pater Noster and Agnus Dei by the celebrant and the people together. The third stage will be the further use of the vernacular, particularly in the first part of the Mass.

**Center of Theology for the Laity.** — In Buenos Aires a Center of Theology for the Laity has been formally dedicated by Cardinal Caggiano. The center is the first of its kind in Argentina. If leading laymen are to do their work in Parliament, in the courts or the universities properly, they should know theology, the Cardinal said. "Who could believe that theology is solely for clerics?", he asked. "Theology cannot be taught as a theorem. We must not forget that Christ came to reveal a way of life rather than a doctrine".

**Pastoral Methods.** — "We have to change the pastoral method", Cardinal Koenig of Vienna said in a recent interview. "Our traditional method is to wait for people to come and ask. Now we have to go to see the people, and talk to them in their homes". The Cardinal told that he had made it a practice of visiting in every parish every classroom in the schools and every big factory. To the factories the Cardinal goes as a private visitor, dressed in clergyman, and unaccompanied, trying to break down the distance between the Church and the working class.

## LOCAL

**The Nuncio Warns against Complacency.** — Speaking to the Central Committee of Catholic Action in Manila the Papal Nuncio, Archbishop Martini, warned against complacency in the face of an ever present danger of Redism in the country. The Nuncio also urged redoubled efforts to lift the socio-economic conditions of the masses, for the material boom and the tremendous growth of population have brought about an increase in socio-economic problems. Msgr. Martini expressed his elation over the progress of the lay apostolate in the country, and encouraged his audience to visit the poor families around them, to know their problems and to try to help them.

**Easter Greetings of His Em. Cardinal Santos.** — Cardinal Santos, in his Easter message, invited the people to make 1965, the fourth centenary of the evangelization of the Philippines, a Holy Year. In these times of unprecedented moral and economic stress it is imperative that we turn our hearts to the Source of Light to be renewed in the spirit and to put on the new man of whom St. Paul speaks. Cardinal Santos called attention for the 38th International Eucharistic Con-

gress which will be held in Bombay at the end of the year, and concluded his message with the reminder that all men, without exception are called to holiness.

**The Sacada Problem.** — Communism may overrun the Visayan region if the "sacada" problem is not solved promptly, Dr. J. van Arendonk warns. Dr. van Arendonk, sociologist and economist of the Asian Institute, compares the labor conditions of the sacadas to those existing in pagan countries where slavery still persists. Dr. van Arendonk urges elimination of middlemen in the recruiting of workers; the need to solve the unemployment problems of the provinces where the sacadas come from; the formation of a strong Catholic labor union; government control; education of the landlords in social ethics.

**Social Workers.** — A national movement has been launched for the development and recognition of the social worker. The purpose of the new organization, the NMDRSW, is to promote information about social work, to encourage self-development of social workers, and to give recognition to meritorious social workers.