

BOLETIN ECLESIASTICO DE FILIPINAS

Vol. XXXVIII
No. 429



JULY
1964

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

BOLETIN ECLESIASTICO de FILIPINAS

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

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

JULY, 1964

EDITORIAL:

- Catholic Political Party of the Philippines, by Rev. J. Ma. MERINO, O.P. 377

THE POPE SPEAKS.

- Marching United; Catholic Action; A Moral Impulse; The Church and the Arts; Secretariate for Non-Christians; Rev. F. FERMIN, O.P. 379

DOCTRINAL SECTION

- The Council and the Liturgy, by Rev. H. J. GRAF, S.V.D. 385
- A Controversy on Clerical Celibacy 397
- Renewal of Church and Seminary-Revisited, by Rev. HUGH ZURAT, O.F.M. 405

NOTES AND COMMENTS

- Ecumenical Beginnings in Spain; Shortage of Vocations; A diaconate for women?; The Official Text of the Motu Proprio "Sacram Liturgiam" 411

ROMAN CURIA

- An Instruction on Biblical Research 417
- Letter of Pope Paul VI to Archbishop Cuenco 425

PASTORAL SECTION

- Eighth, Ninth, Tenth, Eleventh Sundays after Pentecost, by Rev. T. LOPEZ, O.P. 427
- An Exegetical Study of the Bible. Mariological Texts in the Old Testament, by Rev. J. N. CONG LY, O.P. 435

CASES AND QUERIES

- Photographers at Sacred Functions, by Rev. L. LEGAZPI, O.P. 440
- Homosexuality, a Ground for Separation?, by Rev. Q. Ma. GARCIA, O.P. 445
- The Use of the "Antimensium", by Rev. F. TESTERA, O.P. .. 446

NEWS 448

BOLETIN ECLESIASTICO DE FILIPINAS, is printed at U.S.T. Press, Manila, Philippines. Entered as Second-Class Mail Matter at the Manila Post Office on June 21, 1946.
Subscription Rates: Yearly subscription in the Philippines, ₱10.00; Abroad, \$4.00.
Price per copy, ₱1.00. Subscriptions are paid in advance.

Communications of an editorial nature, concerning articles, cases and reviews should be addressed to the EDITOR. Advertising and subscription enquiries should be addressed to the BUSINESS MANAGER. Orders for renewals or changes of address should include both the old and the new address, and will go into effect fifteen days after notification.

Address all communications to:

BOLETIN ECLESIASTICO,
FATHERS' RESIDENCE,
UNIVERSITY OF SANTO TOMAS,
MANILA, PHILIPPINES.

BOLETIN ECLESIASTICO DE FILIPINAS

VOL. XXXVIII

JULY, 1964

NUMBER 429

Editorial

Catholic Political Party of The Philippines

The excitement about the creation of a Catholic Political Party of the Philippines seems gone. Yet the idea still lingers.

A little reflexion is timely.

A Catholic Political Party sounds German to a historically minded person. And as everything German, from the bells of the Manila Cathedral and the Vienna Choir-boys to the intended German units for our High School children, sounds grand now-a-days; so a Catholic Political Party of the Philippines rings grand, too.

But, is it good?

The Philippine Republic is not Germany. Let us put aside other considerations, and let us mind that eighty five percent of our population is Catholic, and that therefore our whole life is inspired by strong Catholic principles. The conclusion is that every shade of our free civil life, and consequently of every Filipino political party, could and should find a place in Catholic acceptance.

We are in need of Catholic principles and ways in politics. Right! But a Catholic Political Party of the Philippines, will render other political parties "anti-catholic-principled" by position. And so, it will poison our political life instead of curing it.

Besides our Catholic Party of the Philippines politicians will be human beings in real flesh, and not angels in heavenly bliss.

Is it right to overburden our Jesus Christ and His Church with the liability for their errors, mistakes, temper, strategies and "compadres"?

The position of our Hierarchy and Priests and Catholic Action will become wonderfully embarrassed. Are they going to surrender their heavenly mission to the leadership of a political "mogul"? The Bishops and the Priest have only one Master: Jesus Christ. The Catholic Action is being reminded by His Holiness Pope Paul VI that: "The Catholic Action must contribute to infuse a Christian spirit in the whole public life, although not going after political objectives. Without entering into partisan politics the Catholic Action must educate its members for the exercise of all their political rights, and for the fulfillment of all their civic duties, according to the principles of Christian doctrine and following the directives issued by ecclesiastical authorities. (Letter to the National Assembly of the Catholic Action Associations of Argentina. — April 12, 1964.)

Lastly, the political problems of a nation have a hundred, or a thousand, nice possible solutions. Each party sponsors its own solution. Those solutions can be lasting, temporal, partial, complete, clever, stupid, technical, practical astonishing, etc, etc. Let them be just human. The divine kingdom of Jesus Christ is not of this world.

In order to be good Catholics we do not have to awake between Catholic bed-sheets, to have for breakfast Catholic chocolate with Catholic toasts, to be dressed by Catholic tailors, to ride in Catholic cars, to seat on a Catholic chair at a Catholic desk, to play with Catholic tennis balls, and to sleep at night on a Catholic pillow", as a great Spanish columnist put it once. Much less do we need to belong to a self-styling Catholic Political Party of the Philippines.

What we do need very urgently is to fulfill the Law of God, the one imprinted in our heart and the one revealed by our Lord Jesus Christ. And also we need to have it respected by every one in every political party in the Philippines.

Political Parties . . . are the mushrooms of political life. Let them be and grow and prosper and die under the blessing of God, if they deserve it at all.

The existence of a Catholic Political Party of the Philippines will be, it seems, a blunder.

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

THE POPE SPEAKS.

MARCHING UNITED

Spirit of unity. At a special audience granted to the Italian Bishops' Conference, the Pope welcomed this new institution as an indispensable instrument of union, coordination and mutual cooperation. The many problems which confront the Church will not solve themselves. We cannot rely on time, nor leave a solution to Providence without offering an occasion for God's merciful intervention by first exerting all possible efforts ourselves; neither, finally, should it be thought possible that each bishop alone would be able to find satisfactory solutions, since most problems are of national dimensions. What is needed is a spirit of unity as of vital concern to the Church and as in keeping with the maturity of our times.

The Council. In this same spirit the Italian episcopate should prepare themselves for the third session of the Vatican Council. It is a consolation for the H. Father that the Italian Bishops' Conference is imitating the episcopate of other nations, some of which have dedicated publications and discussions of great importance to the work before the Council.

Transitus Domini. Although the Pope deliberately leaves the Council Fathers free, by abstaining from commenting on their studies and discussions, this does not prevent him from evaluating the event of the Council in an absolutely positive sense. The Council is a grace that the Lord gives His Church. It is a unique and splendid occasion for the Church to study profoundly and collectively many practical and pastoral problems in particular, but also important doctrinal points, in order to adapt the Church's answer to her mission to the needs of our

times. Whatever the outcome of the Council, it is an hour of God, *transitus Domini*, in the life of the Church and in the history of the world.

Magnanimity. Magnanimity is the virtue which the sacred undertaking requires from the bishops. The Pope relies on the attentive, enthusiastic and concrete participation of the Italian bishops, and insists that their participation be not fearful, uncertain, quibbling or polemic, but frank, noble, expert and advantageous. Wise and fraternal conversations with episcopal groups of other countries will be spiritually useful, and will serve mutual edification and fraternal emulation.

Liturgical renewal. The liturgical reforms proposed by the Council invite us to have a theological vision of the properly human, and to give primacy to the operation of grace, therefore to the sacramental life and prayer. They offer a means of religious re-education of the people, of purifying and restoring their expressions of worship and piety, and of giving back dignity, decorum, simplicity and good taste to our religious ceremonies. "Without this inner and outer restoration, it is not to be expected that religious life can survive in the middle of the transformations of our times."

Two recommendations. With respect to liturgical renewal the Pope recommends to give the utmost attention to the sanctification of feast days. No effort should be too much to make the sunday mass, with its sermon and popular participation, of interest to all. Secondly the Pope insists to promote community singing. "If the faithful sing, they will not desert the Church, and if they do not desert the Church, they will preserve the Faith and a christian life."

Public and private morality. To dam the river of license and immorality which certain forms of entertainment and certain publications propagate, the Pope suggests that it would be opportune to form a new and concrete plan of action, to be carried out in the individual dioceses under the active vigilance of the bishops.

Bishop and clergy. The H. Father attributes substantial importance to the relation of the bishop with his clergy. "Today more than ever it seems necessary that bishops stand side by side with their priests, materially as well as spiritually." The paternal function of the bishop as the spiritual guide of his priests must make their mutual bond grow ever stronger, bringing about a filial union of mind and heart, and an intimate collaboration in the apostolic field, for the good of everybody. (Cf. *L'Osservatore Romano*, April 15, 1964.)

CATHOLIC ACTION

"Praise be to God, the feeling for the Church is growing always more vivid and profound within the christian community", the Pope wrote to the bishops of Argentina in connection with the congress of Catholic Action. "It is the layman himself who has realized his vocation in the Church and who is not content with being a merely passive instrument, but who enthusiastically asks that he may do something for the growth and edification of the Church." Experience shows that Catholic Action is the best way for the laity to put itself at the service of the Church.

The hierarchy is by divine right responsible for the direction of all apostolic activity. But the dependency of Catholic Action on the hierarchy does not prevent it from having its own lay leaders with responsibilities of examination, discussion and decision of their own, even though decisions will be subject to the approval of the competent ecclesiastical authorities.

The H. Father stresses the importance of the formation of aspirant members, for recruitment will be more difficult when young people are already set in their ways. Also to the associations of professionals and of university and college students special attention should be given because of their influential task in society. The same is true for the associations of teachers.

Catholic Action should seek to spread the Church's teachings on social problems and favour those legitimate associations and social undertakings which protect the interests of the workers. Promulgation of social laws is not enough: we must promote assistance to, and the education of, the working classes.

The formation of conscience is the primary and immediate objective of Catholic Action. Apostolic formation is the main task of the spiritual advisers, as ministers of the word and of divine grace. They are called to prepare and lead the lay apostles as helpers in the priestly apostolate.

To this end the ecclesiastical advisers themselves need a formation, which must begin already in the seminary, where the lay apostolate in general, and Catholic Action in particular, should be considered part of pastoral theology.

It is desirable that the secular clergy be assisted in its task by the religious and sisters, whom the H. Father invites again to offer all possible help in developing Catholic Action, which nowadays represents a common interest in the Church.

Also catholic colleges and schools should take an active interest in Catholic Action. A catholic institution which would not give an apostolic formation would, from a christian point of view, offer an incomplete education. (Cf. *L'Osservatore Romano*, May 2-3, 1964).

A MORAL IMPULSE

On the feast of St. Joseph the Worker the Pope told an audience of 10.000 workers that entrance to the Kingdom of God is gained by means of a humble, strong and holy life of work. For others work is the introduction to the kingdom of matter, for Christians it is the key to the world of the spirit of faith and religious light, which gives life its meaning, dignity and destiny.

The worker wants from the Church not only religious words, but also moral leadership, an infusion of energy to make him ideologically consistent. The Church can offer such leadership. She can stir in the workers those spiritual forces which make a man a real man, a strong man, a free man.

The Church knows that new difficulties have arisen in the economic and social fields, that all suffer from them, and that not a few lack the basic necessities of life and the indispensable material and moral security. There are also ideological differences which cause division among workers.

All contemporary progress needs moral principles to preserve it from inhumanity, and spiritual forces to direct it towards the superior aim of our life, which is its immortal destiny.

The Pope urged his listeners to be strong without hating; to love and pursue their interests within the framework of the common good; to be friends and apostles among their co-workers, and to console and ennoble their work through faith and prayer. (Cf. *L'Osservatore Romano*, May 2-3, 1964.)

THE CHURCH AND THE ARTS

"Our ministry has need of your help", the Pope told an audience of Italian artists, "for our ministry is a ministry of preaching and of making accessible, understandable and even stirring, the world of the spirit, the invisible world of the ineffable God." Now, in this task of *expressing* the invisible world in accessible and understandable formulas, the artists are the masters. It is their profession to "snatch the treasures of heaven and of the spirit and clothe them in understandable words, colours and forms".

There is need, the H. Father said, to reestablish friendship between the Church and the artists, a friendship which the art-

ists have sometimes abandoned to drink at other fountains. Some artists separate art from life, forgetting the fundamental rule of their consecration to expression. From this arises confusion.

On her part the Church has somewhat contributed to the rupture of relations with the artistic world. "We have imposed imitation as a primary rule on you who are creators, vicacious people and stimulators of a thousand ideas and a thousand innovations." This ecclesiastical adherence to traditional forms has left the artist incapable of finding his free voice. Worse, the Church has sought out works of little artistic or real value, perhaps because of a lack of understanding for great and beautiful things.

"We must return to our alliance. We must ask from you all that the Lord has given you; it must be left to you to sing the free and strong song that is in your power." On their part artists can draw from the teachings of the Church the inspiration they need as well as the graces and the "charism" of art. (Cf. *L'Osservatore Romano*, May 10, 1964.)

SECRETARIATE FOR NON-CHRISTIANS

On the feast of Pentecost the Pope announced the erection of a secretariate for non-Christians, which will have its own functions, but which will be similar in its constitution to the secretariate for the Promotion of Christian Unity. The new secretariate will be under the direction of Cardinal Marella. By taking this step no pilgrim, however far geographically or religiously may be the country from which he hails, will any longer be wholly a stranger in Rome, which is faithful today to the historic role which the Catholic faith assigns to it, namely to be the *patria communis*.

F. FERMIN, O.P.

DOCTRINAL SECTION

The Council and The Liturgy

SACRAMENTS AND SACRAMENTALS

General principles

The Constitution on the Liturgy assigns two purposes to liturgy: "the sanctification of man (as) signified in signs perceptible to the senses" and "the whole public worship (as) performed by the Mystical Body of Jesus Christ".¹

Being part of the liturgy, sacraments and sacramentals have a similar double purpose: to sanctify us and to give due honor to God. Their first purpose is to sanctify a person not only as an individual but also as social being, so that man's perfect sanctification includes both his personal growing in grace and the building up of the Mystical Body of Christ.

Man's sanctification is brought about by sacred signs which signify supernatural realities. It is befitting that they are and must be perceptible signs. First, because they are part of the liturgy, of public worship; and secondly, because man acquires his knowledge by means of his senses. Thus these signs have also the task to instruct man, to convey a message to him. As both sacred and perceptible signs, they prepare man to receive divine grace in a more perfect manner: more readily and more fruitfully,² so that the reception of the sacraments becomes a personal encounter with God.

The sanctification of man is the first task of a sacrament. Worship rendered to God is only its secondary end, as St. Thomas Aquinas states.³ This seems strange at first sight. But we must not forget that sanctifica-

¹ *Constitution on the Liturgy*, No. 7.

² *Ibid.*, No. 59.

³ *S.Th.* III, 70, 2.

tion (as effected by the sacraments) is in itself an objective glorification of God and that it has the tendency to give greater formal honor to God insofar as the person sanctified is made more worthy to render glory to God. This is more clearly shown in St. Thomas' teaching concerning the essence of the sacramental character. In his opinion it is essentially a deputation of man to divine worship. Pope Pius XII concurred in "*Mediator Dei*".⁴

The sacraments are of divine institution. But not everything in the sacramental rites of today has been instituted by Christ. There is a center, an immutable kernel established by the God-man. But there are also additional rites and texts which have been added by the Church in the course of time. Being of ecclesiastical origin, these can be changed or abolished. New rites may be added, old and unsuitable ones may be discarded. "The liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may be but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it".⁵

The need for change was felt as soon as the sensible signs of the liturgy again began to be used as means for instruction. As soon as a sign does not fulfill this purpose it has become useless.

We are living in a changing world. The Church is becoming established amidst new cultures and races. The time of colonialism is over, when it was thought that the culture and civilization of European powers had to be taken over by those who were politically dependent. This attitude was very much resented. Nobody could expect converts to like religious rites which are foreign and therefore incomprehensible to them. This was just one more reason why the Church also became a target for the marked reaction against everything Western, everything smacking of colonialism.

It is not only the newly emerging nations but even Europe itself that feels the need to apply the aforementioned words of the Council on adaptation to the present situation. Thus many of the secondary rites of the sacramentals and sacraments ought to be changed and revised in accordance with this principle of the Constitution on the Sacred Liturgy.

⁴ AAS 39 (1947) 555.

⁵ *Constitution on the Liturgy*, No. 21.

The Church had felt this need earlier and had tried to remedy the situation. Particularly after the Second World War, when the cultural and civilisational expansion took on a sometimes hectic pace, she permitted the use of the mother tongue first in the administration of the sacraments and sacramentals,⁶ then also for certain parts of the Mass.⁷ In each case the approval of Rome was obtained. It was not unusual, particularly concerning Mission countries, for Rome itself to take the initiative and encourage adaptations.

What had hitherto been granted by way of indulgences and privileges to individual countries and dioceses is now standard for the entire Church. Already during the first session of the Council the Constitution on the Liturgy had been approved in general, and the chapter containing the principles of the forthcoming reform, in particular. The rules for the sacraments and sacramentals had to be dealt with in the third chapter of the Constitution.⁸ On Oct. 15, 1963, Bishop Hallinan of Atlanta on behalf of the Commission on the Liturgy, explained the background to the proposed amendments of the generally approved draft of the Constitution. These amendments were approved by vast majorities on the subsequent days. Voting on chapter three as a whole took place on Oct. 18, 1963, and of the 2217 votes that were cast, 1130 were affirmative, 30 negative and 1054 favorable with reservations. Thus this chapter, too, had to be sent back for further revision. The votes "favorable with reservations" were not negative, but favorable with suggestion regarding changes to be made in the text. Two of these suggestions were later submitted to the assembly and admitted with great majorities.

What are the general principles to be applied to these secondary rites and texts in question? The Council gives a clear answer. Since the sacraments are signs, they should as such be "short, clear and unencumbered by useless repetitions; they should be within the people's power of comprehension, and normally they should not require much explanation".⁹

⁶ Cf. the "*Collectiones Rituum*" for the German, French, English, Irish, Latin American dioceses and those of the United States, together with new Rituals for many Mission dioceses.

⁷ Cf. the permission to use Chinese in the Mass and the privilege of the so-called *German High Mass*, extended to many other countries and especially missions.

⁸ *Constitution on the Liturgy*, Nos. 59-82.

⁹ *Ibid.*, No. 34....

One of the most important of these signs is the language used in the formulae. In the original draft no specific provision had been made for the use of the vernacular in the administration of the sacraments. The debates during the first session, however, made it sufficiently clear that the bishops wished an ample use of the mothertongue in the administration of the sacraments. The result was that article 63 was inserted into this chapter. It permits the use of the people's language in the administration of the sacraments and sacramentals, subject to the direction of the local episcopal conference and subsequent approval of the Pope. Originally it was planned that Latin be retained in the sacramental form. However, the bishops pressed for further concessions. And so it is that we read today in the final draft of this article: "The vernacular language may be used in administering the sacraments and sacramentals according to the norms of article 36" (i.e. with permission of the local episcopal conference).

Specific applications

I. The Sacraments of Christian initiation

1. Baptism

In many countries, both at home and in the missions, the need had long been felt of re-introducing the catechumenate, and of revising the rite of adult baptism.¹⁰ The preparation of this most important of all sacraments should not be merely intellectual, but should include a special ritual, which would lead the candidate step by step to this "door to the Church".¹¹ The recent introduction of a baptismal rite in seven steps was more or less a simple division of the "ritus baptismi adultorum", but not an adaptation to the needs of our times. Such a rite cannot be simply re-introduced without any reference to the findings of theological investigations made since the last century.¹² The future Roman Ritual will offer an up-to-date rite and it will then be up to the local ordinary to decide whether this form of graduated catechumenate is to be introduced into his diocese or not.

¹⁰ Note the great number of annual conversions in the U.S.A. and France, where many are baptized absolutely after a longer period of thorough religious instruction.

¹¹ C.I.C., can. 87

¹² An appropriate adaptation was proposed by a group of liturgists under the leadership of Fr. Jungmann: *Liturgisches Jahrbuch* 11(1961)25-33.

Anthropology knows of many initiation rites in mission lands. The Church respects the genius and talents of all races and peoples; she leaves intact what in various cultures is not indissolubly bound up with superstition and error. This holds true, particularly, for the initiation rites by which the young people are made full members of the family, clan or tribe. Elements of these popular rites could be inserted into the baptismal or confirmational rites to bring home more forcefully the truth that by these Christian rites man is made a member of the Mystical Body of Christ,¹³ and incorporated into the Holy People of God. The Council agreed that elements of such popular initiation rites "when capable of being adapted to Christian ritual, may be admitted along with those already found in Christian tradition".¹⁴

Any parish priest in this country is most interested in the baptismal rite for infants. The text of this rite, as found in the present Roman Ritual, is somewhat misleading because both texts and ceremonies fail to take account that infants cannot answer questions, that there can hardly be any progress on the part of the infant as a catechumen,¹⁵ that the repeated exorcisms can only be understood in a successive series of individual ceremonies as required in the catechumenates of old. Neither rite nor texts stress the role of the god-parents with the result that they know nothing of their future obligations during the formative years of their god-child.

The burdened city-pastor thinking of the crowds he has to baptize every Sunday hoped for some sort of flexibility in the rite. We already have "*per modum privilegii*" such an adaptation where one may say many prayers in the plural and perform many acts simultaneously for all infants to be baptized. The special conditions in countries with a marked scarcity of priests prompted the Council to add article 68 which states: "The baptismal rite should contain variants to be used at the discretion of the local ordinary for occasions when large number are to be baptized".

Every lay person can baptize validly and licitly in emergency cases. Until now such a layman in baptizing used only the most basic formula of the sacrament without any additional rites or prayers. This brevity seems to contradict the enormous effects of the sacrament. Therefore, a

¹³ *Constit. on the Liturgy*, No. 59: "The purpose of the sacraments is... to build up the Body of Christ".

¹⁴ *Ibid.*, No. 65.

¹⁵ This is presupposed e.g. in the prayer "*Preces nostras*".

short but more dignified rite is to be drawn up, containing some easy prayers and actions that stress the importance and effects of this sacrament. It will be the task of proper catechetical instruction to make lay people familiar with this new baptismal rite.

2. Confirmation

As it is administered today in this country (and some others too) poses its special problems both from the theological¹⁷ and catechetical point of view.

Infants are baptized "in fide Ecclesiae". This "fides Ecclesiae" should be applied to the children during the years of education by those who are naturally responsible for them: by their parents and their relatives. But, as a matter of fact, parents frequently do not live up to their obligations. Thus it falls ultimately to the Church to bring the children to make a formal promise to keep those obligations which they assumed when they were baptized. This formal promise can be made by the children only at an age, when they are able to make personal decisions. It was certainly this concern of the Church that introduced the solemn renewal of the Baptismal Vows during the Easter Vigil. But this renewal is more communitarian in character. We are still in need of a more personal renewal.

Special situations add new reasons. In certain African and Asian countries for example we find puberty rites preceded by special instructions in religious and social doctrines and obligations. Protestantism has for the same age group its own rite of "Confirmation" which follows a last period of intensive catechetical instruction. Behind the Iron Curtain (at about the time when boys and girls leave elementary school) a solemn ceremony is held where they swear allegiance to the principles of Communism; also this celebration is preceded by a time of special indoctrination. On backgrounds of this sort bishops and catechists understandably look for a Catholic counterweight. They find it in Confirmation administered in puberty instead of in infancy, and then preceded by a last thorough catechetical instruction, so that our young people know perfectly well what they are doing when they profess their faith solemnly "in facie Ecclesiae" and promise to keep the obligations it entails.

¹⁷ Cf. P. Fransen, *Erwaegungen ueber das Firmalter*: Zeitschrift fuer kath. Theol. 84(1962) 401-426.

On the other hand there are also reasons for the early administration of Confirmation. We have only to recall the present Church legislation which proposes the age of seven as the most convenient.¹⁸ There is also the ancient sequence of the first three sacraments: Baptism, Confirmation, Holy Communion.

The mind of the Council, however, seems to favor a later administration of Confirmation when it states that it is "fitting for candidates to renew their baptismal promises just before they are confirmed".¹⁹

Confirmation is the sacrament that both signifies and produces Christian maturity, a dogmatico-ontological maturity. Thus it brings Christian initiation to its perfection. But this meaning of Confirmation cannot be understood by children. Special circumstances, as shown and exemplified above, would favor letting anthropological and biological maturity coincide with the dogmatico-ontological one. Connected with a solemn renewal of baptismal vows, it would certainly sufficiently and pointedly show forth the intimate connection of this sacrament with the whole of Christian initiation. This would be even more so the case if Confirmation were administered during Mass. In ancient Christian times the neophytes immediately after their Confirmation, took part for the first time in holy Mass and made their first Communion. Therefore, the Council states that "Confirmation should conveniently be given within the Mass"²⁰. The *Motu Proprio* "Sacram Liturgiam"²¹ permits the administration of Confirmation in Holy Mass after the Gospel and a subsequent homily. Where this is not possible, it should at least not be administered after holy Mass, because of its first effect, the "deputatio ad cultum", as we have seen above.

II. Penance

Especially during the last decades the ecclesiastical dimension of the sacrament of Penance was stressed by Catholic theologians. Penance is not a private affair between an individual and his God. Christ gave the power of the keys to his Church. Thus man is reconciled (at least "natura prior") first with the Church. This reconciliation is then ratified by God. Here we find the reason why the Council states that both rite and texts of

¹⁸ C.I.C., can. 788

¹⁹ *Constitution on the Liturgy*, No. 71.

²⁰ *Ibid.*, No. 71

²¹ AAS 56(1964) 141 f.

this sacrament be revised in order to show more clearly its true nature and effects. With the possibility of having the essential formula of Confession in the mothertongue, we may hope that some day we may pronounce the words of absolution so that they are understood by our faithful.

III. Anointing of the Sick

Considerable deliberations centered about this sacrament. First its very name came under attack. The name "Extreme Unction" is of rather late introduction. It was not known before the 12th and 13th centuries. Formerly it was known as "*Oleum infirmorum*" and "*Oleum benedictum*". The term "extreme" induces the faithful to believe that it is the sacrament of those who are about to die, who are "in extremis". As the practice is today, we have to admit that relatives fear to call in the priest, maybe, because they think that as soon as someone received this sacrament, he has to die.

But Holy Unction is not the sacrament of the dying. The "sacramentum exeuntium" is Holy Viaticum. The original draft of the Preparatory Commission already used the name "*Unctio infirmorum*", "Anointing of the Sick". The Constitution on the Liturgy following the lead states that this sacrament is "also and more fittingly called 'anointing of the sick'"²².

The recipients of this sacrament are, consequently, those who are either seriously ill or otherwise in danger of death, from illness or old age. This is also the meaning of both the epistle of St. James²³ and the texts of the Roman Ritual. Both state that Holy Unction has also been instituted to restore the health of body. This effect, understandably, cannot be obtained if Holy Unction is administered during the last agony: ordinarily sacraments do not work miracles.

We cannot, of course, completely avoid anointing those actually dying, as e.g., after accidents or a stroke. Situations like these call for prayers adapted to various conditions of people receiving Holy Unction²⁴.

The Council of Trent refers to this sacrament as "*consummativum poenitentiae*"²⁵. It is, therefore, fittingly administered after Confession

²² *Constitution on the Liturgy*, No. 73.

²³ 5, 14: "*Infirmitur quis in vobis?*"

²⁴ *Constitution on the Liturgy*, No. 75

²⁵ Denz. 907.

but before Holy Communion. This sequence of the sacraments in medieval rituals has once again been reintroduced into some of the recently approved "Collectiones Rituum", as e.g., in the edition made for the German dioceses. This ancient and theologically more sound practice will appear thus in future editions of the Roman Ritual: "The sick man is anointed after he has made his confession and before he receives viaticum"²⁶.

The preparatory Commission wanted Holy Unction to be administered not once but several times during the same illness. This would certainly diminish the superstitious fear of having to die after the reception of "Extreme" Unction. It would also be in harmony with earlier practices of the Church, because until the 13th century the "Oleum infirmorum" could be administered several times during the same illness.

True, the Council of Trent forbade repeated administration of this sacrament during the same illness. But this does not speak in principle against a second or third reception. It was a disciplinary rather than dogmatical move.

There are some pastoral disadvantages in a repeated reception of the Anointing of the Sick during the same illness. Parish priests are already overworked. The re-introduction of this permission would place a new burden upon their shoulders without serious necessity²⁷. This concern of the Church for the health of her priests seemingly prevailed. In the final vote at the Council 247 Fathers favored repetition of the sacrament but the majority did not.

IV. Holy Orders

The rite of ordinations will be revised and simplified. Either Latin or the mothertongue may be used for the allocutions before ordination. Latin will certainly remain the most suitable language for the allocution when the ordinands are of different nationalities.

The Council of Nicea of 325 decreed that at least three bishops were needed for the consecration of a new bishop. Later this was interpreted to mean at least three and no more than three. The Constitution restores the original meaning and permits explicitly all bishops present to participate in the laying on of hands along with the principal consecrator.

²⁶ *Constitution on the Liturgy*, No. 74.

²⁷ *Ibid.*, No. 23: "There must be no innovations unless the good of the Church genuinely and certainly requires them".

V. Matrimony

Due to the generosity of the Council of Trent, many countries possess elaborate and solemn rites for the sacrament of Matrimony. The rite in the Roman Ritual itself, however, is short and simple. So the Constitution wants these elaborated. Countries which hitherto used the Roman Ritual are also encouraged in the very words of the Council of Trent to compose marriage rites of their own²⁸.

The future marriage rite of the Roman Ritual will probably contain an additional introduction which explains the importance and value of this sacrament; it will also have a short litany for the couple; there will finally be an admonition concerning the obligations of husband and wife to God and their future children.

The Council here again favors the administration of the sacrament in connection with Holy Mass. The ceremony is expected to take place after the Gospel and a subsequent homily. When couples are married outside of Mass, the ceremony must always be preceded by a short exhortation and the reading of the Epistle and Gospel of the Nuptial Mass is the mother-tongue²⁹.

The nuptial blessing is always to be given. The term "always" seems to include marriages contracted during the "tempus clausum", second marriages and also mixed marriages celebrated with proper ecclesiastical dispensation. This interpretation is made probable because the Commission of the Liturgy purposely kept the adverb "always" and refused to add the restrictive "Catholic" to the word "nupturients". The final interpretation is not expected to appear until the Council itself has finished discussing other problems concerning matrimony.

VI. Sacramentals

The Council gave us a new definition of a Sacramental. Former handbooks of dogmatic theology had to use the description given in the Code of Canon Law³⁰. Now we read that sacramentals are "sacred signs which bear a resemblance to the sacraments: they signify effects particularly of a spiritual kind, which are obtained by the Church's intercession. By them men are disposed to receive the chief effect of the sacrament, and various occasions of life are made holy³¹.

²⁸ *Ibid.*, No. 77.

²⁹ *Ibid.*, No. 78; *Motu Proprio "Sacram Liturgiam"*, No. V: AAS 56 (1964) 142.

³⁰ Can. 1144.

³¹ *Constitution on the Liturgy*, No. 60.

The selection of sacramentals is also to be revised with the aim of making them more intelligible and useful for the faithful. Contemporary situations would be taken into consideration; new sacramentals would be inserted into the Roman Ritual; obsolete ones would be discarded; the number of reserved sacramentals would be greatly reduced³².

The proposal of the Preparatory Commission to allow certain sacramentals to be administered by qualified laymen, such as parents, catechists and teaching Brothers (with the permission of their bishop), got a somewhat mixed reaction from the Council Fathers. In the first ballot of Oct. 17, 1963 this proposal received 607 negative votes but in the final ballot the number of negative votes had shrunk to only 132. Thus the concession that laypeople administer certain sacramentals was retained in the final draft of the Constitution.

Pastors are also interested in decisions concerning the funeral rites of the Church. These were often severely criticized for the depressing attitude toward Christian death they contain—so far removed from the joyful hope of those redeemed in Christ. Certain responsories (as e.g. the "Libera") and the lessons of the Office of the Dead have a sombre and depressing tone.

The real attitude of the Church toward death is different. Even on Good Friday, whilst contemplating the death of her divine Bridegroom, she sings of His glorious resurrection.³³ St. Paul repeatedly admonishes his Christians to show forth gladness and joy as a distinguishing mark between them and the pagans "who have no hope".³⁴

The texts of our funeral rites should express more of our Christian hope in the future resurrection of the body and its final glorification with Christ. The liturgical movement was looking for new expressions of this theme in funeral rites. Some priests removed the catafalque and replaced it by the burning Easter candle, symbol of the risen Christ. This was but one attempt among others. Other symbolic rites are similarly possible. The Church will decide which ones will be introduced.

Now we have the possibility of introducing local rites into the funeral liturgy, once their superstitious and erroneous elements have been removed. It will be the task of the Episcopal Conferences and their liturgical commissions to make local adaptations.

³² There are 87 in the present Roman Ritual, nearly half of all.

³³ Cf. the ant. "Cruce[m] tuam".

³⁴ 1Thess 4, 13.

We also need a greater choice of Masses for the dead. The Middle Ages had many. The reformed Roman Missal after the Council of Trent retained only our "Requiem" formulary. It admits of changes only in the prayers and readings. Medieval formularies in the ancient Missals often bring forth more joyful thoughts of Easter hope. They could (and most probably will) be introduced in the future reformed Roman Missal.

The color used at our funeral rites is sometimes also criticized. There are other cultures with a different color symbolism. For them the Code of Rubrics of 1960 opened new possibilities.³⁵ The true meaning of Christian death "where life is changed, but not taken away"³⁶ may suggest a general change from black to (eventually) red, since red is also the color of the funeral liturgy for a pope.

Conclusion

These were the principal changes and adaptations in the liturgy of the sacraments and sacramentals. But these changes are not merely a matter of rubrics. They presuppose a change of our personal attitude toward the liturgy. The Constitution envisages first a reform of our mental outlook in matters liturgical. This is the reason why it contains deep insights and rediscovered theological perspectives which, on the one hand, justify a reform and on the other, wish to create a new liturgical spirit. If we change only the external rites, that is to say, the outward vessel, but fail to fill it with the new wine of another mentality, there is danger that the reform will be in vain.

This change of mind comes only from a serious and intensive study of the Constitution. "All Christians and especially all priests should consecrate themselves to the study of the... Constitution... We earnestly exhort the bishops that with the help of their priests, 'the dispensers of God's mysteries' (1 Cor 4,1), they do everything in their power that the faithful entrusted to their care may understand the inner power and importance of the liturgy and thus take part with internal and external devotion in the rites of the Church".³⁷ The monthly recollection and the yearly retreat could easily be used for this purpose, since they provide both this new attitude and offer food for our spiritual life.

H. J. GRAF S.V.D.

³⁵ *Cod. rubr.*, No. 117.

³⁶ Preface of the Masses for the dead.

³⁷ *Motu Proprio "Sacram Liturgiam"*: AAS 56(1964) 140.

A Controversy on Clerical Celibacy*

An article stigmatized as "sensational" by a spokesman of the French hierarchy, which appeared in *Paris-Match* on 9 November 1963, marked a decisive phase in the debate in France over clerical celibacy. It arises out of the discussion in the Vatican Council on the re-establishment of a permanent diaconate in the Church. The article in *Paris-Match* and its sequel are, however, merely two elements in a discussion which, as a writer in the weekly *Temoignage Chretien* observed on 20 February 1964, is "in the air".

The heading of the *Paris-Match* article by ROBERT SERROU was "The Church is moving towards a Married Clergy". In an introduction in large type the author said that the Council Fathers gave a crushing majority to two capital decisions. The one concerned the right of bishops to share authority with the pope and the other was in favour of the appointment of deacons in those countries which considered the step necessary. They could, moreover, be married where the national episcopal conferences supported this. The decision, according to SERROU, raised the whole question of clerical celibacy, for if deacons were married this would open the way for married men to become priests.

SERROU went on to say that in raising this problem the bishops touched up the taboo of clerical celibacy. He stressed the same point

* A sensational article in a Paris magazine has revived controversy in French on the celibacy of the clergy. The France bishops have reacted sharply to suggestions that a possible married diaconate might lead to a breach of the time-honoured discipline of the Catholic Church. The controversy has raised a number of questions, nourished also by a book of a former French Catholic priest, showing widespread lack of understanding for the celibate life. This report appeared in the May 1964 issue of HERDER CORRESPONDENCE.

again with a reference to the "sacrosanct" law of clerical celibacy, the calling into question of which was "almost a heresy". CARDINAL BACCI, he alleged, had pleaded against even an indirect reflection on this law. And yet there was nothing new in what was proposed since it amounted simply to the reinstatement of the deacons of the early Church. The majority of the French bishops, he said, were in favour of a diaconate.

Wider Perspective of the Diaconate

Leaving aside the forced tone and possibly one or two inaccuracies—for instance the assertion that the Fathers had decided in principle on a married diaconate—the article so far would probably not have caused a great storm, but the tone changed as the writer warmed to his subject. The movement for a married diaconate started in the Federal Republic of Germany, he said. With 25,000,000 Catholics and 20,000 secular priests there was one priest in that country for every 1,250. The situation was worse than in France where there were 42,000 priests, or one for every 850 inhabitants. Three German dioceses had more than 2,000,000 Catholics, and more than 6,000 parishes were without priests. In Latin America the situation was catastrophic, for there was one priest for 4,569 Catholics and one for 6,139 in the Caribbean area. An Argentine bishop, according to SERROU, remarked in the Council: "Do not dash our hopes. The door is open for the diaconate and we are not forcing others to go through it. But do leave it open for those who want it."

A bishop of African race is then said to have replied: "Do not open that door. It would be a serious matter for Africa for it would mean a distinction between a higher and a lower clergy and it would also mean the suppression of the distinguishing mark of clerical celibacy which is an encouragement to chastity within marriage."

It was no doubt the remainder of the article, from this point on, that caused most offence to the French bishops. SERROU gives a number of quotations from anonymous Fathers of the Council. One, for instance, is stated to have declared: "If deacons were unmarried we should be adding thousands of deacons to the thousands of priests excommunicated because of the clerical law of celibacy. We must either have married deacons or no deacons at all."

Unfrocked Priests

This, said the writer, immediately raised the question of clerical celibacy and he added that it was based on only one text of the Gospel—the

passage in St. Matthew in which our Lord spoke of those who made themselves eunuchs for the Kingdom of heaven (Matt. 19:12). St. Paul, on the other hand, said that a bishop should have had but one wife (Epistle to Timoty). For the first four centuries of the Church, celibacy was not enforced and there were even priests and bishops who were bigamous.

A short excursion into history follows, including the Merovingian period when bishops had good reason to suspect the morals of their clergy. He quoted another unnamed bishop who asked why one should strive to hide that priests found themselves in difficulties, and added that the majority of clerical apostasies were due to the law on celibacy.

Statistics, said SERROU, were not very enlightening in this field. The general heading to this section of his article reads, "A terrible drama—the unfrocked priest". The Holy Office reckoned, he asserted, that ten per cent of priests were unfrocked and in France the figure of 4,000 was sometimes given. In Italy there were 15,000 out of 70,000 priests, and in one diocese of Latin America 61 priests out of 62 had broken their vows of celibacy. In the whole world he estimated their numbers to be 30-40,000.

The implication of these figures would seem to be that Italy and France together come near to providing two-thirds of the world's unfrocked priests. Thus it is not hard to accept SERROU'S contention that figures are not very enlightening. The Council, he goes on, did not dare to face this terrible drama of the unfrocked priest. One heard it said in Rome that the celibacy of the clergy was the main problem facing the Church.

ROBERT SERROU'S last words in this article read: "Tongues were loosed at the Council. A taboo has disappeared. A married priesthood is a question for the third session of the Council, said a French bishop."

Whatever one French bishop may have had to say, the reply of the French bishops collectively was crushing. Father HAUBTMANN, Director of the National Secretariat for Religious Information, published the following communiqué in Rome on 15 November: "Starting from the fact that some bishops are in favour of conferring the diaconate on married men, there have been fantastic reports to the effect that the Church is moving progressively towards the establishment of a married clergy.

"Conscious of the distress that such reports may cause to a number of souls, the French bishops unanimously take it upon themselves to emphasize that these allegations are entirely false.

"Among the hundreds of interventions in the Council not one looked forward to the possibility of a modification of the law of clerical celibacy in force in the Latin Church.

"Notwithstanding sad cases to which it may give rise, the Latin Church has not the slightest intention of abandoning a law which, though it is a law of the Church, finds its inspiration in the Gospels and in the total self-giving of the priest to Christ and to his Church."

The Magazine Apologizes

This communiqué was issued six days after the publication of the article in *Parish-Match*. Three weeks after the first article came what appeared to be an apology by the magazine for going too far. The paper said that its first article had caused repercussions and given rise to much correspondence. Many of the letters showed that it had been read hastily and often misinterpreted. In proof, as it were, of the magazine's good faith an interview was reproduced between ROBERT SERROU, the author of the offending article, and Father PIERRE NAUBTMANN, who had issued the communiqué just mentioned and who consulted the bishops both before and after the interview.

SERROU plunged into the subject with a blunt question: "I have been told that the French bishops were particularly annoyed by my last article on clerical celibacy. What is the position?"

Thanking him for his frankness, Father HAUBTMANN promised to reply in kind. The French bishops, he said, were indignant about the article, about its title which was not only misplaced, but was, objectively speaking, a lie, and about the mode of presentation, intended to titillate the reader. SERROU knew as well as he did that many priests were offended by passages in the article which, read hastily, could give the impression that a majority of the clergy were unfaithful to the law of celibacy and that only clerical hypocrisy prevented priests from unfrocking themselves. A number of lay readers of the article had also had the same impression.

The Diaconate as a Distinct Issue

The true situation could be resumed under three headings, namely: the absence of any speech in St. Peter's in favour of a change in the Latin Church's law concerning clerical celibacy; the lack of any intention on the part of the French bishops to seek a change in this law; and, finally, all the Fathers of the Council who took part in the discussion stressed that the problem of the diaconate was entirely different from that of married priests. Some Fathers were in favour of conferring the diaconate on married men, others opposed it. It was indeed because some Fathers were afraid that married diaconate would lead gradually to a married clergy that they were strongly opposed to having married deacons. The question ultimately put to the Fathers, to which they returned an affirmative answer, concerned the restoration of the diaconate and did not touch on anything more.

The possibility of a married diaconate was not then excluded, suggested SERROU. No, it was not, agreed the priest, and he was convinced that nobody was deceived on the point but wanted to stress once more that the question was entirely distinct from that of a married priesthood.

A discussion on unfrocked priests followed, Father HAUBTMANN pointing out that the causes in such cases were in fact very varied and for a fair presentation each case would have to be examined separately. In interests of objectivity he also emphasized that such cases were rare in France. "Believe me," he said, "the great majority of the regular and diocesan clergy remain faithful to their vows and to their complete devotion to Christ."

No Commitment at Twenty-four?

Still pressing his point, SERROU made what Father HAUBTMANN called in his reply the classic objection. "How can you expect someone to commit himself for his whole life at 24 or 25?" asked the *Paris-Match* reporter. One never knew exactly what was in store, he added. The essence of Father HAUBTMANN'S answer was simple. If the argument was valid it would have to be applied to all commitments without exception, starting with marriage. He later again stressed this comparison between clerical celibacy and the indissolubility of marriage. There was a good deal of similarity between really united families and clerical celibacy, said Father HAUBTMANN, adding that the more Christian families felt this instinctively.

SERROU then came to the basic question. The present discipline of the Latin Church, he contended, linked together two entirely separate questions, fitness for the clerical state and the vocation of complete chastity, but for centuries these two things were regarded as separate and they were still separate in the Eastern Church. "Don't you consider", he asked Father HAUBTMANN, "that this link is wrong, or in any case too strict?"

It was quite true, was the reply, that our Lord had not imposed celibacy on his apostles and that many of them were married, starting with St. Peter whose mother-in-law was cured by Jesus. It was also true that for centuries the Latin Church had permitted the marriage of priests and that in the Eastern Catholic Church there were, and had always been, married priests. Vocation to the priesthood and to the celibate state was not inseparable. But to conclude from this that the Latin Church was wrong in linking them was to beg the question. The Latin Church had linked them slowly and progressively at the cost of great effort, and one must believe that she had done so under the unceasing prompting of the Holy Spirit.

The *Paris-Match* reporter then raised the possibility of imitating the Eastern Catholic Churches and admitting a parallel stream of clerical recruitment from fathers of families of irreproachable reputation. Father HAUBTMANN'S reply was that this was not in itself impossible and that the supreme law of the Church, having precedence over all positive laws, was the good of souls. On the other hand, he pointed out that in the Eastern Church, as in some Protestant communities, there was actually a growing movement in the opposite direction. For instance, the non-married clergy were 80 per cent of the Greek clergy of the Melchite rite. Elsewhere the proportions were less but in any case SERROU had himself said that it was a question of two different and parallel sources of clerical vocations and thus of two entirely different problems. In other words, the traditional road would be the one we had always known and priests would never be able to marry. The new point would be that married men would be able to become priests.

The curtain to the interview was conclusive. "Do you think, Father, that the French bishops have in mind any such change?"

"Most definitely not", came the curt reply.

Hermand's Controversial Book

Two more recent French contributions to what is virtually the same debate deserve mention. These are in the Lyons missionary magazine *Missi*, the January 1964 number of which is largely devoted to an examination of the problem of celibacy in a wider context, and the other is the article in the weekly *Témoignage Chretien* (20.2.64). The latter is a long review under the title "Married Priests?" by Father A. M. HENRY, O.P. His article takes the form of an open letter to the author of a recent controversial book (*Condition du prete, mariage ou celibat?* by PIERRE HERMAND, Paris, Calmann-Levy, 1963). It is a further piece of evidence that this debate in France is not just the ephemeral result of one sensational article. He concedes that a proper human exchange is often lacking in the lives of priests and that the so-called merits of solitude are called upon to disguise what is often an unhappy and not particularly rich interior life. Except where there are special graces a certain amount of human contact is necessary for everyone and must not be restricted to a community of roof and board.

But why, asks Father HENRY, does PIERRE HERMAND need to spoil everything by so much exaggeration? There have no doubt been cases in which priests have been driven to indulge in clandestine love affairs, as HERMAND alleges on page 28. But was he so short of arguments that he had to turn to things of that sort? If one were making a collection of sins and scandals there were always sufficient to be found, and supposing it was indeed necessary to give them, the description should at least be fair. It was, for instance, quite true that there were many prostitutes at Constance for the Council, but why did Hermand omit to add that the Council also had secular importance and that there were a number of princes present with their retinues?

Father HENRY then brought out a point which, like much of what he says, is as relevant to the discussion of the *Paris-Match* article as to the book with which he is dealing. HERMAND'S remarks, he said, showed that he thought the Church could and should permit priests to marry. He should know, however, that from the earliest period, if not from apostolic times, in the East as well as the West, today as yesterday, there had never been any question of the marriage of priests. What had existed, what still existed in the East and had been made possible in the West by the conversion to Catholicism of certain Lutheran pastors, was the ordination of married men, but that was a very different thing.

Since the author had failed to preserve this traditional distinction, HERMAND'S book, whether he intended it or not, constituted an invitation to clerical infidelity. It was one thing to ordain men who had chosen to consecrate their celibacy to God, or to ordain married men whose faithfulness and holiness in marriage fitted them to fulfil the charge committed to them, and an entirely different thing to allow a priest who had already assumed a pastoral charge to look for a wife. Father HENRY then quoted a revealing passage from the author: "It is said that if he were married a priest would be divided. We believe, on the other hand, that he would find in his wife a discreet companion who would liberate him to the greatest possible extent." While HERMAND'S idyllic picture of a wife and her qualities was beautiful and no doubt encouraging for many Christian households it was somewhat naive, for it was difficult to see why a priest's housekeeper should be assumed always to have a bad influence, whereas a wife was presumed to have a good one.

Society Needs Celibates

In an article in *Missi* it is pointed out that there are at least 250 million adults who will remain unmarried all their lives. In Japan the ratio of celibate to married men is one to ten. In Britain it is one to eight, in the Philippines one to seven; in the U.S.A. one to six, in France one to five, in Portugal one to four, in Sweden one to three, and in Ireland one to two. Figures and quotations in this article are taken from a French booklet entitled *Le Celibat est-il un echec?* (Has Celibacy Failed?) which has among its authors JOS. FOLLIET, himself a bachelor.

FOLLIET points out in his contribution that from the ordinary human point of view there are a number of professions which reasonably imply celibacy even if they do not strictly demand it. Careers in artistic and scientific research, and the life of the explorer, for instance, are difficult to reconcile with conjugal and family responsibilities. The incompatibility between professional activity and the family seems even clearer in the case of a number of careers open to women which demand a total dedication. Such are care of the sick, education of children, and social service. To choose one or other of these careers amounts in practice to embracing the celibate state. As it becomes more and more complex and specialized, adds FOLLIET, society has increasing need for individuals who will concentrate entirely on specially demanding and absorbing tasks.

Renewal of the Church and Seminary - Revisited

Inspired by the charitable invitation of the editors of this publication found in the footnote of the April, 1964, issue of the *Notes and Comments* section, I would like to take this opportunity to offer what I believe to be "constructive criticism" on a topic which should be of "some interest" to the readers of this periodical.

My remarks refer specifically to the article in the April, 1964, issue of this publication entitled "Renewal of the Church and Seminary" in which the author, Very Reverend Quintin Garcia, O.P., offered an enlightening synopsis and critique of a paper bearing the same title as his article and presented on the afternoon of January 24, 1964, at Santo Tomas University, to the 8th CEAP Convention, Department of Seminaries. The Speaker was the Reverend Julian Arent, O.F.M. of Our Lady of the Angels Seminary, Q.C.

The speaker is presently in the United States enjoying, we hope, a much deserved vacation and rest after six arduous years of priestly labor here in the Philippines. Five of these years were spent working among the people of Samar, the last with the seminarians in Novaliches.

Since I have had the opportunity of spending many long hours with the Speaker discussing all of the points found in his paper, and since I agree wholeheartedly with everything contained therein, I would like to answer some of the objections raised by Rev. Garcia in his scholarly synopsis and critique, with the hope of shedding more light on a problem which, I am sure, is of paramount interest not only to seminary professors, but to every priest as well.

It is truly lamentable that the original conference (18 pages, single space) distributed to the participants of the Convention has not appeared to date in print. Therefore, we encourage all interested readers to send

their requests for a copy of this conference, which will be sent free of charge and post paid, to Franciscan Fathers, Christ the King College, Calbayog, Samar.

It is also lamentable that an overly lengthy introduction of the Speaker prevented him from personally presenting all of the points contained in his shortened synopsis. Hence, due to a lack of time, not interest, the time planned for discussion, wherein many objections might have been raised and clarified, was almost nil. For this reason, we are every grateful to Rev. Garcia for bringing to print some of the objections found not only in his mind, but undoubtedly in the minds of some of the other participants. Had there been time for the discussion planned, some of the objections would have been answered along the following lines.

A Distinction. — In the course of his presentation, the Speaker called for "the concerted action of the Faculty" in fostering the renewal in seminary studies. Rev. Garcia comments: "it appears that a true competence is attributed to the Faculty both in matters concerning the subjects to be taught and in the life of the seminarians." And as Rev. Garcia rightly points out, this, of course, finds no basis in Church Law. However, here the Speaker was referring primarily to the concerted *cooperation* of all the members of the faculty in fostering the renewal in seminary studies. For in a conference delivered to his fellow faculty members at Our Lady of the Angels Seminary, which served as the basis for the conference delivered at the CEAP Convention, the Speaker declared anent this point: "If we only teach the perspectives of the renewal in a few courses, we are settling for 'verbalism' and we are forgetting that Christian formation is mostly doing." Hence, the plea is for concerted cooperation within the realms of the law among all the members of the faculty for in the words of the Speaker also: "...if our work—together—will not be directed to it (the renewal), all we will do is to create a dichotomy in the heart and soul of the student." Concerted action then refers to concerted cooperation.

As to the objection that the body of the paper presented "rests on a sort of generalization of almost all the points and too dark colors in picturing the actual state of the Church," the Speaker may have made the mistake of trying to write a book in 18 pages. However, anyone acquainted with the many scholarly works appearing in print in recent years, written along similar lines, will soon realize that the paper pre-

sented was filled with constructive criticism and living with the faith and hope of a loving son. Needless to say, the scholastic principle "*quidquid recipitur, ad modum recipientis, recipitur*" is as true today as when it was first uttered.

The So-Called Facts. — The heart of Reverend Garcia's critique is found in the second part of his article wherein he questions the five points enumerated by the Speaker to describe the need for a renewal in the Church today. In answer to these objections:

1. Any zealous missionary, *working* in a mission field where a greater part of the population has long been neglected through no fault of its own, cannot help but conclude, that for all practical purposes, the Gospel was not really being preached and the masses apparently were never really Christianized. Conversations with missionaries who have spent much time and hard labor in South America or some of the Far Eastern countries attest to this fact. In an attempt to explain this seemingly unbelievable fact, I would like to add two more basic reasons to those already presented by the Speaker in his paper.

a. *A Lack of Priest.* — It is a known fact that far too many Latin American and Far Eastern countries are without a sufficient amount of priests. Recall Pope John XXIII's deep concern for these so-called "Catholic" countries whose vast populations figure greatly in our Catholic statistics. Would anyone agree, for example, that 100 priests in the midst of 850,000 Catholics is a sure sign that the Gospel is being effectively preached to all when many of these people live, for all practical purposes, in isolated villages or barrios that are almost completely inaccessible by land because of a lack of something as fundamental to all progress as roads? Is it any wonder then that these Catholics are baptized whenever a priest can get to them or they to a priest, and that when it comes to receiving the other sacraments, a preliminary examination will often prove that they do not even know how to make the Sign of the Cross—a simple manifestation of their belief? This is, undoubtedly, not the case in the larger flourishing cities or in the well-established universities, but alas, these are all too few.

b. *The Failure of the Initial Evangelization.* — An honest and candid investigation into the history of the Church with special emphasis on the methodology of evangelization prevalent among certain nations in the past, will soon reveal that all too often, evangelization went hand in hand with

colonization — the Cross hand in hand with the sword. Whether this was per force of circumstance, a part of the historical situation at the time, or not, the fact nevertheless existed and no amount of apologetical explanation will change the historical event.

Therefore, many of the peoples forced into Christianity never became true Christians except in name. They accepted and incorporated the external forms and rituals of Christianity and superimposed these on their own pagan, superstitious beliefs so as to escape persecution. And even though centuries later this external force has long been removed, pagan beliefs and practices are still the warp and woof of everyday life, existing, unfortunately, under the guise of authentic Christianity. How else explain the many pagan fertility rites and other customs existing in the rural Provinces? The work of the devil? Undoubtedly, especially among people who have never known or felt a true encounter with the living, resurrected Christ.

2. What is wrong with apologetics? Nothing at first blush unless it is presented as the be-all and end-all of authentic Christian living. It must always be remembered that apologetics is merely one tract in one section of the dogmatic manuals and this is found under the more vital and more all-inclusive title of “*de ecclesia*”. Its usefulness depends on historical situations and circumstances. It will never be able to replace the *kerygma* in the presentation of the true meaning of Christianity and one must always distinguish well between apologists and apologeticists.

Furthermore, when taking into consideration the so-called non-apologetical works in the post Protestant Revolt era, and I use the word revolt judiciously for I fail to see any reformation in the true meaning of the word reform and hence dislike the use of the mis-nomer “post reformation”, one must carefully investigate the so-called immediate scope of influence in THAT day and age. Present era popularity can never serve as a norm of judgment.

Likewise, it is an evident historical fact that in times of crises, saints abound. Is this “because of” or “in spite of” the historical milieu? Are these saints to be used in judging authentic Christianity among the masses in that era? Or are they rather living examples for peoples of all times of the life that can be lived in times of trial despite the pernicious influences of Jansenism, Quietism, Gallicanism, Modernism, etc.? Extend the sanctoral litany to your heart’s content. These saints will never be able to be equated with the masses.

3. Can this distressingness be a fact? Yes, as long as anyone insists on equating the hierarchy with the laity in their respective amounts of understanding. Can the average layman be universally expected to be equal in understanding to the Pope, Cardinals, Bishops, Priests, Religious, Schools, Colleges and Universities? Let us not confuse those who teach with those who are taught. This is not said to disparage the layman nor the vital role he plays in the Mystical Body. Nevertheless, understanding must come from the top, Head to members, and not vice versa.

Perspectives of the Renewal. — After the series of enlightening objections considered above, the Author continues his critique of the Speaker anent the lines along which the renewal of the Church is said to be taking shape, namely, in a return to the various points considered by the Speaker essential to the Church. Despite the fact that the Author does not consider such a return to be imperative, anyone aware of the scholarly research being carried out in the Church along biblical, liturgical and catechetical lines, will soon realize that the objections proffered by the author are not the most valid. The following observations are offered in a fellowship of true Christian charity.

1. It is quite apparent that Christianity comprises "a great many things, both to be believed and to be done." And to the quotes from Matt. XXVIII, 19, 20, and Marc. XVI, 15, 16, one might add Luc. XXIV, 47, to make the Synoptics complete. However, Christianity can never be equated with *things* but with a *Person*, the Person of the Living God. Which One of the Three? The same One that Paul met on the road to Damascus, the One about Whom he was proud to say after his seeming failure in Athens: "but we, for our part, preach a crucified *Christ* . . . who has become for us God-given wisdom, and justice, and sanctification, and redemption" (1 Cor. I, 23, 30).

2. In answer to the objection that too much stress is placed on the Lord's Resurrection in acquiring a better understanding of the Paschal Mystery, please confer St. Paul's first letter to the Corinthians once more, all of chapter 15 but especially verse 14: "and if Christ has not risen, vain then is our preaching, vain too is your faith." To understand the full impact of this oftquoted text, please confer at least these two basic works: "The Resurrection" by F. X. Durwell, C.S.S.R. and "Christ the Sacrament of the Encounter with God" by E. Schillebeeckx, O.P., both published by Sheed and Ward, New York.

3. In answer to the objection of the Speaker's statement that "everything acquires meaning, is good or bad, according to whether it is or not directed towards the risen Christ, whether it passes, or not, into Him to find place there", please confer Matt. V, 48: "You therefore are to be perfect, even as your heavenly Father is perfect". Also, Joan. X, 30: "I am the way, and the truth, and the life. No one comes to the Father but through me."

Conclusion: The true source of the renewal in the life of the Church today is the saving action of the Holy Spirit, alive and at work in the hearts of all Christians united to Christ in bonds of love. However, since the Mystical Body of Christ is composed not only of a sinless Head but of sinful members as well, it takes as much faith, and hopes, and love to constructively criticize as it does to praise. For how else could the present, gloriously reigning Visible Head of the Mystical Body, at the beginning of the second session of Vatican Council II say: "We are sorry"?

REV. HUGH ZURAT, O.F.M.

Republic of the Philippines
Department of Public Works and Communications
BUREAU OF POSTS
Manila

SWORN STATEMENT
(Required by Act 2500)

The undersigned, FR. FLORENCIO TESTERA, O.P., editor of *BOLETIN ECLESIASTICO DE FILIPINAS*, published Monthly, in English, Spanish and Latin at UNIVERSITY OF SANTO TOMAS, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

NAMES	ADDRESS
<i>Editor:</i> Fr. Excelso Garcia, O.P.	U.S.T., Manila
<i>Managing Editor:</i> Fr. Florencio Testera, O.P.	U.S.T., Manila
<i>Business Manager:</i> Fr. Florencio Testera, O.P.	U.S.T., Manila
<i>Owner:</i> University of Santo Tomas	U.S.T., Manila
<i>Publisher:</i> University of Santo Tomas	U.S.T., Manila
<i>Printer:</i> U.S.T. Press	U.S.T., Manila
<i>Office of Publication:</i> University of Sto. Tomas	P. Noval Cor. España Manila

In case of publication other than daily, total number of copies printed and circulated of the last issue dated May-June, 1964.

1. Sent to paid subscribers	1,900
2. Sent to others than paid subscribers	100

T O T A L 2,000

(Sgd.) FR. FLORENCIO TESTERA, O.P.
Business Manager

SUBSCRIBED AND SWORN to before me this 2nd day of June, 1964, at Manila, the affiant exhibiting his Residence Certificate No. A-0027078 issued at Manila on January 7, 1964.

Doc. No. 398
Page No. 97
Book No. V

(Sgd.) LUIS C. BASSIG
Notary Public
Until Dec. 31, 1965.

NOTES AND COMMENTS

Ecumenical Beginnings in Spain:

It is evident that the new ecumenical climate is penetrating into Spain also. An event took place in January 1964 that only a year ago would have been unthinkable. During the Church Unity Octave, joint acts of worship were held by Catholic, Protestants, and Orthodox in the chapel of the Byzantine Catholic rite in Madrid. Invitations were sent out by the Diocesan Press and Information Office, by the "Centre for the Christian East", and by the "Iglesia Evangélica Reformada Española" representing the largest Protestant community. Prayers were conducted in turn by a Catholic priest and a Protestant minister.

A new chair of Protestant theology was instituted last autumn in the theological faculty of the Pontifical University of Salamanca. A chair of "Ecumenism" is also being planned by this university, which is one of the oldest in the world. The first ecumenical study conference in Spain under the theme "Ecclesiology and Ecumenism" was held in Easter-week 1964 at this university by a study centre called "John XXIII". A similar centre has been founded under the name "Paul VI" in the diocese of Huelva by Bishop CANTERO CUADRADO, a member of the Secretariat for Promoting Christian Unity.

These are only beginnings, but there is wider evidence of a reassessment of traditional attitudes on such issues as tolerance and ecumenism. At the last meeting of the Spanish metropolitans, held in February under the presidency of the Cardinal Archbishop of Toledo and Primate of Spain, DR. PLA Y DENIEL, an exchange took place of impressions about a Government bill to improve the legal position of the Protestant minority in Spain. The bill has been forwarded to the Vatican authorities.

Writing in *America* (15.264), Father JOHN J. OLDFIELD referred to new attempts to open a channel of communication between Jews and Spanish Catholics. This is due to a small group, "Amistad Judeo-Cristiana", formally organized under the co-chairmanship of Don VICENTE SERRA-

NO, Vice-Chancellor of the diocese of Madrid-Alcalá whose Auxiliary Bishop JOSE MARIA GARCIA LAHIGUERA has given his support. The religious community of Our Lady of Sion provides the headquarters of "Amistad" which seeks to promote closer contact between the two communities through prayer, mutual understanding, and an elimination of the prejudices and misconceptions so deeply imbedded in the cultural sub-soil of both groups. Father OLDFIELD points to the present, more open acceptance of the status of the Jews and, on the part of the Jews, a new appreciation of their Spanish homeland. He notes the impetus due to the spirit of reconciliation that marked the reign of Pope John XXIII.

A funeral service for the late Pontiff, with Catholic priests and religious in attendance, was held last June in the Madrid synagogue. According to this American observer, the experience and success of "Amistad" provided a lesson for outsiders. For this is a movement that originated and grew up in Spain. It has been helped by Judeo-Christian experience in other countries, but the initiative and sustaining drive are native to the situation. This is a fact worth considering by those who think that outside pressure will force Spaniards to conform.

Vocation Shortage:

Fr. Godfrey Poage, C.P., executive secretary of the Pontifical Office for Religious Vocations while discussing the vital question of vocation shortage has released some official statistics presenting the over-all picture of the situation today.

Why is it that vocations flourish in some places and appear virtually non-existent in others? The statistical-analyzing apparatus of today—the Pontifical Office for Religious Vocations installed a UNIVAC computer over a year ago—throws the situation in bold relief.

Why are there such differences between the number of Catholics in certain countries and the number of priests serving them? In Belgium, the ratio of Catholics per priest is 600 to 1, while in Guatemala it is 11,000 to 1.

In the United States, while the ratio is 820 to 1, that figure is rapidly changing, for the Catholic population there has increased 35.9% in the last decade and during the same time the priests have increased only 22.2%.

The Montreal archdiocese, with some 1.3 million Catholics, has 2,180 priests. Madrid, with 2.6 million Catholics, has 2,349 priests. And Manila, with a Catholic population of 2.7 million, has only 725 priests.

The over-all picture in the Church is one of vocation shortage. In Europe the Catholic population has been increasing steadily, while the number of priests has been decreasing. In Latin America the population increase has been explosive, for in the past five years the Catholics have doubled percentagewise over the number of seminarians.

The figures available for Africa and Asia show the beginnings of similar phenomena. Some regions of Africa have already attained a condition like that of Latin America.

Only in the United States has there been an increase in the number of vocations. The enrolment in U.S. seminaries today totals some 47,000. All of the rest of the Catholic world accounts for only some 50,000 seminarians, so the United States, with less than 10 per cent of the total Catholic population, accounts for almost half the seminary students.

A Diaconate for Women?:

Concerned about the shortage of priests and the prevailing opposition to a diaconate of married men, an austrian missionary has called for the introduction of a diaconate for women. Basing his consideration on St. Paul's doctrine and the diaconate system in the Eastern Churches, he suggests that outdated notions of the "impurity" of women should be discarded once for all. There are a great many "clerical" women about nowadays, though they lack ordination. The Church should, also in regard to this issue, decide to return to her oldest tradition.

This of course is the author's personal opinion. The issue has not even been mentioned among the possible topics to be taken over by the Council. However recent press reports indicate that the idea is not alien to Church authorities. In some parts of Brazil where priests are lacking, nuns have received the faculty to distribute Holy Communion to the laity when consecrated Hosts are available.

Official Text of the Motu Proprio "Sacram Liturgiam":

On January 29, 1964 the unofficial text of the Motu Proprio "Sacram Liturgiam" was made public in *L'Osservatore Romano*. The Motu Proprio was intended to lay down first hand instructions for putting the Constitution on the Liturgy into effect. This Motu Proprio had been so much heralded that it was looked forward to with impatience and some anxiety. Perhaps much was expected at once. Its publication, however, caused disappointment in many quarters. Instead of the radical reforms awaited for it seemingly offered ambiguities and generalities. At times the text seemed to reverse, if not contradict, the provisions of the Constitution it was supposed to implement. Particularly it caused great concern the apparent restriction of the powers given the national bishop's conferences by the Constitution. The unofficial form of the Motu Proprio stated that the translations used for saying the Divine Office in the vernacular had to be proposed (*proponere*) by the competent local ecclesiastical authority, and recognized and approved by the Holy See, (n. IX). The literal tenor of this text ran counter to the provisions of the Constitution wherein bishops are given the power to approve the vernacular translations of the latin texts, though the right of confirmation is reserved to the Holy See, (*Constitution*, n. 36.4).

Was this a step against the "decentralizing tendency" envisaged by the Council Fathers? Did the Motu Proprio intend thereby to restrict or even reverse the provisions of the Constitution? The new and only official text of the Motu Proprio published in *Acta Apostolicae Sedis* (LVI, p. 140) came to prove that such fears were not justified. A cursory reading of both, the official and unofficial texts, will readily show the differences and legal implications of the two versions:

UNOFFICIAL TEXT (*L'Osserv. Rom.*)

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

OFFICIAL TEXT (A.A.S.)

IV. Eam art. 71 partem vim suam statim obtinere statuimus, *ex qua Sacramentum Confirmationis, pro opportunitate, intra Missam, post lectionem Evangelii et homiliam, conferri potest.*

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

Quodsi Matrimonium extra Eucharisticum sacrificium celebretur, quoad totus huius rei ritus instauratus erit, haec servare iubemus: initio sacrae huius caerimoniae, post brevem habitam hortationem legantur Epistula et Evangelium e *Missa pro Sponsis* deprompta; ac deinde ea benedictio, uti vocant, Sponsis impertiatur, quae in Rituali Romano legitur tit. VIII, cap. III.

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

IX. Quoniam vero ex Constit. art. 101, iis qui divinum Officium recitare obstringuntur, aliter aliis facultas fit, pro latina, usurpandi linguam vernaculam, opportunum ducimus significare varias huiusmodi populares interpretationes a competente auctoritate ecclesiastica territoriali propositas, ab Aposto-

V. Quod ad art. 78 attinet, Matrimonii Sacramentum de more *intra Missam celebretur* post lectum Evangelium et habitam homiliam.

Quodsi Matrimonium *sine Missa* celebretur, quoad totus huius *Sacramenti* ritus instauratus erit haec *serventur*: initio sacrae huius caerimoniae, post brevem habitam admonitionem, legantur *lingua vernacula* Epistula et Evangelium e *Missa pro Sponsis* deprompta, ac deinde ea benedictio Sponsis *semper* impertiatur, quae in Rituali Romano legitur tit. VIII, cap. III.

VI. Quamvis divini Officii ordo nondum sit, iuxta art. 89, recognitus et instauratus, tamen iam nunc iis qui *chori obligationem non astringuntur* facultatem facimus, ut, cessante legis vacatione, Horam Primam omittere possint, et ex ceteris Horis minoribus illam eligere, quae diei momento magis congruat.

IX. Quoniam vero ex Constit. art. 101, iis qui divinum Officium recitare obstringuntur, aliter aliis facultas fit, pro latina, usurpandi linguam vernaculam, opportunum ducimus significare varias huiusmodi populares interpretationes, a competente auctoritate ecclesiastica territoriali *conficiendas et approbandas esse, ad normam art. 36, § 3 et 4; acta vero huius auctoritatis, ad normam eiusdem art. 36 § 3 ab Apostolica Sede esse rite probanda seu confirmanda*. Quod ut sem-

lica Sede esse rite recognoscendas atque probandas. Quod ut semper

servetur praescribimus quoties textus quidam latinus a legitima, quam diximus auctoritate in linguam vernaculam convertetur.

per servetur praescribimus, quoties liturgicus quidam textus latinus a legitima, quam diximus, auctoritate in linguam vernaculam convertetur.

The wording of the Motu Proprio in its official version definitely shows:

1. The moment the sacrament of Confirmation is supposed to be administered within the Mass: "pro opportunitate, intra Missam, post lectionem Evangelii et homiliam... (n. IV).

2. Marriages are normally to be solemnized during the Mass after the Gospel and the sermon. At marriages outside Mass:

a) The Epistle and the Gospel from the "*Missa pro Sponsis* must be read in the vernacular. The first version did not state the language to be used in the reading;

b) The ceremony starts with an exhortation (admonitio) and not with a sermon;

c) The nuptial blessing is always (semper) to be given even during Lent and Advent or at mixed marriages, (n. V).

3. Those who are not bound by common law or particular statutes to recite the Divine Office in choir can omit Prime and choose from the Little Hours the one most appropriate to the time of recitation. Does this privilege apply to those bound, but legitimately exempted from the choral recitation?

4. The power to prepare and approve the translations of the liturgical latin texts into the mother tongue belongs to the bishop's conferences, though the right of confirmation is ultimately reserved to the Holy See, (n. IX).

F. TESTERA, O.P.

ROMAN CURIA

AN INSTRUCTION ON BIBLICAL RESEARCH

Text of an instruction of the Pontifical Commission for Biblical Studies published in L'Osservatore Romano (May 14) after its ratification by Pope Paul VI.

Holy Mother the Church, "the pillar and foundation of Truth,"¹ in her mission of bringing salvation to souls has always been served by sacred Scripture and has always defended it from any form of false interpretation. Since there are never lacking complex questions, the Catholic exegete, in setting forth the divine Word and in solving the difficulties which oppose it, should never be discouraged. He should rather seek thoroughly to render ever more clear the true meaning of the Scriptures, trusting not so much in his own forces but rather in the help of God and in the light of the Church.

It is a great satisfaction today that there are not a few faithful sons of the Church who are expert in the Biblical sciences according to the demands of our times, and following the exhortations of the supreme pontiffs, they attend with energetic and untiring work to this grave and arduous task.

"May all the sons of the Church who are called upon, judge not only with justice but also with the maximum charity the efforts and the labors of these valiant workers of the vineyard of the Lord,"² since even illustrious persons, such as St. Jerome himself, have at times obtained only relative success in their attempts to solve the more difficult questions.³ Care should be taken lest "that in the ardor of the disputes the limits of mutual charity be surpassed, nor should the impression be given, in the debate, that the very revealed truth and the divine

¹ *Tim.* 3, 15.

² "Divino Afflante Spiritu", *Enchiridion Biblicum* (EB) 546; -A.A.S. 35 (1943) p. 346.

³ Cf. "Spiritus Paraclitus", (EB) 451.

Tradition may be placed in doubt, since without the concord of souls and without the indisputable respect of principles, no great progress may be expected in this discipline from the diverse study of many persons."⁴

The effort of exegetes today is all the more necessary as many writings are being spread about in which the truth of the sayings and of the facts contained in the Gospels are questioned. For this reason the Pontifical Commission for Biblical Studies, in order to carry out the task entrusted to it by the supreme pontiffs, considered it worthwhile to expound and inculcate the following.

The Catholic exegete, under the guidance of the ecclesiastical magistracy, should exploit all the results achieved by the exegetes who preceded him and especially by the Holy Fathers and the Doctors of the Church regarding the understanding of the sacred texts and should pledge himself to continue to pursue their work. In order to throw a full light on the perennial truth and the authority of the Gospels, and following faithfully the norms of rational and Catholic hermenutics, he will be diligent in making use of the new means of exegesis, and particularly of those offered by the universally esteemed historical method.

This method carefully studies the sources and defines their nature and value, making use of textual criticism, of literary criticism, and of the knowledge of languages. The exegesis will put into practice the admonition of Pius XII of happy memory which required him "to seek prudently... to what extent the manner of expression or the literary style adopted by the sacred writer may lead to a correct and genuine interpretation; and let him be convinced that this part of his office cannot be neglected without serious detriment to Catholic exegesis".⁵

By this admonition Pius XII of happy memory gives a general rule of hermenutics, which is valid for the interpretation of the books of the Old as well as of the New Testament, since in drawing them up the sacred writers followed the way of thinking and of writing of their contemporaries. In substance the exegete will exploit all the means by which he may penetrate more deeply the nature of the testimony of the Gospels, the religious life of the primitive Christian communities, in the sense and in the value of the apostolic tradition.

⁴ "Apostolic Letter *Vigilantiae*." (EB) 143.

⁵ "Divino Afflante Spiritu" (EB) 560; A.A.S. 35 (1943) p. 343.

When convenient it will be permissible for the exegete to examine possible positive elements offered by the "method of the history of forms," and make due use of them for a more extensive understanding of the Gospels. Nevertheless, he will do it with caution because the said method is often connected with inadmissible philosophical and theological principles which often vitiate the method itself as well as conclusions on the literary matter.

In fact, some supporters of this method, moved by rationalistic prejudices, refuse to recognize the existence of the supernatural order and the intervention of a personal God in the world by means of Revelation proper or the possibility of miracles and prophecies. Others start from a false notion of faith, as if faith did not care for historical truth or were even incompatible with it. Others deny a priori the historical value and the nature of the documents of Revelation.

And finally, others, taking into little account the authority of the Apostles as witnesses of Jesus Christ as well as of their office and influence in the primitive community, exaggerate the creative powers of this community. All these things are not only contrary to Catholic doctrine but also lack any scientific foundation and are outside the correct principles of the historical method.

The exegete in order to affirm the foundation of what the Gospels tell us, should give diligent attention to the three stages which mark the teaching and the life of Jesus before they came down to us. Christ the Lord shows disciples,⁶ who followed Him right from the beginning,⁷ saw His work, heard His words and so were in position to become the witnesses of His life and of His teaching.⁸

The Lord, in setting forth verbally His teaching, followed the forms of thought and of expression which were then in use, thus adapting himself to the mentality of the listeners, in order that what He was teaching should remain firmly impressed in their minds and could be easily remembered by the disciples. The disciples well understood that the miracles and the other events of the life of Christ were facts worked and ordained for the purpose of stirring faith in Christ and to have His message of salvation embraced with faith.

⁶ Cf. *Mark* 3, 14; *Luke* 6, 13.

⁷ Cf. *Luke* 1, 2; *Acts* 1, 21, 22.

⁸ Cf. *Luke* 24, 48; *John* 15, 27; *Acts* 1, 8; 10, 39; 13, 31.

The Apostles announced first of all the death and the Resurrection of the Lord, giving testimony to Jesus,⁹ they faithfully set forth His life, repeated His words,¹⁰ bearing in mind during their preaching the needs of the various persons who listened to them.¹¹ After Christ had resurrected from the dead and His divinity appeared in a clear manner,¹² faith not only did not cause us to forget the memory of the events, but on the contrary, it consolidated it, because that faith was founded on what Jesus had done and taught.¹³ Owing to the worship with which the disciples then honored Jesus as the Lord and Son of God, there was no transformation of Him into a "mythical" person nor was there a distortion of His teaching. It is not to be denied, however, that the Apostles have presented to their listeners the true sayings of God and the events of His life with that fuller understanding they enjoyed¹⁴ following the glorious events of Christ's teachings and the enlightenment of the Spirit of Truth.¹⁵

It follows that, as Jesus Himself after the Resurrection "interpreted to them"¹⁶ the words of the Old Testament as well as His own,¹⁷ so they explained the facts and the words according to the needs of their listeners. "Constant in the mystery of the Word",¹⁸ they preached, stating things in a way suitable for their specific aim and for the mentality of the listeners; for they were debtors¹⁹ "to the Greeks and to the barbarian, to the wise and to the ignorant".²⁰ In fact, in preaching which has as its theme Christ there can be discerned, the following catechesis, narration, testimonies, hymns, doxologies, prayers and other similar literary forms which appear in sacred Scripture and were in use among men at that time.

This primitive instruction was done at first orally and then set down in writing—in fact it did happen that many endeavored to "order the narration of the facts"²¹ which concerned Jesus

⁹ Cf. *Luke* 24, 44-48; *Acts* 2, 32; 3, 15; 5, 30, 32.

¹⁰ Cf. *Acts* 10, 36-41.

¹¹ Cf. *Acts* 13, 16-41 with *Acts* 17, 22-31.

¹² *Acts* 2, 36; *John* 20, 23.

¹³ *Acts* 2, 22; 10, 37-39.

¹⁴ *John* 2, 22; 12, 16; 11, 51-52.

¹⁵ Cf. *John* 14, 26; 16, 13.

¹⁶ *Luke* 24, 27.

¹⁷ Cf. *Luke* 24, 44-45; *Acts* 1, 3.

¹⁸ *Acts* 6, 4.

¹⁹ 1 *Cor.* 9, 19-23.

²⁰ *Rom.* I, 14.

²¹ Cf. *Luke* 1, 1.

Christ—and was gathered by the sacred authors in the four Gospels for the good of the Church, and with a method in keeping with the purpose of each. Some elements they chose, others they expressed in synthesis, they developed some elements, bearing in mind the situation of the various churches, seeking by every means that the readers should know the truthfulness of what they were being taught.²²

Indeed, among all the material at their disposal, the sacred writers chose that in particular which was suitable to the various conditions of the faithful and the aims they had set themselves, narrating it in such a way as to meet those conditions and that aim. Now since the meaning of statement depends on the context, when the evangelists present different contexts in reporting the sayings and the deeds of the Saviour, it is to be thought that they did this for the convenience of the readers. The exegete should therefore seek to find out what the intention was of the evangelist or a fact in a certain way or in a certain context.

Indeed, it does not go counter to the truth of the account that the evangelists report the sayings and the deeds of the Lord in a different order²³ and express His sayings not literally but with some diversity, yet preserving their sense²⁴ St. Augustine says in fact "it is very probable that every evangelist felt duty bound to narrate those things he was narrating in that order which God suggested to his memory, at least those things in which order, of whatever kind, in no way detracts from the evangelical authority in truth. And since the Holy Ghost distributing His gifts to each as he pleases,²⁵ and therefore also governing and directing the mind of the saints for the purpose of placing the books on such a high pinnacle of authority, in recalling the things to be written he may have committed each to set forth the story in his own way: who ever seeks it with pious diligence will be able to discover it with divine help".²⁶

If the exegete does not bear in mind all these things which concern the origin and the composition of the Gospels and will not make proper use of all that is good in recent studies, he will not fulfill his task of investigating what the intention was of the sacred authors and what they really said.

²² Cf. *Luke* 1, 4.

²³ Cf. St. John Chrysostom in *Mat. Hom.* 1, 3; PG 57, 1617.

²⁴ Cf. St. Augustine, *De consensu Evang.* 2, 12, 28; PL 34, 1,0901,091.

²⁵ 1 Cor. 12, 11.

²⁶ *De consensu Evang.* 2, 21, 51, s.; PL 34, 1102.

From the new studies there emerges the fact that the life and the teaching of Jesus were not simply reported for the sole purpose of preserving their memory but were "preached" so as to offer the Church the basis of faith and of morals. Therefore by diligently scrutinizing the testimonies of the evangelists the exegete will be in a position to illustrate with greater penetration the perennial theological value of the Gospels and throw a full light on how necessary and how important is the interpretation of the Church.

There remain many things, things of great importance in the discussion and explanation of which the intelligence and discernment of the Catholic interpreter can and must be freely exercised, so that each for his part brings his contribution for the benefit of all, to a growing progress of sacred doctrine, to prepare the judgment of the Church and to document it for the honor and defense of the Church.²⁷

Let him therefore be disposed to obey the magistracy of the Church and let him not forget that the Apostles preached the good tidings filled with the Holy Spirit and that the Gospels were written under the inspiration of the Holy Spirit which preserved the authors from any errors. "In truth, not by means of others have we known the economy of Salvation if not by means of those from whom the Gospel came to us: (the Gospel) which at first they preached and then, by the will of God transmitted to us in the Scriptures, destined to be the pillar and foundation of our Faith. It cannot in fact be said that they preached before having a perfect knowledge, as some dare to say boasting that they are the correctors of the Apostles. In fact, after the Lord resurrected from the dead and they were clothed from on high with the virtue of the spirit which descended upon them, they were informed on all things and had a perfect knowledge; then they left for the end of the earth evangelizing the good news that came to us from God and announcing heavenly peace to men, that all and each may possess the gospel of God."²⁸

Those then to whom the task is entrusted in seminaries and like institutes "may they be careful that... the divine letter be taught in that manner which the very gravity of the discipline and the necessity of the times suggest".²⁹ Teachers should give first place to theological doctrine so that the sacred Scriptures

²⁷ "Divino Afflante Spiritu"; EB 567; A.A.S. 35 (1943) p. 346.

²⁸ St. Irenaeus, *Adv. Haer* III 1, 1; PG 7, 844; Harvey II, 2.

²⁹ Apostolic Letter "Quoniam in re Biblica"; EB 162.

may become for future priests of the Church the pure and perennial font of spiritual life for each of them personally and the substance for the office of preaching which is awaiting them.³⁰

Moreover, when they have recourse to criticism and particularly to literary criticism let them not do it as if they were interested only in it for itself, but rather with the aim of better understanding, by means of the sense intended by God by means of the sacred writers.

Let them therefore not stop halfway, content with their literary devices, but let them show how these devices contribute in reality toward understanding even more clearly revealed doctrine, or when possible toward rejecting errors. Teachers who follow these norms will insure that students may find in the sacred Scripture that "which raises the mind to God, which nourishes the soul and stimulates the interior life".³¹

Lastly, those who instruct the Christian people with sacred preaching have need of the greatest prudence. First of all, let them teach the doctrine mindful of the admonition of St. Paul: "Attend to yourself and to the task of teaching, and in this persevere; by doing this you will save yourself and your listeners".³²

They should abstain from advancing vain or insufficiently proven innovations. New opinion, already solidly demonstrated, they may explain if necessary, with caution and keeping in mind the conditions of the listeners. In narrating Biblical facts they should not mix in with them fictitious details which little conform to truth. This virtue of prudence must be above all the characteristic of those who publish writings to be circulated among the faithful.

Let their study put in evidence the riches of the divine Word "so that the faithful feel themselves stirred and impelled to improve their lives".³³ Let them be scrupulous not to digress ever from the common doctrine or from the Tradition of the Church, not even in the smallest things, while treasuring the advances of Biblical science and using profitably the results of modern scholars, but avoiding altogether the temerarious opinions of innovators.³⁴ They are spread, in order to satisfy a pernicious bent for novelty, any attempt for the solution of

³⁰ "Divino Afflante Spiritu"; EB 552; A.A.S. 35 (1943) p. 348.

³¹ "Divino Afflante Spiritu"; (EB) 565 A.A.S. (1943) p. 339.

³² 1 *Tim.* 4, 16.

³³ "Divino Afflante Spiritu"; EB 536; A.A.S. 35 (1943) p. 347.

³⁴ Cf. Apostolic Letter "Quoniam in re Biblica"; EB 175.

difficulties, thus perturbing the faith of many, without a prudent choice and an earnest examination.

This Pontifical Commission for Biblical Studies already has deemed it opportune to recall to mind that even books and articles in magazines and newspapers which concern the Bible, inasmuch as they concern articles of religion and the Christian instruction of the faithful, must be submitted to the authority and jurisdiction of the Ordinaries.³⁵ The Ordinaries are accordingly requested to keep watch with greatest diligence on such writings.

Let those who preside over the Biblical associations comply faithfully with the norms set by the Pontifical Commission for Biblical Studies.³⁶

If the above stated norms are faithfully observed, the study of the sacred Scripture will redound certainly to the usefulness of the faithful. Even in our days there is no one who does not share the comment of St. Paul: "Sacred letters can instruct for salvation, by means of the faith which is in Jesus Christ. The whole Scripture, divinely inspired is useful for teaching, for reproaching, for concreting, for educating to justice, so that the man of God may be perfect and rendered suitable for any good work."³⁷

On April 21, 1964, at an audience benignly granted to the undersigned secretary, the Holy Father Paul VI ratified and ordered the publication of the above instructions. Rome, April 21, 1964.

BENJAMIN N. WAMBACQ, O. Praem.

*Secretary, Pontifical Commission for
Biblical Studies*

³⁵ *Instruction to the Most Reverend Ordinaries of Dioceses*, Dec. 15, 1955. FB 626.

³⁶ EB 622-633.

³⁷ 2 *Tim.* 3, 1517.

LETTER OF POPE PAUL VI TO ARCHBISHOP J. M. CUENCO

Venerabili Fratri
JOSEPHO MARIAE CUENCO
Archiepiscopo Jarensi

CARITATIS AFFECTUS, quo tecum, Venerabilis Frater, cohaeremus, apertior et vividior nunc exstet oportet, cum anni circulus mox faustam tibi anniversariam memoriam revehet: nam quinquaginta celebrabis annos, ex eo die elapsos, quo tu virenti in flore aetatis, sacerdotio initiatus es.

Laetitiae sanctae, qua clerus populusque Archidioecesis istius hilares et pii et felicitatem praeteriti eventus recolentem circumstabunt, decet sane et expedit Nos veluti culmen quoddam afferre, dum hasce per Litteras Nostras tibi bene ominata verba proferimus, quae certe tibi gratum erit excipere. Votis autem tibi cuncta prospera et salutaria precantibus gratulationes addere, et rei congruens et aequum haud una ratione ducimus.

Novimus enim te pium et sollertem esse pastorem, cui praeesse est prodesse, cui praesidere est servire et in officium prae-grave ipsi commissum diligenter et amanter incumbere.

Campus finesque, ubi opera industriaque tua in gloriam Dei amplificandam et in animorum pulchritudinem et salutem comparandam, ferbuit et fervet, ecclesiastica dicio Iarensis est, in qua primum ut Antistes Auxiliaris, dein ut Episcopus, postremo denique ut Archiepiscopus vires ingenii, sollicitudinis, numquam quieti amoris erga Christum et Ecclesiam impendisti.

Praecipua vero in tua laude ponitur, quod de sacrorum alumnis, de religiosa populi institutione, de Actione Catholica curas agis adsiduas, et quod abnormium damnorum recenti bello istic illatorum summo auso integrae reparationi consuluisti, ita

ut refluoresceret verna vita, ubi squalida strages inspicientibus horroris et lacrimarum erat causa.

Peracti divite cum fructu labores tum solacio tibi sint, tum valido incitamento fiant, ut, numquam relaxata diligentia, ad celsiores usque metas attingendas peritos dirigas gressus: ad ambulandum, ad proficiendum et ascendendum caritas movet (S. Agustinus, *Enarratio in Psalmum CXX*, 5).

Hoc te hortamur, perquam gavisi benevolentiae caritatem in te perspicuo testimonio ostendere: nam Episcoporum honorem Nostrum esse putamus ac laeta maestave, quibus ii afficiuntur, in Nos reciprocatione quadam relabi animadvertimus.

Quo autem fructuosior anniversarius dies tuus evadat, libenter id tibi facultatis facimus, ut postquam sollemni ritu divinis operatus eris, Nostro nomine Nostraque auctoritate adstantibus Christifidelibus benedicas, proposita plenaria indulgentia, ad Ecclesiae legem lucranda.

Quo autem fructuosior anniversarius dies tuus evadat, libenter id tibi facultatis facimus, ut postquam sollemni ritu divinis operatus eris, Nostro nomine Nostraque auctoritate adstantibus Christifidelibus benedicas, proposita plenaria indulgentia, ad Ecclesiae legem lucranda.

Tibi denique, Venerabilis Frater, gregique universo, cui sacer pastor consulis, Apostolicam Benedictionem, praecipuae caritatis Nostrae pignus peramanter impertimus.

Ex Aedibus Vaticanis, die XXI mensis Maii anni MCMLXIV, Pontificatus Nostri primo.

PAULUS PP VI

PASTORAL SECTION

HOMILETICS

EIGHTH SUNDAY AFTER PENTECOST (July 12)

STEWARDS ALL:

No doubt should cross our mind that the lesson contained in the parable of today's Gospel is directed to all of us, specially to the rich and well-to-do. The unfaithful steward was unfaithful from beginning to end, first squandering his master's wealth and after, when caught and told that he would be dismissed from service, conniving with his master's debtors in falsifying the figures they owed, in the hope that they would later give him employment. The master in the end praised the steward, not for his unjust behaviour, but for his ingenuity in providing for his future. Our Lord then sums up the parable in this lesson: Make good use of your wealth and riches by helping the poor.

The truth driven home here is that the rich in this world ought not to consider themselves real owners of their wealth. They are, indeed, with respect to the rest of men; but they are not with respect to God, before Whom they are mere administrators and stewards. One day they will have to render a strict account of their stewardship to God the Supreme Lord of all things. The best use that they can make of them is to relieve the conditions of the poor and needy. Here is emphasized the need for all who can to interest themselves in works of alms-giving and charity.

ALMS-GIVING:

It is a mistake to think that alms-giving is not an obligation, but simply something that depends on our liking. What does Our Lord say elsewhere? "Depart from me, accursed ones, into everlasting fire . . . For I was hungry, and you did not give me to eat; I was thirsty you gave me no drink. Amen I say to you, as long as you did not do it for

one of these least ones (that is, the poor), you did not do it for me.' And St. Johns adds: "He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him?"

God, the Supreme Lord of all things, created all of us, the rich and the poor, and He wishes the salvation of all of us, both the rich and the poor. The wealth, the riches, the money that we perhaps possess belong to God. He has entrusted them to us in order that we may therewith help our poorer brethren. Thus, in His wisdom, He has provided that the poor be sanctified and saved through patient suffering in their poverty, after the example of Our Lord Jesus Christ Who chose to live his entire life in poverty; and that the rich and well-to-do be sanctified and saved through their helping those in poverty and need, according to the example of the same Christ Who spent His life doing good to all and working miracles to alleviate the lot of the poor. In his way, God helps the poor by means of the rich, and He proves the rich by means of the poor.

BLESSINGS:

Let us hasten, dear brethren, to put this precious lesson of Our Lord into practice. If we have been remiss in the stewardship of the good things God has entrusted us with, not so in the future. We shall conduct ourselves as good and faithful stewards. We shall apply all our ingenuity to help our poor suffering brethren, according to our means and station in life. For are we not sharing it with Christ when we do so, as He Himself has said? And, Christ being our debtor, so to speak, have we not experienced ever so often that the more we gave to Him in His poor, the more He returned to us? Alms-giving never impoverishes, the Holy Spirit has said. God crowns with blessings the benefactors of the poor, even temporal blessings.

Furthermore, the poor that we help, these souls alleviated and saved by our alms, will pray and obtain for us grace and pardon. Yes, alms-giving rains upon us graces of true penance and pardon for sin. Do we wish a great recompense? We have to give much.

We know that alms-giving sanctifies all. It is the royal road that leads us to heaven, it is the key that opens its gates.

NINTH SUNDAY AFTER PENTECOST (July 19)

AN OBSTINATE CITY:

This scene should move the hardest of hearts. Our Lord Jesus Christ weeps over His beloved but ungrateful city, Jerusalem. Jerusalem! If

even on this day you would open your eyes to the good things that heaven offers you. For you I became Man. For you I lived poor and abject for thirty years; for you I have these last three years travelled through cities, towns and villages preaching the kingdom of God, casting out devils, working miracles and sowing benefits everywhere. Here I am now, in this your day of grace. I offer you peace, salvation and happiness. As, if you only would understand this my last call and do penance!

But now all these are hidden from your eyes. You do not wish to understand my love, nor my benefits. You do not wish to see your perfidy and ingratitude. You are lost. Behold why I weep. Within five days you will nail me to a cross. And then God will visit you in His anger. The time of your destruction is not far off.

And, lifting His eyes to the future, so manifest to Him as the present, Our Lord sees the terrible catastrophe of the destruction of Jerusalem by the legions of Rome.

A TIME FOR CONVERSION:

And gazing still further, He sees our times and He weeps over many who, turning a deaf ear to His call, do not want to renounce their sins, their bad habits, or postpone their conversion to a later date. Theirs is sheer blindness!

How many days, how many years shall we live? It is a secret of God's. But our moments are counted, and we cannot add to it or subtract from it a single instant. When the hour fixed by God comes all will have been finished for us in this world. See the many cases about us: many people who, confident in the future, postponed their conversion to a later date, but, met with a sudden and unprovided death, are buried deep in hell.

How many graces has God allotted to each one of us? That, too, is God's secret. But once the measure is exhausted, everything is finished. Woe to us, then, if we have not availed ourselves of them. See the example of Jerusalem. It was the last grace offered to that City, and after that—destruction. For some of us, that certain sermon, that particular inspiration or advice of God, is perhaps the last grace. After which, Our Lord says: you will seek me, and you will not find me. You will cry out: Lord, Lord, open to us. But He will answer: I know you not.

God is all-good and all-merciful. He is patient, He waits and waits, He pardons easily. However, it is not less certain that He has determined the number of sins that He will pardon each one of us. Lucifer and his angels were punished after only one sin. Some say: I have sinned, and what has happened to me? Fools. "For the Lord hides his time; but once the mea-

sure is full, suddenly his wrath flames forth; and at the time of vengeance, you will be destroyed." God has tolerated me until now! Yes, are you sure He will bear with you further, if you continue offending Him? But only one more sin! One more, yes, but which may be your last. Are you not aware that so many before you have thought along this line, and were taken at once in the middle of that sinful act before the terrible judgment seat of God?

NOW IS THE TIME:

Dear brethren, how many graces have we not been favoured since our birth? Graces of Baptism and a Catholic education, graces of First Communion, graces of so many instructions and so many sacraments received. And, yet, have we not ever so often made ill use of them? Are we not thereby more ungrateful, more hard of heart, more culpable than Jerusalem?

Today is the time of our conversion, dear brethren, if we have been careless so far. Now is the time to change our lives for the better. Is to leave that bad habit, that house, that company, that lecture, that book? Now is the time to do it. We shall begin this moment, without delay, because it may be our last.

Let us humbly ask pardon of God for our negligence in the use of so many graces, and for the tears that it caused our Blessed Lord. With hearts full of gratitude to God for not having thus far rejected us and punished us as we deserved, let us resolve from today, from this moment, not tomorrow, to be more attentive and more faithful to the movements of His grace.

TENTH SUNDAY AFTER PENTECOST (July 26)

HUMILITY IN PRAYER:

A most practical and important lesson Our Lord gives us in the Gospel of the day on prayer, for without prayer properly said we cannot be saved. Without humility, our prayers are not pleasing to God, nor heard by Him. A truly contrite and humble heart obtains grace and mercy, while a proud heart is abhorred and rejected by God.

To whom was the parable directed? The Gospel itself tells us: "to some who trusted themselves to be just and despised others." To the Pharisees, a proud sect of glorying in a meticulous and purely external observance of the law. These people believed that they alone were just, and they despised others. This pharisaic spirit is found even in our days

in those who, because they have received a special gift of God, or done some good work, believe themselves to be better than the rest of men. To these also is directed the parable of today.

What madness to be proud of and pleased with oneself, either for the good that one thinks one has done, or for the merits that one imagines to have acquired, when the fact is that no one knows of one's own merits before God. Even if there is in us something good, did not this come from God? What are we of ourselves? Nothing, absolutely nothing. We cannot even say 'O Lord' without the help of God.

But, mad enough as it is to glory in our own selves, of what we are and what we have, it is a despicable crime to despise others, because we break the supreme law of charity and appoint ourselves judges of our neighbour.

The truly humble souls never attribute to themselves any merit; if they do some good, they refer it at once to God. They despise no one, but consider themselves worse and viler than the rest.

Let us see how the pharisee and publican prayed, and then each one of us see how his own prayer conforms with the one or the other.

TWO TYPES OF PRAYER:

The prayer of the pharisee was not, properly speaking, a prayer but a praise of self and an act of contempt for the rest. To begin with, his attitude certainly is not that of one who prays. He enters the temple with head lifted high, proceeds with pompous strides to the altar and there, standing before the divine presence, begins his prayer: "O, God, I thank thee. . ."

A beautiful beginning! But that is all there is to it. He does not give thanks to God, but praises himself. He asks nothing for himself, he needs nothing more from God. What is worse, he compares himself with the rest of men and, in his swelling pride, all appear to him as thieves, dishonest people, adulterers. He does not spare the poor publican who was praying in an obscure corner far from the altar, but cites him before God as a classical example of wickedness. Alone he declares himself just; I am not like the rest of men, all sinners. . . , much less this publican.

His pride and vanity now given full rein, the pharisee then proceeds to count his virtues and makes big of them: I fast twice a week. I—always I—give contributions to the temple regularly. Yes, he does; but where is his charity for the poor, compassion for the weaknesses of others? Above all, where is his humility of heart? For, let this truth be indelibly

stamped in our mind and heart, dear brethren: God wants us more than our things. He wants, before all else, the homage of the mind and the tribute of the heart, our interior. Afterwards, and only then, as a sign of our interior dispositions is He thankful to accept our exterior actions.

We have seen and heard the pharisee. Let us now see the contrast, the publican, a man considered by all to be a big sinner. This man remains in an obscure corner of the temple, far from the altar, and does not even dare lift his eyes to heaven. He is aware that he is a sinner and considers himself unworthy to be in holy place. His face reddens with shame; his memory haunts him with his many transgressions of God's law. His science is moved, he sighs, and in the bitterness of his soul he sees that there is no refuge for him other than the mercy and forgiveness of God. Unable to hold himself, he falls on his knees and, striking his breast repeatedly, breaks out in this so beautiful and eloquent exclamation: "O God, be merciful to me, a sinner!"

So much sorrow, so great humility could not but draw from heaven pardon for all his sins, even if they had been a thousand times greater in number and gravity. See, dear brethren, the effect of true humility and contrition!

THE SENTENCE:

"I tell you," Our Lord concludes, "this publican went back to his home justified rather than the pharisee." The publican was completely pardoned. The proud pharisee, in spite of his apparent holiness, went out of the temple more burdened with sin than before. Our Lord then draws up in one brief and beautiful sentence the fruit of the parable: "for everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted." The proud, like the pharisee, will be rejected by God and covered with shame. But he who humbles himself, who acknowledges to be what he is, a sinner, will be welcomed by God and will obtain pardon and mercy.

How is our prayer, dear brethren? Like that of the pharisee, or that of the publican?

ELEVENTH SUNDAY AFTER PENTECOST (Aug. 2)

ABUSE OF THE HEARING:

The picture of the deaf and dumb cured by Our Lord brings to mind a very tragic and quite common occurrence among us. Many are deaf and dumb to good and to the things of God, but have their ears always

open to listen to evil things and their tongues well loosened to offend God and neighbour. So many indeed are the sins committed in hearing and in speaking.

God gave us the sense of hearing to listen to His word, to hear of the eternal truths regarding His ineffable inner life and activity, His beautiful plan in placing us in this wonderful world of His creation, His love for us, our relationship with Him and our fellow-creatures, our way to Him . . . until the day when we come to hear His voice in heaven. Oh, but how many of us through negligence, cowardice, bad will, open their ears to all the evil suggestions of the Enemy, to all the false maxims of evil-mongers opposed to the Gospel. How many enjoy listening to every kind of talk against religion and virtue, above all, against charity. The hearing is gravely responsible for many a conversation against charity, because if the detractors do not find willing hearers they will be forced to be silent.

OF THE TONGUE:

Our tongue is a small thing that exerts a powerful influence on our spiritual life. With the tongue we can praise God and make Him known. But, sadly, of how many sins is it not also an instrument? With the tongue we can sin against all the virtues, against religion, humility, chastity, justice . . . But by far the most common sins of the tongue are those against charity, by insults, rash judgments, calumnies and cursings.

These sins against charity are committed in various ways: now accusing our neighbour of an evil which he has not done, now revealing without cause his hidden faults, now exaggerating his faults and imperfections, interpreting his conduct in a bad light, denying his good qualities and good actions, belittling the value of his actions, maintaining silence on whatever good he has, and letting him be accused of something when he could be easily defended.

"Detractors, hateful to God," says St. Paul. The wagging tongue is a serpent that with one and the same bit inserts its venom in three victims: the one who detracts, the one who hears and the one of whom it is spoken.

REMEDIES:

This being the case, dear brethren, let us resolve to keep a closer watch on our ears and shut them to all evil talk and gossip. Let us bear in mind that he who hears is made an accomplice. Fly from detractors and those who love to comment on other people's lives. Stop the cursings, the criticisms and murmurings that you overhear, if you can. If not, let

your face, your entire attitude show clearly that it is all disagreeable to you.

What means do we have to repress our tongue? First of all, ask of God this special grace. "O Lord, put a guard over my tongue, and a gate to my lips!" Keep a strict guard on our words, weighing them carefully and conscientiously before we utter them. Avoid the company of detractors and gossipers and impede them as much as we can. Indeed, how many there are who would be saints if they were completely dumb.

Let us ask Our Blessed Lord to touch our tongues, that they may be always closed to evil and open to good, to things divine. That He bless our tongues, that they may speak only good words and be used in continuous conversations with Him and to thank Him for all His benefits. May God grant us the grace to be deaf and dumb to evil and dangerous things, and open and profuse in His praise and love.

FR. T. LOPEZ, O.P.

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 Publishing 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.

AN EXEGETICAL STUDY OF THE BIBLE

MARIOLOGICAL TEXTS IN THE OLD TESTAMENT

Mary is our Mother. She is our Mother from the moment of the Incarnation. Christ told us so, and in doing this He accomplished the Scriptures according to St. John.

St. John does not refer to a specific text; but his words testify that there are mariological texts in the Old Testament. Since much of the teaching contained in S. Scriptures is implicit rather than explicit, Tradition plays an important part in determining and explaining the inspired writings.

In this article we will discuss the principal mariological texts of the Old Testament, their literal sense and their mariological application.

A. THE PROTOEVANGELIUM.

The text of Genesis 3:15, is called the Protoevangelium, because it is the first promise of salvation. The original Hebrew text sounds as follows: I will put enmity between thee and the woman, and between thy seed and her seed; it will bruise (crush) thy head, and thou wilt bruise (crush) its heel.

Catholic scholars do not agree as to the interpretation of this text. The Mariologists hold that the literal sense refers to Mary, the Mother of Christ. They base their interpretation on the *Fathers*, e.g. St. Irenaeus¹), St. Epiphanius²), St. Jerome³), S. Leo the Great⁴) and S. Bern-

¹ Adv. Haeres. III, 23; IV, 21, 2.

² Adv. Haeres. 78, 19.

³ De Viro perf. 6, 11.

⁴ Sexmo 22 in Not. Dom.

hard⁵; on *pontifical documents*, especially on the Bull *Ineffabilis Deus*⁶) of Pius IX and on the encyclical *Fulgens corona*⁷) of Pius XII; and on the *internal context*: the woman who will obtain victory over the devil must be morally strong, and can therefore not be Eve, the sinner.

With Fr. Colunga we object that enmity is put between Eve and the serpent, because Eve ceded to temptation and induced Adam to sin. The literal sense therefore refers to Eve. Although the pontifical documents follow the interpretation of the Fathers, they do not determine that the mariological sense of the text is the literal sense. They do not *ex professo* give the meaning of the word woman, but insist rather on the promise of victory over the serpent.

Some authors propose that the word woman, applies to Eve in the literal sense, and to Mary in the typical sense or the *sensu pleniori*: Eve is the type of Mary inasmuch as she is the natural mother of mankind like Mary is its spiritual mother.

Many Fathers, of course, have not applied the text to Mary, as St. Basil, Gregorius Naz., St. John Chrysostom, St. Augustin. Others who did, insisted on the parallelism between Eve and Mary in the sense of St. Paul's comparison between Adam and Jesus Christ (Rom. 5:12, ff.).

We agree with Canon Arendzen⁸ that the woman of Gen. 3:15, does not refer directly and exclusively to Mary. When our first parents heard the promise of redemption they can have thought only of the guilty woman present, Eve.

In the Old Testament the Redeemer is progressively revealed as an individual person, son of an individual woman. We know that this woman is Mary. Therefore, if the word woman, in the first case refers to Eve, it is because of her daughter Mary, the true mother of the seed which will crush the serpent's head.

We should consequently prefer to found the mariological sense of the text in the word seed. Eve conquers through the seed which is the Messiah, who, according to the plan of God, is born from a woman without the cooperation of a man. Being full of grace, the Mother of the Messiah directly concurs in the crushing of the serpent's head. In

⁵ Hom. 2 Super Missus.

⁶ Dec. 8, 1854.

⁷ Sept. 8, 1953.

⁸ Cambridge Summer School Lect. (1933), p. 3 ff

this sense Eve conquers through Mary, who is at once part of the (*collective*) seed of the woman, and Mother of the Seed (in the singular).

The general prophecy of Gen. 3:15 is complemented by the following messianic texts, Isaias 7:11-14 and Micheas 5:2-3.

B. ISAIAS 7:11-14

The text sounds as follows: The Lord spoke again unto Achaz, saying: Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Achaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel.

Many *non-catholic* authors deny the messianic character of this text. They maintain that the promised Emmanuel is Ezechias, the son of Achaz, or that he is one of the sons of Isaias himself. But, it is difficult to understand why Isaias calls resp. the mother of Ezechias or his own wife the maiden or virgin. Furthermore, when Isaias made his prophecy Ezechias was already at least 9 years old, while Isaais' wife had already at least one son.

Among *catholics* there are two opinions. Some affirm that the prophet refers directly to an historical person other than Ezechias, as a type of the Messiah. This person would be either the son of Isaias or the other Emmanuel of the text. This interpretation, however, adds a new difficulty to those already mentioned, namely how the son of Isaias or the other Emmanuel can have the qualities of the Emmanuel of Is. 9:5: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

Other authors, therefore, accept the messianic sense as the literal sense, and they are the majority. Consequently the maiden or virgin is the virgin Mary, and the text a prophesy of the virginal conception of Jesus (cf. Mt. 1:18-25; Lk. 1:26-38).

A difficulty of this interpretation is that the prophecy of Isaias is made in connection with the Syro-Ephraimite invasion. What remedy does it offer in the concrete circumstances of the time?

We can answer that the Israelite people always believed that God would help them in their national tribulations through the Messiah: The sceptre shall not depart from Juda, nor the stock from between his feet until the coming of him to whom belongs (the sceptre) and the people will render obedience to him (Gen. 39:10). Isaias repeats the faith of the people that God will deliver them from the present national disaster. But at the same time he indicates that Juda will have to undergo a terrible calamity, and will be brought under a spiritual yoke, from which the Messiah, conceived by a virgin, will bring deliverance. This Messiah the people must trust, more than the help of the Assyrians. This is the religious idea of the prophecy.

C. MICHEAS 5:2-3

Micheas, a contemporary of Isaias, tells us the following: But then Bethlehem Ephratah, though thou be little among thousand of Juda, yet out of thee shall come he that is to be the Ruler of Israel, whose origin is of old, and goes back to the days of yore. This is why God delivers them up, till the days when she who shall bear will bear.

There is little doubt that the one who will bear is the same person as the maiden who will conceive of whom Isaias speaks. Micheas consequently confirms the prophecy of Isaias, without however throwing more light on the motherhood of Mary.

D. OTHER TEXTS.

There are other texts which can be applied to Mary, but only by way of accommodation, as for example Jeremiah 31:22: How long wilt thou go about, o thou backsliding daughter? For the Lord hath created a new thing on earth, A woman shall encompass a man. The original text seems to mean that a woman will woo a man, or will seek after a man. The prophet therefore only speaks of new relationship of love between Israel and Jahweh. The translation of the Vulgate: *Femina circumdabit virum*, has accentuated the messianic sense, and seems to refer to the virginal conception of Christ.

Catholic commentators have also seen an illusion to the B. Virgin in the text of Ezechiel 44:1-2: The gate of the outward sanctuary which looketh toward the east was shut, shall be shut, and no man shall enter by it. The meaning of this text must be that Jahweh will not give up

the Temple as He had done before. The application to the virginity of Mary is consequently by accommodation only.

Psalm 44 speaks of the Queen who stands at the right hand of the messianic King, who is attracted by her beauty. She is clothed in golden robes and accompanied by virgins. This psalm refers to Israel, the Spouse of God, and to the spiritual Israel, which is the Church. By analogy, however, the text can also be applied to the Mother of the Messiah, in the manner of the Cantic of Canticles.

The Church in her liturgy applies some texts concerning the divine Wisdom to the Virgin. As Pope Pius IX says in his *Ineffabilis Deus*, this application is justified by the fact that the origin of the Virgin was decreed together with the Incarnation of divine Wisdom.

FR. JOSÉ NGUYEN CONG LY, O.P.

CASES AND QUERIES

PHOTOGRAPHERS AT SACRED FUNCTIONS

In our parish it is customary that during wedding ceremonies photographers are permitted to take pictures in the sanctuary up to the beginning of the Preface. After the Mass, pictures are taken on the steps leading up to the sanctuary.

Frankly, I am not too happy about this practice:

- 1) If I am not mistaken laymen are not allowed to enter the sanctuary or the presbytery;*
- 2) the photographers tend to take possession of the sanctuary, creating the impression that at wedding ceremonies the presence of Our Lord in the tabernacle, the sacredness of the altar, figure of Christ, the presence of the celebrant and the rites of the Mass of the Catechumens are of secondary importance;*
- 3) during the picture-taking after the Mass the wedding party poses with their backs turned to the altar, a situation which the priest will always be careful to avoid;*
- 4) after the pictures have been taken the wedding party leaves the church without making the customary genuflection.*

I would be grateful if you could kindly comment on this, and answer in particular the following two questions:

- 1) What is the present ruling of the S. Congregation of Rites on this matter;*
- 2) Would it be desirable, in particular in view of the new importance which the Church wants to be given to the liturgy, to stop this practice altogether;*

3) *Is it within the competence of the Bishop and/or parish priest to prohibit this practice or impose limitations.*

* * *

I agree 100% to our correspondent; this business of photographing of actual sacred functions is something we can never adequately lament. Our correspondent mentions only wedding ceremonies; but I believe he had occasion to witness the same disorder prevail during First Communion, First Mass, Confirmation, etc., when the flashing of the photographic bulbs were so continuous that it give you the impression of an intermittent lightning falling on you! In a way it gladdens me to hear that at least here is a case described by the consultant which do not go to this extreme.

It is with singular pleasure then that we avail ourselves of this occasion to comment on this matter. It seems to be generally agreed, as our correspondent so clearly indicates, that photographing of actual ceremonies as it is being practised now, and as described in the query, is against the mind of the Church, is extremely unbecoming and evidently anti-liturgical. These points will be made clear as we answer the questions proposed by the consultant.

10. — In the *Instruction* of the S.R.C. of September 3, 1958, No. 76, we have this pertinent ruling: "Quae superiore articulo statuuntur, servanda sunt etiam ab illis quos "photographos" vocant; et quidem maiore cum diligentia, attenta facilitate quae se et machina quocumque transferre possunt" (AAS 50, p. 652). The "superiore articulo" referred to is number 75, which states: "Machinae ad diffusionem televisificam perficiendam, quantum fieri potest, in presbyterium ne inducantur; numquam vero ita prope altare collocentur, ut sacris ritibus impedimento sint." (p. 652).

As far as the Church is concerned therefore there is no explicit, sweeping prohibition of photographing the actual ceremonies. However she imposes three conditions to be observed by all concerned: *a)* as far as possible photographers should not stay in the sanctuary or presbytery; *b)* that they should *never* approach the altar in such a way that they serve as obstacle to the sacred rites; and lastly, *c)* they should so move with the due gravity and seriousness as befits the sacred ceremonies, avoiding especially any unnecessary move-

ment during those moments or parts of the sacred functions when a high degree of respect and devotion is required.

20. — It is a generally accepted principle of liturgy that any practice contrary to the Rubrics, to the decrees of the S.R.C. or to reasonable and legitimate practice, should be considered a real *abuse*. Now, in this context, the practice of photographers taking pictures of actual sacred ceremonies, liturgical or extra-liturgical, crowding the ministers of the altar, tending to take possession of the sanctuary, performing different acrobatic positions, etc., this practice is patently an abuse and consequently should be eliminated with prudence, yes, but with firmness and persistence.

The mind of the Church favors more the elimination of this practice altogether. There are two principal reasons:

a) The actual taking of photographs is often accompanied by the flashing of photographic bulbs and a great deal of noise, which are naturally both distracting and annoying to those assisting at the ceremony. This situation is vetoed by the *Instruction* of S.R.C.: "Operatores insuper his machinis addicti illa gravitate se gerant, quae locum et ritum sacrum deceat, et pietatem adstantium minime perturbet iis praesertim momentis, quae summam devotionem postulant" (n. 76).

b) But the principal source of objection against this *mal-practice* is very elementary indeed, albeit, the violation of the sacredness of the sanctuary or presbytery. The sanctuary is the place where the principal altar is situated and is as it were the *Sancta Sanctorum* of the Church; only the Bishops, the clergy and inferior ministers (acolytes with their proper attire) are permitted to occupy this place. The layman, with very rare exception, is not permitted to stay in the sanctuary during the Divine Office (*Decrs.* 1959, 2036, 2141) nor during extra-liturgical functions (*Decr.* 3338). The reason behind this ruling is to inculcate to the mind of the faithful due respect for the sanctity of the divine Mysteries taking place in the sanctuary. Now, the coming and going of photographers, the blinking and flashings of the photographic bulbs tend to create an atmosphere of disorder and disrespect to the liturgical functions and sacred place. A firm measure them should be adopted to stop this undesirable and unbecoming practice.

30. — The Ordinary of the place, the rectors of the church are the competent authorities to prohibit whether within or out-

side liturgical or pious exercises, impose limitations, and set out conditions to be strictly followed by the photographers:

Instruction No. 77: "Singuli rectores curent ut prae-scripta, de quibus Nos. 75-76, fideliter servantur; locorum autem Ordinarii ne omittant accuratiores tradere normas, quas rerum adiuncta forte exigant" (p. 653).

S.R.C. of July 10, 1959 makes the following declaration regarding the aforementioned *Instruction*: "Non obstante praescripto No. 76 instructionis (S.R.C. diei 3 sept. 1959) loci Ordinarius simpliciter prohibere valet quominus imagines photographos imprimi possint ecclesiis, sive intra sive extra actiones liturgicas piaue exercitia."

And the ROMAN SYNOD of 1960 states: "Dum in ecclesiis sacri ritus peraguntur, veluti cum sacri Ordines conferuntur, cum sacerdos quidam Sacri primum operatur, cum Matrimonia celebrantur, cum Confirmatio ministratur, cum pueri primum caelestis Mensae participes fiunt, unus photographus, venia a parrocho vel ecclesiae rectore habita servatisque modis ab alterutro impositis remoto quovis fidelium vel sacerdotium incommodo" (n. 612). This direction, although it is not binding outside Rome, gives useful guidance which may be safely followed elsewhere.

FR. LEONARDO Z. LEGASPI, O.P.

HOMOSEXUALITY, A GROUND FOR SEPARATION?

James and Martha have been married three years and have one child. By chance Martha discovers that James occasionally seeks the company of homosexuals.

QUESTIONS:

1. *What attitude should Martha adopt?*
2. *Would there be grounds for a separation?*
3. *What would be the correction procedure for separation?*

OBSERVATIONS.

The scantiness of data in this case almost precludes us from a definite answer to the queries of our inquirer. Yet, a second look into the case, as here presented, will, perhaps, open the way to a fair solution.

1. No indication is given for James' ill-directed tendency, its genesis, and its in-rootedness. But the facts that James has been married three years, has one child, and that his wife — wives being what they are — only *by chance* has discovered his outside activities, all these facts serve a strong indication that James has the ability to act as a dutiful husband.

It is also important to know that James only *occasionally* seeks the company of such incongruous individuals. This fact, too, strongly suggests both that James' tendency is not too strongly inrooted and that he is a man with will-power and in possession of quite a degree of self-control.

Another important point, not even hinted here, refers to the *kind* of activities James has allowed himself while in that company. For, although the consummated sodomy is usually, and dully, equated to adultery as a cause of separation, yet, no indication of such guilt is stated in this case. Therefore, we cannot conclude that as in a number of multifarious possible practices, we are dealing with a definite case of consummated sodomy.

2. No word in this case's presentation shows any fault on the part of Martha. Yet, when a case of separation is contemplated, the wife definitely should have been blameless in this regard. Martha therefore is presumed not to have influenced James' conduct in any way, and that she has not yet *condoned* his guilt after she became aware of James' strange wanderings. The reason for this statement is that not infrequently the attitude of the wives is to be blamed, and the very fact that a husband does not find at home the kind of affectionate response he should have, prompts him to find compensation in other hand, if Martha, after knowing of James' conduct has, out of affection, lived with him for a period of time (six months in canon 1129), or if she has admitted him again to his marital rights, the, presumption is that Martha has already condoned James' guilt.

With this observations in mind, we think the solution to this case is quite clear.

SOLUTION.

1. Martha's attitude should be one of understanding and conciliation. She should by all means prevent her home from falling apart. This is a must if Martha has in some way given cause for Jame's conduct. Yet, even if Martha has been altogether innocent, an attitude of conciliation is demanded by her own interest and also by the future upbringing of her child. The same attitude is also demanded by James' interest, specially with regards to his spiritual needs. Another attitude adopted by Martha will create only tension at home and will force James to find compensation in his pitiful deviations. Martha, even as all wives do, knows of a few thousand ways of pleasing her husband, ways with a magic spell over him. Martha should use all these means to foster James' interest in and affection for both her and the child, and, if God wills, still for some more children. Martha should also try to make James approach a priest who is kind and knows of these anomalies and their treatment. Even if James' deviation in that matter is not too in-rooted or too uncontrollable, he will, for sure, continue with his ill-directed tendency. Here the help from an understanding and patient priest or confessor cannot but be greatly beneficial. In this way, if James falls again, his falls shall be less frequent and more deeply resented by himself, and there will be hope for James that he will control his difficult tendency and lead a proper married life. Then too, although the context does not apply in full. Martha will make good the words of St. Paul: "*Santificatus est enim vir infidelis per mulierem fidelem*" (I Cor., VII, 14).

2. For the reasons indicated above, no grounds appear to justify a separation in this case. The causes for separation are listed in canons 1129 and 1131. As we have stated above, James' offenses do not seem to equate adultery (c. 1129). Neither does James' conduct seem to come fully under c. 1131, when one party leads a scandalous and disgraceful life".

3. The correct procedure for separation both on the grounds of adultery and others is described in the two cited canons plus cc. 1130 and 1132. This procedure is well described by all Moral authors in a special Chapter in the treatise on Matrimony. As, in our opinion, the case of Martha and James is not one which asks for a separation, we will not go on further details concerning this point. The reader may see, e.g. *The Administration of the Sacraments*, by Nicholas Halligan, O.P., 1962, page. 514.

FR. QUINTIN M. GARCIA, O.P.

THE USE OF THE "ANTIMENSIUM"

The Ordinary of the Diocese has given his priests the privilege of using the "antimensium" instead of the altar stone for the celebration of the Mass in the barrios. In his decree, the Ordinary says that this privilege can be used only:

- a. ubi viarum et curruum deest copia;*
- b. iis tantum in casibus in quibus aut nulla ecclesia vel oratorium sive publicum sive privatum exstet; et*
- c. valde incommodum sit lapideum altare secum in itinere transferre aut in promptu habere.*

This privilege is granted to the priests "onerata eorum conscientia". Now, I do not have my own transportation, but my assistant has a scooter. Public buses are rare and almost always full of passengers. There are roads to the barrios where we say Mass on Sundays.

May I ask:

- 1. Can I avail myself of this privilege if I take a public bus in going to the barrios to say Mass?*
- 2. Can my assistant do the same if he goes in his scooter?*

* * *

I have the apprehension any attempt to answer this query will result unsatisfactory. Cases such as the one herein presented can not be given a straightforward solution. Much depends on the priest himself, on the conditions under which the privilege is to be used, and on many other circumstances the appraisal of which belong exclusively to the pastor concerned. This obviously explains the fact that a grave responsibility, as regards the real concurrence of the conditions postulated by law, is imposed on the priest favored by the privilege, while the Ordinary, the grantor, needs not to be disturbed about the existence of said requisites.

Bearing this in mind, we shall try first to advance some technical concepts regarding the interpretation of the privilege before attempting a practical solution of the problem.

The use of the "antimensium" is a privilege contained in the *Faculties and Indults for Latin America and the Philippines Islands* of august 1959, under the conditions set down by our consultant, (Cf. *Boletín Eclesiástico*, march, 1959, p. 139, n. 10). The faculty of using the "antimensium" is granted in a general way with no specific determination as to the grantee favored by the privilege, though for a limited time. This sort of habitual or general faculties are technically known by the name of *privilegia praeter iura*, and should be interpreted and applied in accordance to the rules governing such privileges, (c. 66).

Though it is true that the basis of all interpretation in similar cases rests mainly on the wording of the rescript (c. 67), it should never be forgotten that a privilege by its own nature implies a favor to the grantee and therefore its interpretation should never deprive him from some benefit derived from the good will of the grantor, (c. 68). Otherwise the superior's concession would be of no use. This philosophy holds true especially in cases of doubt, (cc. 50, 68). Whenever the pastor has a serious ground to doubt the concurrence of the three conditions required by law, it is his prerogative to decide favorably on the existence of such requirements.

SOLUTION. It seems the pastor can avail himself of the privilege under the circumstances. The scarcity of vehicles and the difficulty of accommodation are obvious. All leads to the belief that a journey to the remote barrios constitutes a real inconvenience to the parish priest. Perhaps it is not so with the assistant having his own means of transportation. To ride a scooter is rather comfortable, and it does not seem so difficult to carry along an altar stone though it might imply certain precautions which we do not consider as extraordinary.

F. TESTERA, O.P.

NEWS

FOREIGN

The Laymen's Duty to Unity.

Every Christian has the grave duty towards Christ and towards the Church to interest himself in the unity of all believers in Christ and to work for it, Cardinal Bea said in a conference in Milan. The work of unity could fail if the support were to lack a collective effort of sanctification on the part of the whole Church. Experience shows the cause of unity comes from the example of those virtues which shine forth eminently in Christ, that is humility and charity; while pride, indifference and selfishness have been, and always are, the main causes of division.

Call for a Change in Social Structure. Cardinal Silva Henriquez of Santiago, Chile, has called for a change of structure in the society of Chile and of all Latin America. Any tendency to continue the present situation is, he said, "suicidal", for Latin America is moving "towards ruin and chaos."

International Study of Pacem in Terris. Under the aegis of the Centre for the Study of Democratic Institutions an international non-sectarian convocation will be held in February 1965 in New York to

revive the discussion about the possibilities of the encyclical *Pacem in Terris* for promoting peace and cooperation among men.

Catholic Participation in International Activities. In a letter sent to the annual meeting of the International Conference of Catholic Organizations in Barcelona the Secretary of State, Cardinal Cicognani, urged that Catholics take part in international activities and make a specific contribution to them. By doing so, Catholics will help the Church's position in the world and will add to her awareness of her task of evangelization.

Catholics Hard-Pressed in North Vietnam. The some 320 priests in North Vietnam are too few and too restricted in their movements to attend to the needs of the Catholics, estimated at 833,400. A high proportion of the priests are elderly and infirm. No ordinations have been possible for most of the dioceses for several years. No catholic schools survive in the north, except one seminary, functioning under difficulties in Vinh. Catechism classes may be held in churches, but pressure is put on parents and children to discourage at-

tendance. At least two priests and one Redemptorist brother are in prison. Lay catholics have also been goaled for religious activities.

Renewal of Methods. Cardinal Suenens, speaking in Chicago, called for a renewal of methods in the Church. The catholic apostolate has too often been characterized by half-heartedness and haphazard and improvised methods which have no contact with reality. The Cardinal urged that the Council should develop a comprehensive ideal for the seminary of tomorrow, giving equal emphasis to intellectual, spiritual and apostolic formation. "The seminary we need is a seminary which is pastoral from top to bottom".

Sores on the Body Politic. Archbishop McCann of Cape Town asserted in a May-day sermon that while South Africa is making great strides towards social justice in many fields, its treatment of the negro worker remains one of the sores on the body politic. In his sermon the archbishop remarked that Communists sometimes espouse thoroughly christian ideas and demands for rights. Yet this does not make those ideas and demands communistic.

Card. Spellman Denounces Anti-Semitism. "Anti-Semitism can never find a basis in the catholic religion", Cardinal Spellman said in a speech made at the annual meeting of the American Jewish Committee. "Far from emphasizing the differences which divide Jews from Christians, our Faith stresses our common origins and the ties which

bind us together". Responsibility for the crucifixion of Jesus as an event of history belongs only to those individuals who were present at the time, and who cooperated in His death. It is simply absurd to maintain that there is some kind of continuing guilt which is transferred to any group of people and which rests upon them as a curse for which they must suffer. Christ died for all of us, in expiation for the sins of all mankind. In this sense we are all implicated in His death, all without exception and in the same way.

Multilingual Liturgy. More than one vernacular language maybe used during Mass in multi-lingual parishes in the diocese of Lausanne, Geneva and Fribourg. In parishes where the congregation is evenly divided between two languages the Epistle may be read in one language and the Gospel in another. The sermon may be given in one language or in both. If the celebrant is not familiar with the language of the majority of the congregation, a reader may be used. It is recommended that priests begin the Mass by explaining briefly the day's liturgy and reading the text of the Introit in the vernacular. A reader may be assigned to this task, and may read the Gradual, Offertory and Communion in the vernacular, and give short explanations of the Preface, Pater Noster and orations.

Uniform Rites in Paris a Success. Cardinal Feltrin of Paris announced in a recent letter that only a very small number of parishes have requested exceptions since wedding

and funeral rites in Paris were made the same for rich and poor alike. 95.5% of the funerals and 97.3% of the weddings have been celebrated in accordance with the reform. The purpose of the reform is to demonstrate more vividly the goal of the Church to serve all her children without differentiation.

Prefabricated Churches. Prefabricated church buildings for congregations of 80 to 250 persons are going up in the fastgrowing diocese of Rottenburg, Germany. The largest size takes about 12 days to assemble with the help of parishioners.

Funeral Rites Refashioned. The various classes of funerals are to be eliminated in the diocese of Malines-Brussels. Rich and poor alike are to receive same simple and sober ceremonial of the Requiem Mass. The faithful are called upon to take an active part in the rites, in the congregational prayers, in the offering, in singing together, and above all by Holy Communion, which is the perfect participation in the sacrifice of the Mass. The Epistle and Gospel will henceforth be read in the language of the country, and the homily which follows will throw light on the meaning of the resurrection in Christ.

Progress in Lima. The record-breaking progress in church-attendance in Lima is attributed by Cardinal Landazuri Ricketts to five main causes. First, 53 new parishes have been established in Lima in the last nine years, providing increased spiritual care for Catholics. Second, the prestige of the Church has

markedly improved. The people in general have a new image of the Church due to its increased activity in the social and cultural fields. The third reason is the improved organization of the Lima archdiocese itself. For the first time the archdiocese has adequate statistical data to make planning effective and realistic. Fourthly, the effects of the archdiocesan synod held in 1959 are as the provisions of the synod are put into practice little by little. The fifth cause is the influx of foreign missionaries into Peru, particularly from the U.S. and Canada. In the last four years the number of priests in Peru has risen by 22% and the number of Sisters by 30%, owing almost entirely to the arrival of missionaries from abroad.

Elimination of the Asperges. Cardinal Leger of Montreal has ordered the elimination of the singing of the Asperges at the beginning of sung Masses. The Cardinal explained that the singing of the Asperges interferences with the Introit, which is truly a hymn of entry and which should be carried out while the celebrant is advancing to the altar.

Hungarian Catholics still Persecuted. Despite outward appearances of freedom, Hungarian Catholics are still meeting a great deal of government harassment and frustration. Priests and bishops are prevented from carrying out their duties. Clerics are forced to join Communist front organizations. Children are subjected to anti-church propaganda in schools.

Catholic Schools in Japan. The catholic schools fulfill a most important mission in the growing Church of Japan. Since the war the development of catholic schools has been remarkable. There are at present 10 catholic universities and colleges, 21 junior colleges, 104 senior highschools, 96 junior highschools, 52 grade schools and 437 kindergartens in Japan.

Sisters Ousted from Hospitals. The government of Ceylon completed their programme to remove all nursing Sisters from government hospitals.

Rota Cases in 1963. The Sacred Roman Rota judged 156 of the 616 cases pending before it in 1963. Two hundred cases were removed from the schedule because of the death of one of the parties, settlement out of court, etc. Of the 156 judgments given, 153 concerned nullity of marriage. In 76 cases the marriage was ruled null or not consummated; in 77 cases the marriage bond was maintained. The other three cases concerned financial matters. A third of the cases were handled without charge or at part cost.

LOCAL

Cardinal Blesses Catholic Center. Cardinal Santos blessed the Catholic Center of the Archdiocese of Manila on May 1. In a short address the Cardinal thanked all those who contributed to the realization of the monumental project, which he aptly called "the family welfare center" of the archdiocese. The administration building of the Center now houses the administration offices, the secretariat of Catholic Action of Manila, Filipinas, the archdiocesan CCD office and the secretariats of mandated organizations in the archdiocese.

Sumptuous Fiestas. Bishop Gonzaga of Palo, Leyte, warned his people that their merriment and expenditure at fiestas are extravagant. Some villagers spend their

entire savings and even go into debt to prepare a sumptuous feast for visiting friends. Fiestas should be held at minimum expense.

Foreign Mission Society. A Philippine Foreign Mission Society will be founded in 1965 on the occasion of the fourth centennial celebration of the birth of the Philippines as a christian nation. To be composed first of diocesan priests, the Society will eventually embrace a brotherhood, a sisterhood and a lay missionary counterpart. The Society will have its seminary in Cebu City.

Cursillo in Leyte. Bishop Gonzaga of Palo, Leyte, announced that because of its success he was having the Cursillo de Cristiandad translated so that it would be avail-

ble to more people. The response to this new concept of spiritual exercises has been overwhelming in Leyte.

Social Convictions. Social action in the Church calls for uncompromising conviction of its principles. Bishop Gaviola of Cabanatuan told the convention of the Catholic Women's League in Cebu City. "Once convinced of the said principles, there should be no mental gymnastics aimed at finding loopholes when it comes to their application to our individual social life."

Medical Missions. The Medical Missions Inc. of the University of Santo Tomas sent medical teams to Abra, Antique, Sabangan, Oriental Mindanao, Ilocos Sur, Leyte del Sur, Palawan.

Archbishop Cuenco's Golden Jubilee. The golden jubilee celebrations of Archbishop Cuenco coincided with the centennial of the separation of the diocese of Jaro from the Archdiocese of Cebu.

The twin celebrations were given a national color by attending Church and state dignitaries, headed by President and Mrs. Diosdado Macapagal, His Eminence, Rufino J. Cardinal Santos, Archbishop Carlo Martini, Paul Nuncio to the Philippines.

Highlighting the Pontifical Mass was the congratulatory message of His Holiness, Paul VI to the Arch-

bishop jubilarian which was read by the Papal Nuncio, Most Rev. Carlo Martini.

The Holy Father extolled the 50 years priestly life of Archbishop Cuenco as an exemplary servant of God, an untiring leader in Catholic Action and the civic activities, of dedication to the religious instruction of school children, as a builder, a writer, a Catholic journalist.

Metropolitan Archbishop Julio Rosales of Cebu delivered the sermon during the Pontifical Mass which was perhaps the first in the Philippines to be sung with the celebrant and ministers facing the community.

An emotionally loaded ceremony followed the Pontifical Mass rites.

Unannounced and therefore is a hearthrobbing surprise gift, President Macapagal as the Commander-in-chief of the Armed Forces of the Philippines read an AFP citation, awarding the Legion of Honor in the degree of officer to Archbishop Cuenco.

The entire celebration indeed was hardly equalled ever both in its national character, local enthusiasm and cooperation.

For one thing it elicited a policy-making speech of the President of the Philippines on Church and State relationship, unheard of in a score of years.