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### CONSTITUTIO DOGMATICA DE ECCLESIA

#### CAPUT I

#### DE ECCLESIAE MYSTERIO

1. Lumen gentium cum sit Christus, haec Sacrosancta Synodus, in Spiritu Sancto congregata, omnes homines claritate Eius, super faciem Ecclesiae resplendente, illuminare vehementer exoptat, omni creaturae Evangelium annuntiando (cfr. *Marc.* 16, 15). Cum autem Ecclesia sit in Christo veluti sacramentum seu signum et instrumentum intimae cum Deo unionis totiusque generis humani unitatis, naturam missionemque suam universalem, praecedentium Conciliorum argumento instans, pressius fidelibus suis et mundo universo declarare intendit. Condiciones huius temporis huic Ecclesiae officio urgentiorem vim addunt, ut nempe homines cuncti, variis hodie vinculis socialibus, technicis, culturalibus arctius coniuncti, plenam etiam unitatem in Christo consequantur.

2. Aeternus Pater, liberrimo et arcano sapientiae ac bonitatis suae consilio, mundum universum creavit, homines ad participandam vitam divinam elevare decrevit, eosque lapsos in Adamo non dereliquit, semper eis auxilia ad salutem praebens, intuitu Christi, Redemptoris, «qui est imago Dei invisibilis, primogenitus omnis creaturae» (*Col.* 1, 15). Omnes autem electos Pater ante saecula «praescivit et praedestinavit conformes fieri imaginis Filii sui, ut sit Ipse primogenitus in multis fratribus» (*Rom.* 8,

29). Credentes autem in Christum convocare statuit in sancta Ecclesia, quae iam ab origine mundi praefigurata, in historia populi Israel ac foedere antiquo mirabiliter praeparata<sup>1</sup>, in novissimis temporibus constituta, effuso Spiritu est manifestata, et in fine saeculorum gloriose consummabitur. Tunc autem, sicut apud sanctos Patres legitur, omnes iusti inde ab Adam, «ab Abel iusto usque ad ultimum electum»<sup>2</sup> in Ecclesia universali apud Patrem congregabuntur.

3. Venit igitur Filius, missus a Patre, qui nos in Eo ante mundi constitutionem elegit ac in adoptionem filiorum praedestinavit, quia in Eo omnia instaurare sibi complacuit (cfr. *Eph.* I, 4-5 et 10). Christus ideo, ut voluntatem Patris impleret, regnum caelorum in terris inauguravit nobisque Eius mysterium revelavit, atque oboedientia sua redemptionem effecit. Ecclesia, seu regnum Christi iam praesens in mysterio, ex virtute Dei in mundo visibiliter crescit. Quod exordium et incrementum significantur sanguine et aqua ex aperto latere Iesu crucifixi exeuntibus (cfr. *Io.* 19, 34), ac praenuntiatur verbis Domini de morte sua in cruce: «Et Ego, si exaltatus fuero a terra, omnes traham ad Meipsum» (*Io.* 12, 32 gr.). Quoties sacrificium crucis, quo «Pascha nostrum immolatus est Christus» (1 *Cor.* 5, 7), in altari celebratur, opus nostrae redemptionis exercetur. Simul sacramento panis eucharistici repraesentatur et efficitur unitas fidelium, qui unum corpus in Christo constituunt (cfr. 1 *Cor.* 10, 17). Omnes homines ad hanc vocantur unionem cum Christo, qui est lux mundi, a quo procedimus, per quem vivimus, ad quem tendimus.

4. Opere autem consummato, quod Pater Filio commisit in terra faciendum (cfr. *Io.* 17, 4), missus est Spiritus Sanctus die Pentecostes, ut Ecclesiam iugiter sanctificaret, atque ita credentes per Christum in uno Spiritu accessum haberent ad Patrem (cfr. *Eph.* 2, 18). Ipse est Spiritus vitae seu fons aquae salientis in vitam aeternam (cfr. *Io.* 4, 14; 7, 38-39), per quem Pater homines, peccato mortuos, vivificat, donec eorum mortalia corpora in Christo resuscitet (cfr. *Rom.* 8, 1011). Spiritus in Ecclesia et in cordibus fidelium tamquam in templo habitat (cfr. 1 *Cor.* 3, 16; 6, 19), in eisque orat et testimonium adoptionis filiorum reddit (cfr. *Gal.* 4, 6; *Rom.* 8, 15-16 et 26). Ecclesiam, quam in omnem veritatem inducit (cfr. *Io.* 16, 13) et in communione et ministratione unificat, diversis donis hierarchicis et charismaticis instruit ac dirigit, et fructibus suis adornat (cfr. *Eph.* 4, 11-12; 1 *Cor.* 12, 4; *Gal.* 5, 22). Virtute Evangelii iuvenescere facit Ecclesiam eamque perpetuo renovat et ad consummatam cum Sponso

<sup>1</sup> Cfr. S. Cyprianus, *Epist.* 64, 4: PL 3, 1017. CSEL (Hartel), III B, p. 720. S. Hilarius Pict., *In Mt.* 23,6: PL 9, 1047. S. Augustinus *passim*. S. Cyrillus Alex., *Glaph. in Gen.* 2, 10: PG 69, 110 A.

<sup>2</sup> Cfr. S. Gregorius M., *Hom. in Evang.* 19, 1: PL 76, 1154 B. S. Augustinus, *Serm.* 341, 9, 11: PL 39, 1499 s. S. Io. Damascenus, *Adv. Iconocl.* 11: PG 96, 1357.

suo unionem perducit<sup>3</sup>. Nam Spiritus et Sponsa ad Dominum Iesum dicunt «Veni!» (cfr. *Apoc.* 22, 17).

Sic apparet universa Ecclesia sicuti «de unitate Patris et Filii et Spiritus Sancti plebs adunata»<sup>4</sup>.

5. Ecclesiae sanctae mysterium in eiusdem fundatione manifestatur. Dominus enim Iesus Ecclesiae suae initium fecit praedicando faustum nuntium, adventum scilicet Regni Dei a saeculis in Scripturis promissi: «Quoniam impletum est tempus, et appropinquavit Regnum Dei» (*Marc.* 1, 15; cfr. *Matth.* 4, 17). Hoc vero Regnum in verbo, operibus et praesentia Christi hominibus elucescit. Verbum nempe Domini comparatur semini, quod in agro seminatur (*Marc.* 4, 14): qui illud cum fide audiunt et Christi pusillo gregi (*Luc.* 12, 32) adnumerantur, Regnum ipsum susceperunt; propria dein virtute semen germinat et increscit usque ad tempus messis (cfr. *Marc.* 4, 26-29). Miracula etiam Iesu Regnum iam in terris pervenisse comprobant: «Si in digito Dei eiicio daemonia, profecto pervenit in vos Regnum Dei» (*Luc.* 11, 20; cfr. *Matth.* 12, 28). Ante omnia tamen Regnum manifestatur in ipsa Persona Christi, Filii Dei et Filii hominis, qui venit «ut ministraret, et daret animam suam redemptionem pro multis» (*Marc.* 10, 45).

Cum autem Iesus, mortem crucis pro hominibus passus, resurrexerit, tamquam Dominus et Christus Sacerdosque in aeternum constitutus apparuit (cfr. *Act.* 2, 36; *Hebr.* 5, 6; 7, 17-21), atque Spiritum a Patre promissum in discipulos suos effudit (cfr. *Act.* 2, 33). Unde Ecclesia, donis sui Fundatoris instructa fideliterque eiusdem praecepta caritatis, humilitatis et abnegationis servans, missionem accipit Regnum Christi et Dei annuntiandi et in omnibus gentibus instaurandi, huiusque Regni in terris germen et initium constituit. Ipsa interea, dum paulatim increscit, ad Regnum consummatum anhelat, ac totis viribus sperat et exoptat cum Rege suo in gloria coniungi.

6. Sicut in Vetere Testamento revelatio Regni saepe sub figuris proponitur, ita nunc quoque variis imaginibus intima Ecclesiae natura nobis innotescit, quae sive a vita pastoralis vel ab agricultura, sive ab aedificatione aut etiam a familia et sponsalibus desumptae, in libris Prophetarum praeparantur.

Est enim Ecclesia *ovile*, cuius ostium unicum et necessarium (Christus est (*Io.* 10, 1-10). Est etiam grex, cuius ipse Deus pastorem se fore praenuntiavit (cfr. *Is.* 40, 11; *Ez.* 34, 11 ss.), et cuius oves, etsi a pastoribus humanis gubernantur, indesinenter tamen deducuntur et nutriuntur ab

<sup>3</sup> Cfr. S. Irenaeus, *Adv. Haer.* III, 24, 1: PG 7, 966 B; Harvey 2, 131; ed. Sagnard, *Sources Chr.*, p. 398.

<sup>4</sup> S. Cyprianus, *De Orat. Dom.* 23: PL 4, 553; Hartel, III A, p. 285. S. Augustinus, *Serm.* 71, 20, 33: PL 38, 463 s. S. Io. Damascenus, *Adv. Iconocl.* 12: PG 96, 1358 D.

ipso Christo, bono Pastore Principeque pastorum (cfr. *Io.* 10, 11; *1 Petr.* 5, 4), qui vitam suam dedit pro ovibus (cfr. *Io.* 10, 11-15).

Est Ecclesia *agricultura* seu ager Dei (*1 Cor.* 3, 9). In illo agro crescit antiqua oliva, cuius radix sancta fuerunt Patriarchae, et in qua Iudaeorum et Gentium reconciliatio facta est et fiet (*Rom.* 11, 13-26). Ipsa plantata est a caelesti Agricola tamquam vinea electa (*Matth.* 21, 33-43 par.; cfr. *Is.* 5, 1, ss.). Vitis vera Christus est, vitam et fecunditatem tribuens palmitibus, scilicet nobis, qui per Ecclesiam in ipso manemus, et sine quo nihil possumus facere (*Io.* 15, 1-5).

Saepius quoque Ecclesia dicitur *aedificatio* Dei (*1 Cor.* 3, 9). Dominus ipse se comparavit lapidi, quem reprobaverunt aedificantes, sed qui factus est in caput anguli (*Matth.* 21, 42 par.; cfr. *Act.* 4, 11; *1 Petr.* 2, 7; *Ps.* 117, 22). Super illud fundamentum Ecclesia ab Apostolis exstruitur (cfr. *1 Cor.* 3, 11), ab eoque firmitatem et cohaesionem accipit. Quae constructio variis appellationibus decoratur: domus Dei (*1 Tim.* 3, 15), in qua nempe habitat eius *familia*, habitaculum Dei in Spiritu (*Eph.* 2, 19-22), tabernaculum Dei cum hominibus (*Apoc.* 1, 3), et praesertim *templum* sanctum, quod in lapideis sanctuariis repraesentatum a Sanctis Patribus laudatur, et in Liturgia non immerito assimilatur Civitati sanctae, novae Ierusalem<sup>5</sup>. In ipsa enim tamquam lapides vivi his in terris aedificamur (*1 Petr.* 2, 5). Quam sanctam civitatem Ioannes contemplatur, in renovatione mundi descendentem de caelis a Deo, paratam sicut sponsam ornatam viro suo» (*Apoc.* 21, 1 s.).

Ecclesia etiam, «quae sursum est Ierusalem» et «mater nostra» appellatur (*Gal.* 4, 26; cfr. *Apoc.* 12, 17), describitur ut *sponsa* immaculata Agni immaculati (*Apoc.* 19, 7; 21, 2 et 9; 22, 17), quam Christus «dilexit, et seipsum tradidit pro ea, ut illam sanctificaret» (*Eph.* 5, 26), quam sibi foedere indissolubili sociavit et indesinenter «nutrit et fovet» (*Eph.* 5, 29), et quam mundatam sibi voluit coniunctam et in dilectione ac fidelitate subditam (cfr. *Eph.* 5, 24), quam tandem bonis caelestibus in aeternum cumulavit, ut Dei et Christi erga nos caritatem, quae omnem scientiam superat, comprehendamus (cfr. *Eph.* 3, 19). Dum vero his in terris Ecclesia peregrinatur a Domino (cfr. *2 Cor.* 5, 6), tamquam exsulem se habet, ita ut quae sursum sunt quaerat et sapiat, ubi Christus est in dextera Dei sedens, ubi vita Ecclesiae abscondita est cum Christo in Deo, donec cum Sponso suo appareat in gloria (cfr. *Col.* 3, 1-4).

7. Dei Filius, in natura humana Sibi unita, morte et resurrectione sua mortem superando, hominem redemit et novam creaturam transformavit

<sup>5</sup> Cfr. Origenes, *In Matth.* 16, 21: PG 13, 1443 C; Tertullianus, *Adv. Marc.* 3, 7: PL 2, 357 C; CSEL 47, 3 p. 386. Pro documentis liturgicis, cfr. *Sacramentarium Gregorianum*: PL 78, 160 B. Vel C. Mohlberg, *Liber Sacramentorum romanae ecclesiae*, Romae 1960, p. 111, XC: «Deus, qui ex omni coaptatione sanctorum aeternum tibi condis habitaculum...». Hymnus *Urbs Ierusalem beata* in Breviario monastico, et *Coelestis urbs Ierusalem* in Breviario Romano.



(cfr. *Gal.* 6, 15; *2 Cor.* 5, 17). Communicando enim Spiritum suum, fratres suos, ex omnibus gentibus convocatos, tamquam corpus suum mystice constituit.

In corpore illo vita Christi in credentes diffunditur, qui Christo passo atque glorificato, per sacramenta arcano ac reali modo uniuntur<sup>6</sup>. Per baptismum enim Christo conformamur: «Etenim in uno Spiritu omnes nos in unum corpus baptizati sumus» (*1 Cor.* 12, 13). Quo sacro ritu consociatio cum morte et resurrectione Christi repraesentatur et efficitur: «Consepulti enim sumus cum Illo per baptismum in mortem»; si autem «complantati facti sumus similitudini mortis Eius; simul et resurrectionis erimus» (*Rom.* 6, 4-5). In fractione panis eucharistici de Corpore Domini realiter participant, ad communionem cum Eo ac inter nos elevamur. «Quoniam unus panis, unum corpus multi sumus, omnes, qui de uno pane participamus» (*1 Cor.* 10, 17). Ita nos omnes membra illius Corporis efficimur (cfr. *1 Cor.* 12, 27), «singuli autem alter alterius membra» (*Rom.* 12, 5).

Sicut vero omnia corporis humani membra, licet multa sint, unum tamen corpus efformant, ita fideles in Christo (cfr. *1 Cor.* 12, 12). Etiam in aedificatione corporis Christi diversitas viget membrorum et officiorum, Unus est Spiritus, qui varia sua dona, secundum divitias suas atque ministeriorum necessitates, ad Ecclesiae utilitatem dispertit (cfr. *1 Cor.* 12, 1-11). Inter quae dona praestat gratia Apostolorum, quorum auctoritati ipse Spiritus etiam charismaticos subdit (cfr. *1 Cor.* 14). Idem Spiritus per se suaque virtute atque interna membrorum connexionem corpus unificans, caritatem inter fideles producit et urget. Unde, si quid patitur unum membrum, compatiuntur omnia membra; sive si unum membrum honoratur, congaudent omnia membra (cfr. *1 Cor.* 12, 26).

Huius corporis Caput est Christus. Ipse est imago Dei invisibilis, in Eoque condita sunt universa. Ipse est ante omnes et omnia in Ipso constant. Ipse est caput corporis quod est Ecclesia. Ipse est principium, primogenitus ex mortuis, ut sit in omnibus primatum tenens (cfr. *Col.* 1, 15-18). Magnitudine virtutis suae caelestibus et terrestribus dominatur, et supereminenti perfectione et operatione sua totum corpus gloriae suae divitiis replet (cfr. *Eph.* 1, 18-23)<sup>7</sup>.

Omnia membra Ei conformari oportet donec Christus formetur in eis (cfr. *Gal.* 4, 19). Quapropter in vitae Eius mysteria adsumimur, cum Eo configurati, commortui et conresuscitati, donec cum Eo conregnemus (cfr. *Phil.* 3, 21; *2 Tim.* 2, 11; *Eph.* 2, 6; *Col.* 2, 12; etc.). In terris adhuc peregrinantes, Eiusque vestigia in tribulatione et persecutione prementes, Eius passionibus tamquam corpus Capiti consociamur, Ei compatiētes, ut cum Eo conglorificemur (cfr. *Rom.* 8, 17).

<sup>6</sup> Cfr. S. Thomas, *Summa Theol.* III, q. 62, a. 5, ad 1.

<sup>7</sup> Cfr. Pius XII, Litt. *Encycl. Mystici Corporis*, 29 iun. 1943: AAS 35 (1943), p. 208.

Ex Eo «totum corpus, per nexus et coniunctiones subministratum et constructum, crescit in augmentum Dei» (*Col.* 2, 19). Ipse in corpore suo, scilicet Ecclesia, dona ministrationum iugiter disponit, quibus Ipsius virtute nobis invicem ad salutem servitia praestamus, ut veritatem facientes in caritate, crescamus in Illum per omnia, qui est Caput nostrum (cfr. *Eph.* 4, 11-16 gr.).

Ut autem in Illo incessanter renovemur (cfr. *Eph.* 4, 23), dedit nobis de Spiritu suo, qui unus et idem in Capite et in membris exsistens, totum corpus ita vivificat, unificat et movet, ut Eius officium a sanctis Patribus comparari potuerit cum munere, quod principium vitae seu anima in corpore humano adimplet<sup>8</sup>.

Christus vero diligit Ecclesiam ut sponsam suam, exemplar factus viri diligentis uxorem suam ut corpus suum (cfr. *Eph.* 5, 25-28); ipsa vero Ecclesia subiecta est Capti suo (*ib.* 23-24). «Quia in Ipso inhabitat omnis plenitudo divinitatis corporaliter» (*Col.* 2, 9), Ecclesiam, quae corpus et plenitudo Eius est, divinis suis donis replet (cfr. *Eph.* 1, 22-23), ut ipsa protendat et perveniat ad omnem plenitudinem Dei (cfr. *Eph.* 3, 19).

8. Unicus Mediator Christus Ecclesiam suam sanctam, fidei, spei et caritatis communitatem his in terris ut compaginem visibilem constituit et indesinenter sustentat<sup>9</sup>, qua veritatem et gratiam ad omnes diffundit. Societas autem organis hierarchicis instructa et mysticum Christi corpus, coetus adspectabilis et communitas spiritualis, Ecclesia terrestris et Ecclesia coelestibus bonis ditata, non ut duae res considerandae sunt, sed unam realitatem complexam efformant, quae humano et divino coalescit elemento<sup>10</sup>. Ideo ob non mediocrem analogiam incarnati Verbi mysterio assimilatur. Sicut enim natura assumpta Verbo divino ut vivum organum salutis, Ei indissolubiliter unitum, inservit, non dissimili modo socialis compago Ecclesiae Spiritui Christi, eam vivificant, ad augmentum corporis inservit (cfr. *Eph.* 4, 16)<sup>11</sup>.

Haec est unica Christi Ecclesia, quam in Symbolo unam, sanctam, catholicam et apostolicam profitemur<sup>12</sup>, quam Salvator noster, post resurrectionem suam Petro pascendam tradidit (*Io.* 21, 17), eique ac ceteris Apostolis diffundendam et regendam commisit (cfr. *Matth.* 28, 18, ss.),

<sup>8</sup> Cfr. Leo XIII, Epist. Encycl. *Divinum illud*, 9 maii 1897: AAS 29 (1896-97) p. 650. Pius XII, Litt. Encycl. *Mystici Corporis*, 1. c., pp. 219-220; Denz. 2288 (3808). S. Augustinus, *Serm.* 268, 2: PL 38, 1232, et alibi. S. Io. Chrysostomus, *In Eph.* Hom. 9, 3: PG 62, 72. Didymus Alex., *Trin.* 2, 1: PG 39, 449 s. S. Thomas, *In Col.* 18, lect. 5; ed. Marietti, II, n. 46: «Sicut constituitur unum corpus ex unitate animae, ita Ecclesia ex unitate Spiritus...».

<sup>9</sup> Leo XIII, Litt. Encycl. *Sapientiae christianae*, 10 ian. 1890: AAS 22 (1889-90) p. 392. Id., Epist. Encycl. *Satis cognitum*, 29 iun. 1896: AAS 28 (1895-96) pp. 710 et 724 ss. Pius XII, Litt. Encycl. *Mystici Corporis*, 1. c., pp. 199-200.

<sup>10</sup> Cfr. Pius XII, Litt. Encycl. *Mystici Corporis*, 1. c., p. 221 ss. Id., Litt. Encycl. *Humani generis*, 12 aug. 1950: AAS 42 (1950) p. 571.

<sup>11</sup> Leo XIII, Epist. Encycl. *Satis cognitum*, 1. c., p. 713.

<sup>12</sup> Cfr. *Symbolum Apostolicum*: Denz. 6-9 (10-13); *Symb. Nic.-Const.*: Denz. 86 (150); coll. *Prof. fidei Trid.*: Denz. 994 et 999 (1862 et 1868).

et in perpetuum ut «columnam et firmamentum veritatis» erexit (1 Tim. 3, 15). Haec Ecclesia, in hoc mundo ut societas constituta et ordinata, subsistit in Ecclesia catholica, a successore Petri et Episcopis in eius communione gubernata<sup>13</sup>, licet extra eius compaginem elementa plura sanctificationis et veritatis inveniuntur, quae ut dona Ecclesiae Christi propria, ad unitatem catholicam impellunt.

Sicut autem Christus opus redemptionis in paupertate et persecutione perfecit, ita Ecclesia ad eandem viam ingrediendam vocatur, ut fructus salutis hominibus communicet. Christus Iesus, «cum in forma Dei esset, ... semetipsum exinanivit, formam servi accipiens» (Phil. 2, 6) et propter nos «egenus factus est, cum esset dives» (2 Cor. 8, 9): ita Ecclesia, licet ad missionem suam exsequendam humanis opibus indigeat, non ad gloriam terrestrem quaerendam erigitur, sed ad humilitatem et abnegationem etiam exemplo suo divulgandas. Christus a Patre missus est «evangelizare pauperibus, ... sanare contritos corde» (Lc. 4, 18), «quaerere et salvum facere quod perierat» (Lc. 19, 10): similiter Ecclesia omnes infirmitate humana affictos amore circumdat, imo in pauperibus et patientibus imaginem Fundatoris sui pauperis et patientis agnoscit, eorum inopiam sublevare satagit, et Christo in eis inservire intendit. Dum vero Christus, «sanctus, innocens, impollutus» (Hebr. 7, 26), peccatum non novit (2 Cor. 5, 21), sola delicta populi repropitiare venit (cfr. Hebr. 2, 17), Ecclesia in proprio sinu peccatores complectens, sancta simul et semper purificanda, poenitentiam et renovationem continuo prosequitur.

«Inter persecutiones mundi et consolationes Dei peregrinando procurrit»<sup>14</sup> Ecclesia, crucem et mortem Domini annuntians, donec veniat (cfr. 1 Cor. 11, 26). Virtute autem Domini resuscitati roboratur, ut afflictiones et difficultates suas, internas pariter et extrinsecas, patientia et caritate devincat, et mysterium Eius, licet sub umbris, fideliter tamen in mundo revelet, donec in fine lumine pleno manifestabitur.

## CAPUT II

### DE POPULO DEI

9. In omni quidem tempore et in omni gente Deo acceptus est quicumque timet Eum et operatur iustitiam (cfr. Act. 10, 35). Placuit tamen Deo homines non singulatim, quavis mutua connexione seclusa, sanctificare et salvare, sed eos in populum constituere, qui in veritate Ipsum agnosceret Ipsique sancte serviret. Plebem igitur israeliticam Sibi in populum elegit,

<sup>13</sup> Dicitur «Sancta (catholica apostolica) Romana Ecclesia»: in *Prof. fidei Trid.*, 1. c. et Conc. Vat. I, Sess. III, Const. dogm. de fide cath.: Denz. 1782 (3001).

<sup>14</sup> S. Augustinus, *Civ. Dei*, XVIII, 51, 2: PL 41, 614.

quocum foedus instituit et quem gradatim instruxit, Sese atque propositum voluntatis suae in eius historia manifestando eumque Sibi sanctificando. Haec tamen omnia in praeparationem et figuram contigerunt foederis illius novi et perfecti, in Christo ferendi, et plenioris revelationis per Ipsum Dei Verbum carnem factum tradendae. «Ecce dies veniunt, dicit Dominus, et feriam domui Israel et domui Iuda foedus novum... Dabo legem meam in visceribus eorum, et in corde eorum scribam eam, et ero eis in Deum, et ipsi erunt Mihi in populum... Omnes enim cognoscent Me, a minimo usque ad maximum, ait Dominus» (*Ier.* 31, 31-34). Quod foedus novum Christus instituit, novum scilicet testamentum in suo sanguine (cfr. *1 Cor.* 11, 25), ex Iudaeis ac gentibus plebem vocans, quae non secundum carnem sed in Spiritu ad unitatem coalesceret, essetque novus Populus Dei. Credentes enim in Christum, renati non ex semine corruptibili, sed incorruptibili per verbum Dei vivi (cfr. *1 Petr.* 1, 23), non ex carne sed ex aqua et Spiritu Sancto (cfr. *Io.* 3, 5-6), constituuntur tandem «genus electum, regale sacerdotium, gens sancta, populus acquisitionis... qui aliquando non populus, nunc autem populus Dei» (*1 Petr.* 2, 9-10).

Populus ille messianicus habet pro capite Christum, «qui traditus est propter delicta nostra et resurrexit propter iustificationem nostram» (*Rom.* 4, 25), et nunc nomen quod est super omne nomen adeptus, gloriose regnat in coelis. Habet pro conditione dignitatem libertatemque filiorum Dei, in quorum cordibus Spiritus Sanctus sicut in templo inhabitat. Habet pro lege mandatum novum diligendi sicut ipse Christus dilexit nos (cfr. *Io.* 13, 34). Habet tandem pro fine Regnum Dei, ab ipso Deo in terris inchoatum, ulterius dilatandum, donec in fine saeculorum ab Ipso etiam consummetur, cum Christus apparuerit, vita nostra (cfr. *Col.* 3, 4), et «ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei» (*Rom.* 8, 21). Itaque populus ille messianicus, quamvis universos homines actu non comprehendat, et non semel ut pusillus grex appareat, pro toto tamen genere humano firmissimum est germen unitatis, spei et salutis. A Christo in communionem vitae, caritatis et veritatis constitutus, ab Eo etiam ut instrumentum redemptionis omnium adsumitur, et tamquam lux mundi et sal terrae (cfr. *Matth.* 5, 13-16), ad universum mundum emittitur.

Sicut vero Israel secundum carnem, qui in deserto peregrinabatur, Dei Ecclesia iam appellatur (*2 Esdr.* 13, 1; cfr. *Num.* 20, 4; *Deut.* 23, 1 ss.), ita novus Israel qui in praesenti saeculo incedens, futuram eamque manentem civitatem inquit (cfr. *Hebr.* 13, 14), etiam Ecclesia Christi nuncupatur (cfr. *Matth.* 16, 18), quippe quam Ipse sanguine suo acquisivit (cfr. *Act.* 20, 28), suo Spiritu replevit, aptisque mediis unionis visibilis et socialis instruxit. Deus congregationem eorum qui in Iesum, salutis auctorem et unitatis pacisque principium, credentes aspiciunt, convocavit et constituit Ecclesiam, ut sit universis et singulis sacramentum visibile huius

salutiferae unitatis<sup>1</sup>. Ad universas regiones extendenda, in historiam hominum intrat, dum tamen simul tempora et fines populorum transcendit. Per tentationes vero et tribulationes procedens Ecclesia virtute gratiae Dei sibi a Domino promissae confortatur, ut in infirmitate carnis a perfecta fidelitate non deficiat, sed Domini sui digna sponsa remaneat, et sub actione Spiritus Sancti, seipsam renovare non desinat, donec per crucem perveniat ad lucem, quae nescit occasum.

10. Christus Dominus, Pontifex ex hominibus assumptus (cfr. *Hebr.* 5, 1-5) novum populum «fecit regnum et sacerdotes Deo et Patri suo» (*Apoc.* 1, 6; cfr. 5, 9-10). Baptizati enim, per regenerationem et Spiritus Sancti unctionem consecrantur in domum spiritualem et sacerdotium sanctum, ut per omnia opera hominis christiani spirituales offerant hostias, et virtutes annuntient Eius qui de tenebris eos vocavit in admirabile lumen suum (cfr. *1 Petr.* 2, 4-10). Ideo universi discipuli Christi, in oratione perseverantes et collaudantes Deum (cfr. *Act.* 2, 42-47), seipsos hostiam viventem, sanctam, Deo placentem exhibeant (cfr. *Rom.* 12, 1), ubique terrarum de Christo testimonium perhibeant, atque poscentibus rationem reddant de ea quae in eis est spe vitae aeternae (cfr. *1 Petr.* 3, 15).

Sacerdotium autem commune fidelium et sacerdotium ministeriale seu hierarchicum, licet essentia et non gradu tantum differant, ad invicem tamen ordinantur; unum enim et alterum suo peculiari modo de uno Christi sacerdotio participant<sup>2</sup>. Sacerdos quidem ministerialis, potestate sacra qua gaudet, populum sacerdotalem efformat ac regit, sacrificium eucharisticum in persona Christi conficit illudque nomine totius populi Deo offert; fideles vero, vi regalis sui sacerdotii, in oblationem Eucharistiae concurrunt<sup>3</sup>, illudque in sacramentis suscipiendis, in oratione et gratiarum actione, testimonio vitae sanctae, abnegatione et actuosa caritate exercent.

11. Indoles sacra et organice exstructa communitatis sacerdotalis et per sacramenta et per virtutes ad actum deducitur. Fideles per baptismum in Ecclesia incorporati, ad cultum religionis christianae caractere deputantur et, in filios Dei regenerati, fidem quam a Deo per Ecclesiam acceperunt coram hominibus profiteri tenentur<sup>4</sup>. Sacramento confirmationis perfectius Ecclesiae vinculantur, speciali Spiritus Sancti robore ditantur, sicque ad fidem tamquam veri testes Christi verbo et opere simul diffundendam et defendendam arctius obligantur<sup>5</sup>. Sacrificium eucharisticum, totius vitae

<sup>1</sup> Cfr. S. Cyprianus, *Epist.* 69, 6: PL 3, 1142 B; Hartel 3 B, p. 754: «inseparabile unitatis sacramentum».

<sup>2</sup> Cfr. Pius XII, *Alloc. Magnificate Dominum*, 2 nov. 1954: AAS 46 (1954) p. 669. Litt. *Encycl. Mediator Dei*, 20 nov. 1947: AAS 39 (1947) p. 555.

<sup>3</sup> Cfr. Pius XI, Litt. *Encycl. Miserentissimus Redemptor*, 8 maii 1928: AAS 20 (1928) p. 171 s. Pius XII, *Alloc. Vous nous avez*, 22 sept. 1956: AAS 48 (1956) p. 714.

<sup>4</sup> Cfr. S. Thomas, *Summa Theol.* III, q. 63, a. 2.

<sup>5</sup> Cfr. S. Cyrillus Hieros., *Catech.* 17, de Spiritu Sancto, II, 35 37: PG 33, 1009-1012. Nic. Cabasilas, *De vita in Christo*, lib. III, de utilitate chris-matis: PG 150, 569-580. S. Thomas, *Summa Theol.* III, q. 65, a. 3 et q. 72, a. 1 et 5.



christianae fontem et culmen, participantes, divinam Victimam Deo offerunt atque seipsos cum Ea<sup>6</sup>; ita tum oblatione tum sacra communione, non promiscue sed alii aliter, omnes in liturgica actione partem propriam agunt. Porro corpore Christi in sacra synaxi refecti, unitatem Populi Dei, quae hoc augustissimo sacramento apte significatur et mirabiliter efficitur, modo concreto exhibent.

Qui vero ad sacramentum poenitentiae accedunt, veniam offensionis Deo illatae ab Eius misericordia obtinent et simul reconciliantur cum Ecclesia, quam peccando vulneraverunt, et quae eorum conversioni caritate, exemplo, precibus adlaborat. Sacra infirmorum unctione atque oratione presbyterorum Ecclesia tota aegrotantes Domino patienti et glorificato commendat, ut eos alleviet et salvet (cfr. *Iac.* 5, 14-16), immo eos hortatur ut sese Christi passioni et morti libere sociantes (cfr. *Rom.* 8, 17; *Col.* 1, 24; *2 Tim.* 2, 11-12; *1 Ptr.* 4, 13), ad bonum Populi Dei conferant. Iterum, qui inter fideles sacro Ordine insigniuntur, ad Ecclesiam verbo et gratia Dei pascendam, Christi nomine instituuntur. Tandem coniuges christiani, virtute matrimonii sacramenti, quo mysterium unitatis et fecundi amoris inter Christum et Ecclesiam significant atque participant (cfr. *Eph.* 5, 32), se invicem in vita coniugali necnon prolis susceptione et educatione ad sanctitatem adiuvant, adeoque in suo vitae statu et ordine proprium suum in Populo Dei donum habent (cfr. *1 Cor.* 7, 7)<sup>7</sup>. Ex hoc enim connubio procedit familia, in qua nascuntur novi societatis humanae cives, qui per Spiritus Sancti gratiam, ad Populum Dei saeculorum decursu perpetuandum, baptismo in filios Dei constituuntur. In hac velut Ecclesia domestica parentes verbo et exemplo sint pro filiis suis primi fidei praecones, et vocationem unicuique propriam, sacram vero peculiari cura, foveant oportet.

Tot ac tantis salutaribus mediis muniti, christifideles omnes, cuiusvis conditionis ac status, ad perfectionem sanctitatis qua Pater ipse perfectus est, sua quisque via, a Domino vocantur.

12. Populus Dei sanctus de munere quoque prophetico Christi participat, vivum Eius testimonium maxime per vitam fidei ac caritatis diffundendo, et Deo hostiam laudis offerendo, fructum laborum confitentium nomini Eius (cfr. *Hebr.* 13, 15). Universitas fidelium, qui unctionem habent a Sancto (cfr. *Io.* 2, 20 et 27), in credendo falli nequit, atque hanc suam peculiarem proprietatem mediante supernaturali sensu fidei totius populi manifestat, cum «ab Episcopis usque ad extremos laicos fideles»<sup>8</sup> universalem suum consensum de rebus fidei et morum exhibet. Illo enim sensu fidei, qui a Spiritu veritatis excitatur et sustentatur, Populus Dei

<sup>6</sup> Cfr. Pius XII, Litt. Encycl. *Mediator Dei*, 20 nov. 1947: AAS 39 (1947), praesertim p. 552 s.

<sup>7</sup> *1 Cor.* 7, 7: «Unusquisque proprium donum (idion charisma) habet ex Deo: alius quidem sic, alius vero sic». Cfr. S. Augustinus, *De Dono Persev.* 14, 37: PL 45, 1015 s.: «Non tantum continentia Dei donum est, sed coniugatorum etiam castitas».

<sup>8</sup> Cfr. S. Augustinus, *De Praed. Sanct.* 14, 27: PL 44, 980.

sub ductu sacri magisterii, cui fideliter obsequens, iam non verbum hominum, sed vere accipit verbum Dei (cfr. *1 Th.* 2, 13), semel traditae sanctis fidei (cfr. *Iud.* 3), indefectibiliter adhaeret, recto iudicio in eam profundius penetrat eamque in vita plenius applicat.

Idem praeterea Spiritus Sanctus non tantum per sacramenta et ministeria populum Dei sanctificat et ducit eumque virtutibus ornat, sed dona «dividens singulis prout vult» (*1 Cor.* 12, 11), inter omnis ordinis fideles distribuit gratias quoque speciales, quibus illos aptos et promptos reddit ad suscipienda varia opera vel officia, pro renovatione et ampliore aedificatione Ecclesiae proficua, secundum illud: «Unicuique datur manifestatio Spiritus ad utilitatem» (*1 Cor.* 12, 7). Quae charismata, sive clarissima, sive etiam simpliciora et latius diffusa, cum sint necessitatibus Ecclesiae apprimè accommodata et utilia, cum gratiarum actione ac consolatione accipienda sunt. Dona autem extraordinaria non sunt temere expetenda, neque praesumptuose ab eis sperandi sunt fructus operarum apostolicarum; sed iudicium de eorum genuinitate et ordinato exercitio ad eos pertinet, qui in Ecclesia praesunt, et quibus speciatim competit, non Spiritum extinguere, sed omnia probare et quod bonum est tenere (cfr. *1 Thess.* 5, 12 et 19-21).

13. Ad novum Populum Dei cuncti vocantur homines. Quapropter hic populus, unus et unicus manens, ad universum mundum et per omnia saecula est dilatandus, ut propositum adimpleatur voluntatis Dei, qui naturam humanam in initio condidit unam, filiosque suos, qui erant dispersi, in unum tandem congregare statuit (cfr. *Io.* 11, 52). Ad hoc enim misit Deus Filium suum, quem constituit heredem universorum (cfr. *Hebr.* 1, 2), ut sit Magister, Rex et Sacerdos omnium, Caput novi et universalis populi filiorum Dei. Ad hoc tandem misit Deus Spiritum Filii sui, Dominum et Vivificantem, qui pro tota Ecclesia et singulis universisque credentibus principium est congregationis et unitatis in doctrina Apostolorum et communione, fractione panis et orationibus (cfr. *Act.* 2, 42, gr.).

Omnibus itaque gentibus terrae inest unus Populus Dei, cum ex omnibus gentibus mutuetur suos cives, Regni quidem indolis non terrestres, sed coelestis. Cuncti enim per orbem sparsi fideles cum ceteris in Spiritu Sancto communicant, et sic «qui Romae sedet, Indos scit membrum suum esse»<sup>9</sup>. Cum autem Regnum Christi de hoc mundo non sit (cfr. *Io.* 18, 36), ideo Ecclesia seu Populus Dei, hoc Regnum inducens, nihil bono temporali cuiusvis populi subtrahit, sed e contra facultates et copias moresque populorum, quantum bona sunt, fovet et assumit, assumendo vero purificat, roborat et elevat. Memor est enim se cum illo Rege colligere debere. Cui gentes in hereditatem datae sunt (cfr. *Ps.* 2, 8), et in Cuius civitatem dona et munera adducunt (cfr. *Ps.* 71 [72], 10; 60, 47; *Apoc.* 21, 24) Hic universalitatis character, qui Populum Dei condecorat, ipsius Domini do-

<sup>9</sup> Cfr. S. Io. Chrysostomus, *In Io.* Hom. 65, 1: PG 59, 361.

num est, quo catholica Ecclesia efficaciter et perpetuo tendit ad recapitulandam totam humanitatem cum omnibus bonis eius, sub Capite Christo, in unitate Spiritus Eius.<sup>10</sup>

Vi huius catholicitatis, singulae partes propria dona ceteris partibus et toti Ecclesiae afferunt, ita ut totum et singulae partes augeantur ex omnibus invicem communicantibus et ad plenitudinem in unitate conspirantibus. Inde fit ut Populus Dei non tantum ex diversis populis congregetur, sed etiam in seipso ex variis ordinibus conflatur. Adest enim inter membra eius diversitas, sive secundum officia, dum aliqui sacro ministerio in bonum fratrum suorum funguntur, sive secundum condicionem et vitae ordinationem, dum plures in statu religioso, arctiore via ad sanctitatem tendentes, fratres exemplo suo stimulant. Inde etiam in ecclesiastica communione legitime adsunt Ecclesiae particulares, propriis traditionibus fruenter integro manente primatu Petri Cahtedrae, quae universo caritatis coetui praesidet<sup>11</sup>, legitimas varietates tuetur et simul invigilat ut particularia, nedum unitali noceant, ei potius inserviant. Inde denique inter diversas Ecclesiae partes vincula intimae communionis quoad divitias spirituales, operarios apostolicos et temporalia subsidia. Ad communicandum enim bona vocantur membra Populi Dei, et de singulis etiam Ecclesiis valent verba Apostoli: «Unusquisque, sicut accepit gratiam, in alterutrum illam administrantes, sicut boni dispensatores multiformis gratiae Dei» (Petr. 4, 10).

Ad hanc igitur catholicam Populi Dei unitatem, quae pacem universalem praesignat et promovet, omnes vocantur homines, ad eamque variis modis pertinent vel ordinantur sive fideles catholici, sive alii cerdentes in Christo, sive denique omnes universaliter homines, gratia Dei ad salutem vocati.

14. Ad fideles ergo catholicos imprimis Sancta Synodus animum vertit. Docet autem, Sacra Scriptura et Traditione innixa, Ecclesiam hanc peregrinantem necessariam esse ad salutem. Unus enim Christus est Mediator ac via salutis, qui in Corpore suo, quod est Ecclesia, praesens nobis fit; Ipse autem necessitatem fidei et baptismi expressis verbis inculcando (cfr. Marc. 16, 16; Io. 3, 5), necessitatem Ecclesiae, in quam homines per baptismum tamquam per ianuam intrant, simul confirmavit. Quare illi homines salvari non possent, qui Ecclesiam Catholicam a Deo per Iesum Christum ut necessariam esse conditam non ignorantes, tamen vel in eam intrare, vel in eadem perseverare noluerint.

Illi plene Ecclesiae societati incorporantur, qui Spiritum Christi habentes, integram eius ordinationem omniaque media salutis in ea instituta accipiunt, et in eiusdem compage visibili cum Christo, eam per Summum

<sup>10</sup> Cfr. S. Irenaeus, *Adv. Haer.* III, 16, 6; III, 22, 1-3; PG 7, 925 C-926 A et 955 C-958 A; Harvey 2, 87 s. et 120-123; Sagnard, Ed. *Sources Chrét.*, pp. 290-292 et 372 ss.

<sup>11</sup> Cfr. S. Ignatius M., *Ad Rom.*, Praef.; Ed. Funk, I, p. 252.

Pontificem atque Episcopos regente, iunguntur, vinculis nempe professionis fidei, sacramentorum et ecclesiastici regiminis ac communionis. Non salvatur tamen, licet Ecclesiae incorporetur, qui in caritate non perseverans, in Ecclesiae sinu «corpore» quidem, sed non «corde» remanet<sup>12</sup>. Memores autem sint omnes Ecclesiae filii condicionem suam eximiam non propriis meritis, sed peculiari gratiae Christi esse adscribendam; cui si cogitatione, verbo et opere non respondent, nedum salventur, severius iudicabuntur<sup>13</sup>.

Catechumeni qui, Spiritu Sancto movente, explicita voluntate ut Ecclesiae incorporentur expetunt, hoc ipso voto cum ea coniunguntur; quos iam ut suos dilectione curaque complectitur Mater Ecclesia.

15. Cum illis qui, baptizati, christiano nomine decorantur, integram autem fidem non profitentur vel unitatem communionis sub Successore Petri non servant, Ecclesia semetipsam novit plures ob rationes coniunctam<sup>14</sup>. Sunt enim multi, qui sacram Scripturam ut normam credendi et vivendi in honore habent sincerumque zelum religiosum ostendunt, amanter credunt in Deum Patrem omnipotentem et in Christum, Filium Dei Salvatorem<sup>15</sup>, baptismo signantur, quo Christo coniunguntur, imo et alia sacramenta in propriis Ecclesiis vel communitatibus ecclesiasticis agnoscunt et recipiunt. Plures inter illos et episcopatu gaudent, Sacram Eucharistiam celebrant necnon pietatem erga Deiparam Virginem fovant<sup>16</sup>. Accedit orationum aliorumque beneficiorum spiritualium communio; imo vera quaedam in Spiritu Sancto coniunctio, quippe qui donis et gratiis etiam in illis sua virtute sanctificante operatur, et quosdam illorum usque ad sanguinis effusionem roboravit. Ita Spiritus in cunctis Christi discipulis desiderium actionemque suscitatur, ut omnes, modo a Christo statuto, in uno grege sub uno Pastore pacifice uniantur<sup>17</sup>. Quod ut obtineat, Ecclesia Mater precari, sperare et agere non desinit, filiosque ad purificationem et renovationem exhortatur, ut signum Christi super faciem Ecclesiae clarius effulgeat.

16. Ii tandem qui Evangelium nondum acceperunt, ad Populum Dei diversis rationibus ordinantur<sup>18</sup>. In primis quidem populus ille cui data fuerunt testamenta et promissa et ex quo Christus ortus est secundum carnem (cfr. Rom. 9, 4-5), populus secundum electionem carissimus propter patres sine poenitentia enim sunt dona et vocatio Dei (cfr. Rom. 11, 28-29)

<sup>12</sup> Cfr. S. Augustinus, *Bapt. c. Donat.* V, 28, 39: PL 43, 197: «Certe manifestum est, id quod dicitur, in Ecclesia intus et foris, in corde, non in corpore cogitandum». Cfr. *ib.*, III, 19, 26: col. 152; V, 18, 24: col. 189; *In Io.* Tr. 61, 2: PL 35, 1800, et alibi saepe.

<sup>13</sup> Cfr. *Lc.* 12, 48: «Omni autem, cui multum datum est, multum quaeretur ab eo». Cfr. etiam *Mt.* 5, 19-20; 7, 21-22; 25, 41-46; *Iac.* 2, 14.

<sup>14</sup> Cfr. Leo XIII, *Epist. Apost. Praeclara gratulationis*, 20 iun. 1894: ASS 26 (1893-94) D.

<sup>15</sup> Cfr. Leo XIII, *Epist. Encycl. Satis cognitum*, 29 iun. 1896: ASS 28 (1895-96) p. 738. *Epist. Encycl. Caritatis studium*, 25 iul. 1898: ASS 31 (1898-99) p. 11. Pius XII, *Nuntius radioph. Nell'alba*, 24 dec. 1941: AAS 34 (1942) p. 21.

<sup>16</sup> Cfr. Pius XI, *Litt. Encycl. Rerum Orientalium*, 8 sept. 1928: AAS 20 (1928) p. 287. Pius XII, *Litt. Encycl. Orientalis Ecclesiae*, 9 apr. 1944: AAS 36 (1944) p. 137.

<sup>17</sup> Cfr. *Inst. S.S.C.S. Officii*, 20 dec. 1949: AAS 42 (1950) p. 142.

<sup>18</sup> Cfr. S. Thomas, *Summa Theol.* III, q. 8, a. 3, ad 1.

Sed propositum salutis et eos amplectitur, qui Creatorem agnoscunt, inter quos imprimis Musulmanos, qui fidem Abrahae se tenere profitentes, nobiscum Deum adorant unicum, misericordem, homines die novissimo iudicaturum. Neque ab aliis, qui in umbris et imaginibus Deum ignotum quaerunt, ab huiusmodi Deus ipse longe est, cum det omnibus vitam et inspirationem et omnia (cfr. Act. 17, 25-28), et Salvator velit omnes homines salvos fieri (cfr. 1 Tim. 2, 4). Qui enim Evangelium Christi Eiusque Ecclesiam sine culpa ignorantes, Deum tamen sincero corde quaerunt, Eiusque voluntatem per conscientiae dictamen agnitam, operibus adimplere, sub gratiae influxu, conantur, aeternam salutem consequi possunt<sup>19</sup>. Nec divina Providentia auxilia ad salutem necessaria denegat his qui sine culpa ad expressam agnitionem Dei nondum pervenerunt et rectam vitam non sine divina gratia assequi nituntur. Quidquid enim boni et veri apud illos invenitur, ab Ecclesia tamquam praeparatio evangelica aestimatur<sup>20</sup> et ab Illo datum qui illuminat omnem hominem, ut tandem vitam habeat. At saepius homines, a Maligno decepti, evanuerunt in cogitationibus suis, et commutaverunt veritatem Dei in mendacium, servientes creaturae magis quam Creatori (cfr. Rom, 1. 21 et 25) vel sine Deo viventes ac morientes in hoc mundo, extremae desperationi exponuntur. Quapropter ad gloriam Dei et salutem istorum omnium promovendam, Ecclesia, memòr mandati Domini dicentis: «Praedicate Evangelium omni creaturae» (Marc. 16, 16), missiones fovere sedulo curat.

17. Sicut enim Filius missus est a Patre, et Ipse Apostolos misit (cfr. Io. 20, 21), dicens: «Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti, docentes eos servare omnia quaecumque mandavi vobis. Et ecce Ego vobiscum sum omnibus diebus usque ad consummationem saeculi» (Matth. 28, 18-20). Quod solemne Christi mandatum annuntiandi veritatem salutarem Ecclesia ab Apostolis recepit adimplendum usque ad ultimum terrae (cfr. Act. 1, 8). Unde sua facit verba Apostoli: «Vae... mihi est si non evangelizavero!» (1 Cor. 9, 16), ideoque in mittendis praeconibus indesinenter pergit, usquedum novellae Ecclesiae plene constituentur atque opus evangelizandi et ipsae continuent. A Spiritu Sancto enim ad cooperandum compellitur, ut propositum Dei, qui Christum principium salutis pro universo mundo constituit, effectu compleatur. Praedicando Evangelium, Ecclesia audientes ad fidem confessionemque fidei allicit, ad baptismum disponit, a servitute erroris eripit, eosque Christo incorporat, ut per caritatem in Illum usque ad plenitudinem crescant. Opera autem sua efficit ut quidquid boni in corde mentequè hominum vel in propriis ritibus et culturis populorum seminatum invenitur, non tantum non pereat, sed sanetur, elevetur et consummetur ad gloriam Dei, confusionem daemonis et beatitudinem hominis. Cuilibet discipulo

<sup>19</sup> Cfr. *Epist. S. S. C. S. Officii ad Archiep. Boston.*: Denz. 3869-72.

<sup>20</sup> Cfr. Eusebius Caes., *Praeparatio Evangelica*, 1, 1: PG 21. 28 AB.



Christi onus fidei disseminandae pro parte sua incumbit<sup>21</sup>. Sed si quilibet credentes baptizare potest, sacerdotis tamen est aedificationem Corporis sacrificio eucharistico perficere, adimplendo verba Dei per prophetam: «Ab ortu solis usque ad occasum magnum est nomen meum in gentibus, et in omni loco sacrificatur et offertur nomini meo oblatio munda» (Mal. 1, 11)<sup>22</sup>. Ita autem simul orat et laborat Ecclesia, ut in Populum Dei, Corpus Domini et Templum Spiritus Sancti, totius mundi transeat plenitudo, et in Christo, omnium Capite, reddatur universorum Creatori ac Patri omnis honor et gloria.

(Continuabitur)

## NOVA DISCIPLINA CIRCA EUCHARISTIUM IEIUNIUM

“Attentis multarum regionum difficultatibus quoad ieium eucharisticum, Summus Pontifex, petitionibus Episcoporum benigne annuens, concedit ut ieium quoad cibos solidos reducat ad unam horam ante Sanctam Communionem, et quidem tum pro sacerdotibus tum pro fidelibus. In hac autem concessione includitur quoque potuum alcoholicorum usus, servata tamen debita moderatione”.

L'OSSERVATORE ROMANO, 4 Dicembre 1964

<sup>21</sup> Cfr. Benedictus XV, Epist. Apost. *Maximum illud*: AAS 11 (1919) p. 440, praesertim p. 451 ss. Pius XI, Litt. Encycl. *Rerum Ecclesiae*: AAS 18 (1926) p. 68-69. Pius XII, Litt. Encycl. *Fidei Donum*, 21 apr. 1957: AAS 49 (1957) pp. 236-237.

<sup>22</sup> Cfr. *Didaché*, 14: ed. Funk, I, p. 32. S. Iustinus, *Dial.* 41: PG 6, 564. S. Irenaeus, *Adv. Haer.* IV, 17, 5; PG 7 1023; Harvey, 2, p. 199 s. Conc. Trid., Sess. 22, cap. 1; Denz. 939 (1742).

## RESCRIPTUM PONTIFICIUM

QUO SUPREMIS MODERATORIBUS RELIGIONUM CLERICALIUM IURIS PONTIFICII ATQUE ABBATIBUS PRAESIDIBUS CONGREGATIONUM MONASTICARUM FACULTATES QUAEDAM AB APOSTOLICA SEDE DELEGANTUR.

Cum admotae essent Apostolicae Sedi preces, ut Supremi Moderatores Religionum clericalium certis quibusdam facultatibus frui possent, quibus suum munus expeditius redderetur, Sanctissimus Dominus Noster Paulus VI Pontifex Maximus, die VI mensis Novembris, hoc anno, me subscripto Cardinali a publicis Ecclesiae negotiis coram admisso, adhibitis precibus annuens, haec quae sequuntur decernere dignatus est, eo videlicet consilio ductus, ut pariter Religionum internum regimen promptius efficeret, pariter Religionibus ipsis meritum suae propensae voluntatis testimonium tribueret.

I. — *Supremis Moderatoribus Religionum clericalium iuris Pontificii, et Abbatibus Praesidibus Congregationum Monasticarum hae, quae subeunt, facultates delegantur:*

1. Permittendi, boni Religiosorum causa, sacerdotibus subditis suis tantum, iusta de causa, ut Missam qualibet diei hora in suis domibus celebrent et sacram Communionem distribuant; servatis ceteris servandis, et salvis iuribus Ordinarii loci, quod spectat ad Missam per utilitatem fidelium celebrandam.

Quam facultatem, de consensu sui Consilii, ceteris Superioribus Maioribus eiusdem Religionis subdelegare possunt.

2. Concedendi sacerdotibus subditis suis vel visivae potentiae debilitate affectis, vel alia infirmitate laborantibus, cotidie celebrandi Missam votivam Deiparae Virginis Mariae, aut

Missam Defunctorum: assistente, si opus sit, alio sacerdote vel diacono, servatisque normis liturgicis et praescriptis hac super re a Sancta Sede latis.

3. Concedendi eandem facultatem sacerdotibus subditis suis omnino caecis, dummodo tamen hisce celebrantibus alius sacerdos vel diacopus assistat.
4. Concedendi sacerdotibus subditis suis facultatem Missam celebrandi in domo religiosa extra locum sacrum, sed loco honesto et decenti, excepto cubiculo, supra petram sacram, aut, si de Orientalibus agatur, supra *antimension*: quod concedi tantum potest per modum actus, et iusta de causa; si vero constanti eiusmodi celebratione agatur, causa gravior requiritur.

Quam facultatem, de consensu sui Consilii, ceteris Superioribus Maioribus eiusdem Religionis subdelegare possunt.

5. Concedendi sacerdotibus subditis suis infirmis aut affecta aetate proVectis ut, si stare nequeant, sedentes Missam celebrent: legibus liturgicis servatis.
6. De consensu sui Consilii, dispensandi subditos suos ad sacros Ordines promovendos a defectu aetatis, qui sex integros menses non excedat.
7. Dispensandi, de consensu sui Consilii, suos subditos ab impedimento ad sacros ordines, quo filii acatholicorum afficiuntur quamdiu parentes in suo errore permanent.

Pariter dispensandi super impedimento quo detinentur admittendos in Religionem, qui sectae acatholicae adhaeserunt et dispensandi super illegitimitate natalium admittendos in Religionem, etiamsi sint sacerdotio destinati, dummodo ne sint sacrilegi vel adulterini. Si tamen conflictus hac de re oriatur inter Episcopum et Supremum Moderatorem Religionis, prioris sententia praevaleat.

8. Dispensandi, de consensu sui Consilii, subditos suos ad sacros ordines iam promotos, eam tantum ob causam ut Missam celebrare possint, a quibuslibet irregularitaribus tum ex delicto, tum ex defectu provenientibus: ea conditione ut altaris ministerium rite expleatur, neve scandalum exinde oriatur: exceptis tamen casibus de quibus agitur in can. 985, nn. 3 et 4 CIC, et praevia abiuratione in manibus absolventis, quando agitur de crimine haeresis vel schismatis.

9. De consensu sui Consilii, concedendi iusta de causa, ut bona propriae Religionis alienari, oppignorari, hypothecae nomine obligari, locari, emphyteusi redimi possint, utque personis moralibus propriae Religionis aes alienum contrahere liceat, usque ad eam pecuniae summam, quam vel Nationalis vel Regionalis Episcoporum coetus proposuerit et Apostolica Sedes probaverit.
10. Concedendi suis subditis veniam legendi et retinendi, ita tamen seposita ne ad aliorum manus perveniant, libros et ephemerides prohibita, iis non exceptis quae haeresim vel schisma ex professo propugnet, aut ipsa religionis fundamenta evertere conentur. Haec autem venia iis dumtaxat concedi potest, quibus opus sit libros vel ephemerides prohibita legere, ut aut eadem impugnent, aut fructuosius munere suo fungantur, aut studiorum curriculum cumulatius peragant.
11. Dandi suis subditis litteras dimissorias ad sacros ordines recipiendos, servatis de iure servandis: cum nempe de Religionibus agitur, quae huiusmodi facultate ex iure (can. 964, n. 2 CIC) non fruuntur.

Quam facultatem, de consensu sui Consilii, subdelegare possunt ceteris Superioribus Maioribus eiusdem Religionis.

12. Concedendi non modo sacerdotibus subditis suis, sed ipsis etiam cuiusvis ritus sacerdotibus vel e clero saeculari vel ex alia Religione, a suo Ordinario vel a suo Superiore Maiore approbatis, iurisdictionem delegatam ad audiendas confessiones religiosa vota professorum, novitiorum aliorumque, de quibus in can. 514, § 1 CIC et can. 46, § 1 Litterarum Apostolicarum *Postquam Apostolicis Litteris* motu proprio datarum die IX Februarii anno MCMLII; cum scilicet de Religionibus agitur, quae huiusmodi facultate ex iure (can. 875, § CIC) non fruuntur.

Quam facultatem, de consensu sui Consilii, subdelegare possunt non solum ceteris Superioribus Maioribus, sed etiam Superioribus singularum domorum eiusdem Religionis.

13. Ponendi actus iurisdictionis pro regimine et disciplina interna ad instar Superiorum Maiorum Regularium, salva semper dependentia ab Ordinariis locorum ad normam iuris canonici; cum scilicet de Religionibus agitur, quae huiusmodi facultate ex iure (can. 501, § 1; can. 198, § 1, CIC) non fruuntur.

Quam facultatem, de consensu sui Consilii, ceteris Superioribus Maioribus suae Religionis subdelegare possunt.

14. Restituendi, de consensu sui Consilii, subditos suos temporaria vota professos in saecularem condicionem, ita ut hi ad saeculum, quod vocant, redire libere et licite possint, ad normam sive can. 640, § 1, nn. 1 et 2 CIC, sive can. 191, § 1 Litterarum Apostolicarum *Postquam Apostolicis Litteris*.
15. Permittendi, de consensu sui Consilii, propriis subditis, ut iusta de causa a domo religiosa non ultra annum absint. Quae venia, si infirmitatis gratia detur, usquedum necessitas perdurabit dari potest; si vero obeundi opera apostolatus gratia, etiam ultra annum, iusta de causa, dari potest; dummodo et obeunda apostolatus opera cum finibus Religionis coniungantur, et normae sive iuris communis, sive iuris peculiaris serventur.

Quam facultatem, de consensu sui Consilii, subdelegare possunt ceteris Superioribus Maioribus, qui tamen ea uti nequeunt, nisi suo ipsorum Consilio consentiente.

16. De consensu sui Consilii, concedendi suis subditis vota simplicia professis, id rationabiliter petentibus, facultatem cedendi sua bona patrimonialia, iusta de causa, exceptis bonis necessariis ad sustentationem religiosi in casu discessus a Religione.

Quam facultatem, de consensu sui Consilii, subdelegare possunt ceteris Superioribus Maioribus, qui tamen ea uti nequeunt, nisi suo ipsorum Consilio consentiente.

17. Concedendi suis subditis, vota simplicia professis, ut testamentum suum mutare possint.

Quam facultatem, de consensu sui Consilii, ceteris Superioribus Maioribus eiusdem Religionis subdelegare possunt.

18. Transferendi, de consensu sui Consilii, vel in perpetuum vel ad tempus, sedem novitiatus, ad normam iuris iam erectam, in aliam domum eiusdem Religionis: praemonito Ordinario loci, ubi sita est domus novitiatus, et servatis de iure servandis.
19. Confirmandi, de consensu sui Consilii, ad tertium triennium, Superiores locales, collatis antea consiliis cum Ordinario loci.



II.—*Quoad extensionem, subiectum et usum spectat earundem facultatum, haec declarantur:*

1. Facultates, de quibus supra, respiciunt ad Religionis clericales iuris Pontificii cuiuslibet ritus, e quavis sacra Congregatione Apostolicae Sedis pendentes.
2. Facultates de quibus supra, concessae quoque esse putandae sunt Supremis Moderatoribus Societatum clericalium, in communi vitentium, sine votis publicis, iuris pontificii (Cf. Lib. II, Cap. XVII, CIC) ; facultates sub nn. 9 et 14 recensitae etiam Supremis Moderatoribus Institutorum Saecularium iuris pontificii; ceteris vero facultatibus uti poterunt hi Supremi Moderatores pro solis subditis clericis, qui alicui dioecesi non sint incardinati.
3. Subiectum earundem facultatum est persona Supremi Moderatoris aut Abbatis Praesidis, vel persona quae, illis deficientibus, ex probatis Constitutionibus interim iis succedit in regimine.
4. Si Supremus Moderator vel Abbas Praeses sint in suo munere impediti, easdem facultates possunt vel ex toto vel ex parte Religioso viro subdelegare, qui ipsorum vicibus fungitur, quique propterea potest et facultatibus ipse uti et aliis quoque, in singulis casibus, iterum subdelegare, iuxta limites et clausulas supra statutas.
5. Haec autem decreta a die XXI mensis Novembris, hoc anno, vigere incipient, neque formula indigent, quam executionis vocant.

E Sede Secretariae Status Sanctitatis Suae, die VI mensis Novembris anno MCMLXIV.

HAMLETUS IOANNES Card. CICOGNANI  
a publicis Ecclesiae negotiis

# CONSILIUM AD EXSEQUENDAM CONSTITUTIONEM DE SACRA LITURGIA

Prot. n. 408/65

## INSULARUM PHILIPPINARUM

Decreta ad exequendam Constitutionem de sacra Liturgia in Insulis Philippinis, data a Coetu Episcoporum eiusdem Nationis, diebus 27-30 inuarii 1964 in Cebu City congregato, in his quae Apostolicae Sedis probatione seu confirmatione indigent, facultatibus huic Consilio a Summo Pontifice Paulo Pp. VI tributis, perlibenter probamus seu confirmamus, nempe:

I. Linguas vernaculas, idest Tagalog, Anglicanam, Hispanicam, Cebuanam, Ilocanam, Bicol, Pampango, Ilongo, Samarano, Pangasinan Visaya et Iligaynon, adhibere licet:

1. In Missis sive in cantu sive lectis quae cum populo celebrantur:

- a) in *Confiteor*;
- b) in *Gloria, Credo, Sanctus-Benedictus* et *Agnus Dei*;
- c) in Lectionibus, Epistola et Evangelio;
- d) in acclamationibus, salutationibus et formulis dialogi;
- e) in dialogo ante praefationem, non autem, pro nunc, in ipsa praefatione;
- f) in oratione dominica eiusque admonitione;
- g) in oratione collecta et postcommunione;
- h) in benedictione finali.

2. In administratione sacramentorum, formula essentiali minime exclusa

II. Textus interpretationis popularis anglicae et hispanicae adhiberi possunt, qui pro dioecesibus Statuum Foederatorum Americae Septentrionalis et Hispaniae iam approbati sunt.

III. In proferendis Epistola et Evangelio linguis regionalibus adhiberi possunt interpretationes populares Sacrorum Librorum ab auctoritate ecclesiastica legitimae approbatae.

E Civitate Vaticana, die 26 ianuarii 1965

IACOBUS CARD. LERCARO  
*Praeses*

A. BUGNINI, CM.  
*a Secretis*

## JOINT PASTORAL LETTER OF THE PHILIPPINE HIERARCHY

To the Catholic People of the Philippines:

Grace and Peace in our Lord.

Next year\* we shall celebrate the fourth centennial of the evangelization of the Philippines. On that subject and on the lessons it suggests We addressed a pastoral letter to you on February 2, 1964.

The memory of the evangelization of the Philippines compels us to consider how well the work which was begun on that happy day four hundred years ago is being carried out now. And when we reflect upon this question we are met by the sad truth that the Gospel is now not reaching millions of our Catholics, or is reaching them in a very inadequate manner.

According to statistics, over 70% of the Catholic children in public schools receive no religious instruction. That is alarming enough, but when one considers that the 30% who do receive religious instruction, in many cases receive very little, the picture is even more alarming.

There are several reasons for this. But, whatever the reasons, we must add that, under the present Government provisions, religious instruction will always suffer in comparison to other subjects in the curriculum of our public schools, simply because religion is not a required subject.

Pedagogical reasons, let alone human psychology, particularly of the young pupils, indicate quite clearly that, all other things being equal, a required subject in the curriculum stands always to gain over one that is not required.

On the other hand, what of those who receive no religious instruction in the public school, and what of the half of the

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\* Notice that this Pastoral Letter was issued on Dec. 8, 1964.

student population which drops all schooling after the fourth grade? It is to be feared that most of them receive no instruction at all at home or in the parish, or if they do, it is very inadequate.

And finally—and there is danger of forgetting them—there are then adults, the end-product of the conditions we have just described. Many of our grown-up Catholics are almost completely ignorant of their faith. They cling to it with a tenacity that is edifying but they are missing much of its richness and beauty, and one result is that they are easy victims of any persuasive speaker who happens along with a new religious or social gospel.

In the face of this discouraging situation, We hasten to add that We do recognize fully that there is much truly wonderful work done, and that there is much heroic generosity being manifested by our Catholics in many places. For those Catholics the Bishops have only praise and gratitude, and We urge them to continue and improve their zealous apostolate.

The sad conditions described do not exist because your Bishops are insensitive to Our duty or are not eager to make the efforts required to correct them. On the contrary, the needs of the flock weigh heavily upon Us. But two things stand in the way of a remedy, namely, lack of personnel and lack of funds. And it is to meet these two needs that We now turn to the faithful for assistance.

To care for that great multitude of Catholics who receive no sufficient religious formation, the whole Catholic people must be enlisted. A systematic campaign must be instituted to reach *all* who need religious instruction. Nor should anyone protest that this is an impossible task. The lack of priests must be supplied for by zealous laymen and lay women.

We have adopted as motto for our fourth centennial celebration: "The Philippines for Christ". There is no better way of achieving this objective than by an efficient and sound religious instruction for every Filipino.

For this it will be necessary that all our Catholic organizations take an enthusiastic interest in the work and, in a manner compatible with their constitutions, participate in it. It is in these organizations that many of our most zealous Catholics are found, and hence, it is to these organizations especially that we must look for co-workers to implement this work.

The Catholic schools are already rendering excellent service in catechetical teaching. But they should ask themselves first of all, whether they are doing all they should be doing for their own students; and secondly, whether they are doing all that they can do for others who have not the good fortune to attend Catholic schools; and finally, whether they are instilling in their pupils an apostolic spirit which will remain with them after they finish school, keep them zealous for religious instruction, and make them loyal helpers of their bishops and parish priests.

What has been said up this point considers mainly the quantitative aspect of the problem. But it would be a mistake to think that *anyone* can teach religious or even, that *any informed Catholic* can do so. Certainly we would not admit any such principle in education in other disciplines. It is not more valid in religious instruction.

Therefore, it is necessary to set up a permanent system of teacher formation. For what We have in mind is not merely to bring the uninstructed in contact with *any* catechist, but with a trained teacher in religion, well informed about the faith and well prepared in pedagogical method.

Obviously, this can only be the result of careful planning. It is desirable to establish a higher institute of catechetics, not so much to train catechists as to train those who will *train catechists*. In this institute, priests, religious, laymen and lay women will study catechetical developments in the Church and be formed in the most effective techniques. Thus prepared they will return to the dioceses and establish institutes for the training of catechists, or provide expert personnel and assistance for the excellent institutes which already exist in many places.

This instruction will be carried out not only by this personal catechetical apostolate, but also by an effective use of the so-called mass media. We wish to recognize the work being done in this respect by the Catholic press, Catholic radio stations, Catholic radio and television programs and Catholic book-stores. However, it is imperative that a wider and more effective use be made of those modern facilities.

The Second Vatican Council in its Decree on the Media of Social Communication says:

The Church recognizes that these media, if properly used can be of great service to mankind, since they contribute to men's entertainment and instruction as



well as to the spread and support of the Kingdom of God. . . . The Catholic Church, since it was founded by Christ our Lord to bring salvation to all men, and thus is obliged to preach the Gospel, considers it one of its duties to announce the good news of salvation with the help of the media of social communication. . . . All the children of the Church should join in a common work to make effective use of the media of social communication without delay and with the greatest effort in various apostolic efforts, as circumstances and conditions demand. (AAS, LVI (1964) pp. 145, 146, 149).

These media constitute a providential instrument for the discharge of our duty towards the souls that are starving for the Gospel. How in the concrete this is to be accomplished is too lengthy a subject to be treated here. However, the national office, the establishment of which the same Decree enjoins, will issue pertinent suggestions.

The same Second Vatican Council has indicated another effective means for the spread of the knowledge of Christ, namely, the Liturgy. In the Decree on the Liturgy, the Sacred Council recalls that when Christ sent out His Apostles, His intention was that

"by preaching the Gospel to every creature, they might proclaim that the Son of God, by His death and resurrection, had freed us from the power of Satan, and brought us into the Kingdom of His Father. His purpose also was that they might accomplish the work of salvation which they were proclaiming, by means of sacrifice and sacraments, around which the entire life revolves." (AAS, LVI (1964) p. 100).

It is therefore the work of the Liturgy to give living realization to the Gospel preached. Thus, preaching and Liturgy are two facets of the Church's single mission, to be Christ to the world. Consequently, the Liturgy by reenacting the mysteries of our Lord's life and bringing the faithful themselves to live these mysteries keeps alive and enlightens the truth of the Gospel.

To carry out this apostolate of instruction by catechism, by the social media and by the liturgical movement, active participation by the laity is indispensable. One of the characteristic notes of our contemporary Church is insistence on the importance of the laity. Though the apostolate of the laity has al-

ways been an important force in the Church, our times for many reasons demand a greatly increased activity on their part in the work of the Hierarchy.

His Holiness Pope Paul VI said recently:

"The Hierarchy itself today calls on the laity to co-operate with it. It is no longer exclusive, nor jealous — in truth it never was — but the appeal of the Hierarchy is overwhelming. Come with us — the Hierarchy says — we will search for ways to coordinate our work."  
(*The Pope Speaks* 9 (1964) p. 178)

To borrow again the words of our reigning Pontiff, "We, your Pastors need the laity to 'lengthen the arms of the priests, which do not reach into every sector and which do not suffice for all his labors.'" (*ibid.*, p. 117)

Beyond personnel there is another need: funds. Any satisfactory movement to promote religious instruction in the quantity and quality that the situation demands is obviously going to entail expenses. But We are confident that the generosity of the Catholic people will not refuse this challenge. Since there is question not of a passing event or a temporary effort but of a permanent system, permanent financing will also be required. Catholics must be ready to make regular generous contributions. Among the many claims already made upon their slim finances, surely there are some which must be considered of less importance than the religious instruction of our Filipino Catholics, especially of our children. A fraction of what is spent upon amusements would amply finance the catechetical work We contemplate.

Surely the sublimity of the task will inspire all to make great sacrifices. Faculties will be needed to staff the institutes; teachers to give the religious instruction; expert personnel for the employment of the mass media; all will be called upon to contribute time, energy and money.

We have stressed the human factors of the problem. We have not forgotten what must remain the two most important instruments of success. The first of these is the example of our Catholic people. If our children see their elders living the faith, especially if they see their parents in their home practising charity, justice, sound piety, faith, obedience to the Church's law, zeal for Catholic Action, if they see them regular at Mass and the Sacraments, the task of the teachers will be lightened.

And finally, like all spiritual works our progress depends for success on fervent prayer. Our Lord has told us this:

"The harvest indeed is great but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his vineyard. (Matt. 9, 36-38)"

It seems hardly necessary to point out how pleasing to God is this work of religious instruction. St. Pius X said in writing on this subject:

. If assuredly the alms with which we believe the needs of the poor are highly praised by our Lord, how much more precious in His eyes, then will be the zeal and labor expended in teaching and admonishing, by which we provide not for the passing needs of the body but for the eternal profit of the soul. Nothing surely is more desirable, nothing more acceptable to Jesus Christ, the Saviour of souls, Who testifies of Himself through Isaias "To bring good news to the poor He has sent me". (Encyclical "*Acerbo Nimis*", Apr. 15, 1905, AAS, XXXVII (1904-5) pp. 613-625)

And yet when we say the work is pleasing to God, we would not wish to imply that we are dealing here with a work that is merely an optional spiritual devotion. In the sermon previously referred to, our reigning Pontiff, Pope Paul VI said:

"It is necessary to remake Christian society; it is necessary to awaken it, to be aware that we are responsible! This is a frightening word . . . We are responsible for our times, for the life of our brothers, and we are responsible before our Christian conscience. We are responsible before Christ, before the Church and before history; we are responsible before the face of God." (1. c. p. 176)

The Philippines is extolled as the only Catholic country in the Orient. Happily, this is true in many aspects. But, unfortunately, also because of this privileged position many of our Catholic fellow-countrymen are led into a state of deplorable complacency, seemingly unaware of the very ignorance with which they so proudly embrace the Faith. We cannot let this lamentable situation go on. The gift of faith alone is not sufficient for a complete Christian life. The teachings of Christ must be learned, and therefore they must be taught to all. And the remedy lies in our realizing more than ever before the

responsibility of everyone to dispel the clouds of religious ignorance from our 7,000 isles!

We are the "People of God", called to a close union of all in Christ. Given the new commandment, the love of one another, the People of God must share their spiritual gifts and apostolic labors. They have for their purpose the establishment of the Kingdom of God. They have the duty of professing their faith before men, of being witnesses in defending and spreading it.

Surely, a Catholic will never wish to escape this responsibility who recalls the words Christ will say to the just on the day of the Last Judgment: "Whatever you did to the least of these my brethren, you did to me. Come ye blessed of my Father".

St. Pius X, to whom religious instruction was so dear that even as Pope he continued to give it personally to the children of the Vatican in order to test his famous Catechism, in concluding his letter on religious instruction said: "Permit us to close this letter by addressing to you these words of Moses: 'If any man be on the Lord's side, let him join with me!'" (1. c.)

And we say the same to you. If any man be on the Lord's side, if any man value his Christian vocation, let him join with us. Four hundred years ago the evangelization of the Philippines was begun. This anniversary is a suitable time to launch a new evangelization.

"Behold now is the acceptable time, now is the day of salvation. We exhort you that you receive not the grace of God in vain (2 Cor. 6, 2)". The memory of the grace we received so long ago surely will not allow us to remain insensitive while we see multitudes of our fellow Filipino Catholics losing that divine gift through lack of new laborers in the Vineyard to bring them the good tidings. Then, indeed, shall we truly have a "Philippines for Christ".

Given in Manila, on the 8th day of December, 1964, the Feast of the Immaculate Conception.

FOR THE CATHOLIC HIERARCHY OF  
THE PHILIPPINES:

(Sgd.) ✠ JULIO R. ROSALES, D.D.

Archbishop of Cebu

President, CWO Administration Council

## DIOCESE OF TUGUEGARAO

## BISHOP'S RESIDENCE

Circular No. 20

Re:

*"DUTY TO REGISTER AND VOTE"*

To our beloved Clergy and Laity

Dearly beloved in Christ:

*A moral obligation*

Legal justice requires man to give what is due to society so that common good be achieved. In a democratic government like ours in which we elect our officers, upon whom depends a lot the welfare of the citizens, the exercise of suffrage becomes a moral obligation.

*The problem*

Facts prove that in many cases, men worthy of office were not duly elected because of the neglect of many qualified voters to cast their votes.

There is danger that many cannot exercise their right of suffrage with the adoption of the New Registration Law, R.A. No. 3588, which provides for the permanent registration of voters. Mass failure to meet the deadline to register set on Sept. 10, 1965 will mean disenfranchisement, as the old regislists have been definitely cancelled.

*Comelec appeal endorsed*

We wholeheartedly endorse the appeal of the Comelec, as manifested in a letter sent by chairman Juan V. Borra last Jan. 2, 1965: "First, for all qualified parishioners to register at their respective local offices of the Election Registrars; second, to see



that other members of voting age in their respective families also register; and third, for each to take one other voter to register, too."

*Prayerful wish*

Let the Philippine electorate thank God and appreciate this great blessing of taking an active part in achieving the temporal happiness and prosperity of our country through the election of good officials. It is our prayerful wish that the proper exercise of suffrage will manifest once more the truth that: All authority comes from God.

May all qualified voters, therefore, moved by patriotism, fulfill this moral obligation to register and vote for the welfare of our country, and ultimately, for God's glory.

Your Bishop in Christ blessing you all,

† TEODULFO S. DOMINGO  
*Bishop of Tuguegarao*

Tuguegarao, Cagayan  
January 25, 1965

*(To be copied in the Book of Circulars.)*

## DIOCESE OF IMUS

## CIRCULAR LETTER

To our Ven. Board of Consultors, Members of Both the Secular and the Religious Clergy, Religious Brothers and Sisters, Officers and Members of Mandated Units of Catholic Action, Directors and Faculty Members of Catholic Schools in the Diocese, and to our Faithful in general.

Dearly beloved in Christ:

Since the season of Lent is only a matter of weeks ahead and most everybody awaits with reverent eagerness the new changes in Liturgy, as outlined by His Holiness Pope Paul VI in his "Instructions" of September 26, 1964, we deem it proper to preface the start of the liturgical changes on March 7, of this year, with the following words of the Supreme Pontiff:

"The Church will rediscover her renewed youthfulness not so much by changing her exterior laws as by interiorly assimilating her true spirit of obedience to Christ and accordingly by observing those laws which the Church prescribes for herself with the intention of following Christ" (Enc. "*Ecclesiam Suam*" of Aug. 6, 1964). Hence, the new changes in liturgy are better understood as *renewals*, rather than as *reforms*. They are "not to be understood in the sense of change, but of a stronger determination to preserve the characteristic features which Christ has impressed on the Church" (Ibid).

With these reminders, we wish to invite our Priests and Faithful to the implementation of Chapter II (The Most Holy Mystery of the Eucharist) of the "Instructions" of the Holy Father, in particular. As for the rest of the said Instructions,

they are either too obvious, or reserved to further Instructions, or dependent on the local Ordinary. We are sure, though, that our beloved Clergy and Faithful will know how to face these new changes with all due caution, understanding and gratitude to Our Lord and to His Vicar on earth.

In line with the spirit of Lent, allow us to remind you of those words of Pope Paul VI, given in his message of last Christmas, enjoining everyone to work for greater unity among men—"UT OMNES UNUM SINT"—, particularly UNITY in charity, in discipline and in obedience to the authorities. Now, the spirit of Lent provides us with every facility for the full implementation of the Papal message. In union with the Holy Redeemer in sacrifice, in love and in obedience to the Eternal Father's mandate, we should — each one of us—make a real and strong resolution, in order that the message and spirit of Lent become a permanent pattern for our lives.

And since the present year is a Jubilee Year for the entire Philippines, in commemoration of the Evangelization of our Country four centuries ago,—thanks to the courage and zeal of the early Spanish Missionaries—We heartily enjoin our Parish churches and Semi-Public Chapels to dedicate special prayers and devotions to the Most Holy Eucharist on Holy Thursday of this year, in thanksgiving to Almighty God. Each Rev. Parish Priest or Chaplain is free to devise the kind of prayer or devotion for his own wards or parishioners. It could be a Holy Hour, a Lecture with open Forum on the Holy Eucharist, a brief form of Spiritual Recollection, or any other arrangement that could attract the biggest attendance possible.

This Holy Thursday Special Devotion will be our Diocesan preparation for the forthcoming National Eucharistic Congress in Cebu City. May it be a real success for souls. May it be a real victory for Christ the King.

Imus, February 8, 1965.

✠ A. G. CASAS  
*Bishop of Imus*

## DOCTRINAL SECTION

### **Toward the Application of the Constitution on Sacred Liturgy**

The Instruction of Sept. 26, 1964

The "Instruction for the Proper Implementation of the Constitution on the Sacred Liturgy" is the first fruit of the efforts of the "Council for the Implementation of the Constitution on the Sacred Liturgy", established by Pope Paul VI in the Motu Proprio "Sacram Liturgiam" of January 25, 1964. By mandate of the Holy Father this "Council" has prepared this Instruction in which

- A. the functions of the bodies of bishops in liturgical matters are more clearly defined;
- B. the powers of the individual bishops and local ordinaries concerning liturgical functions are determined, and
- C. some matters, which can be put into practice now, before the restoration of the liturgical books, are allowed or required<sup>1</sup> (cf. 3).

The Holy Father approved it in a special way as a whole and in its parts, confirmed it by his authority, and ordered it to be diligently observed by all concerned, beginning the first Sunday of Lent, March 7, 1965.

#### **A. The Task and Competence of Episcopal Conferences in Matters Liturgical.**

The Constitution on the Sacred Liturgy gave special powers to the various forms of episcopal conferences that exist or are to be set up in the future.<sup>2</sup> This was a precedent, since Canon Law did not provide for any legislation

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<sup>1</sup> "Permittuntur aut statuuntur". — The numbers given in parentheses refer to the resp. articles of the Instruction.

<sup>2</sup> Constitution, art. 22, § 2.

in this respect. The *Motu Proprio* "Sacram Liturgiam" took the first step to implement this article of the Constitution when it stated that in questions concerning the Liturgy the competent territorial ecclesiastical authority should be, for the interim, the assembly of the bishops of an individual nation (n. X). The new Instruction widens this concession. It extends this authority to the episcopal conferences which consist of the bishops and local ordinaries of several nations (as e.g. in Africa and South America). If particular local conditions should suggest other solutions, the matter must be proposed to the Apostolic See (23).

The new document gives detailed specifications concerning the members of these conferences, the authority that convokes them, the powers of the chairman, and the members with deliberative vote. Here we have the first general legislation of the Church for the "territorial ecclesiastical authority" (23).

What are the powers granted to these various kinds of territorial ecclesiastical authority in matters liturgical?

# I. Concerning the Mass

1. In Masses, whether sung or low, which are celebrated with the people, it may admit the *vernacular language*, the decrees having been approved, that is, confirmed by the Apostolic See:<sup>3</sup>
  - a) especially in proclaiming the lessons, the Epistle and the Gospel, as well in the Common Prayer or Prayer of the Faithful;
  - b) according to the circumstances of the place, also in the chants of the Ordinary of the Mass, namely Kyrie, Gloria, Creed, Sanctus-Benedictus, and Agnus Dei, and in the antiphons at the Introit, Offertory and Communion, as well as in the chants that occur between the lessons;
  - c) moreover, in the acclamations, salutations and dialogue formulas together with the formulas at the Communion of the faithful: Ecce Agnus Dei, Domine non sum dignus, and Corpus Christi, and in the Lord's Prayer with its introduction and embolism (57).
2. In places where the Common Prayer or Prayer of the Faithful is not in use, it may issue decrees that it be done in the manner indicated

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<sup>3</sup> The technical term "actis ab Apostolica Sede probatis seu confirmatis" is a compromise formula of the Constitution on the Sacred Liturgy (art. 36,3). According to the Relatio of the conciliar liturgical Commission the word "probatis" is a generic term which is further specified by the word "confirmatis". The entire formulation states that the law which has been created by a lower authority is acknowledged and completed by a higher authority. The lower authority makes the law and the higher authority gives new juridical power to it.



in the new Instruction (56). It approves also for the interim the necessary formulas (*ibid.*).

3. It must finally approve new melodies for parts to be sung in the mother-tongue by the celebrant and the ministers (42), as e.g., the Epistle and Gospel in High and Solemn Masses.

## II. Concerning Sacraments and Sacramentals

The competent territorial ecclesiastical authority may admit the *vernacular* language, the decrees having been approved, that is, confirmed by the Apostolic See:

- a) in the rites for Baptism, Confirmation, Penance, Anointing of the Sick and Matrimony, including the essential forms, as well as in the distribution of holy Communion;
- b) in the allocution at the beginning of each Ordination, as well as in the examination of the bishop-elect and in the instructions of the sacrament of Holy Orders;
- c) in the Sacramentals;
- d) in the funeral rites (61).

## III. Concerning the Divine Office

The competent territorial bishops' conference has to approve:

- a) in accordance with art. 36, §§ 3 and 4 of the Constitution on the sacred Liturgy the various versions of the Divine Office before they may be used by those individuals who obtained the permission from their respective ordinaries;<sup>4</sup>
- b) the translation of the text of a short Office into the vernacular language for use as the *public prayer* of the Church.

In both cases the decrees must obtain the approval, that is, the confirmation of the Apostolic See (82).

## IV. Concerning special conditions

The various forms of territorial ecclesiastical authority may initiate studies and experiments in cases when more radical adaptations of the Liturgy are needed in the territories concerned. This and practical initiatives to be undertaken for the entire territory, by which the Liturgy and the

<sup>4</sup> Motu Proprio "Sacram Liturgiam", n. IX: AAS (1964) 143.

application of the Constitution may be encouraged, should be entrusted to a liturgical *Commission* which the bishops' conference should establish. The other tasks of this Commission, which depends on the legitimate territorial authority, are described in art. 45 of the Instruction.

#### V. How the Decrees of the Bishops' Conferences are implemented

The matters entrusted to the territorial ecclesiastical authority should be put into effect through legitimate decrees of the bishops' conferences alone. In individual cases, the time and the circumstances in which these decrees will take effect shall be defined, always with reasonable interval of time for the faithful to be instructed and prepared for their observance (10).

### **B. The Role of the individual Bishop concerning the Liturgy in his Diocese**

#### I. General norms

It pertains to the bishop to regulate the Liturgy within the limits of his diocese, in accordance with the norms and the spirit of the Constitution on the sacred Liturgy as well as the decrees of the Apostolic See and of the competent territorial authority (22). In order to achieve this goal the bishop should relate his entire pastoral ministry ever more closely to the Liturgy (8).

#### 1. The liturgical formation of seminarians

The bishop himself should go ahead in giving a good example to his seminarians in fostering the communitarian aspect of the Liturgy, showing himself as the father of his clergy. Consequently it is desirable that, at least on major feast days, the students of the major seminaries should participate in the celebration of the Eucharist assembled around the bishop in the Cathedral Church.<sup>5</sup> As a good father who provides for his clergy the best training possible he will see to it that as soon as possible there be a special and properly prepared teacher of Liturgy in his seminary (11). This is the best way to put the Constitution on the sacred Liturgy into full effect in the seminary. The bishop will also see to it that books dealing with the Liturgy, especially under its theological and spiritual aspect are available in the seminary library in sufficient numbers. Common religious exercises in the seminary, in accord with Christian usage and custom, should be in harmony with the sacred Liturgy and suited to the various seasons of the Liturgical Year. If these conditions are fulfilled

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<sup>5</sup> Constitution, art. 41; Instruction, art. 15, b.

the religious exercises of piety in the seminary will not only give the future priests spiritual food but will prepare them also for their coming pastoral ministry (cf. 14 and 17).

The bishop will encourage the directors of the seminary that they themselves shall take part each day in the recital and chanting of common Lauds in the morning as morning prayers, and Vespers in the evening as evening prayers, or Compline, at the end of the day (cf. 16).<sup>6</sup>

## 2. The liturgical formation of priests already working in the Lord's vineyard

The priests in the actual care of souls are to be helped by every suitable means to understand ever more fully what it is that they are doing when they perform the sacred rites; they are to be aided to live the liturgical life and to share it with the faithful entrusted to their care.<sup>7</sup>

Nobody will expect that the bishop personally can do all this by himself. But he should take the initiative and invite members of institutes of pastoral liturgy and also individual experts, for the effective promotion of pastoral-liturgical action in the diocese (cf. 11, c; 46).

## 3. The bishop's care for foreigners in his diocese

The local ordinary is responsible for *all* faithful in his territory, also for those who do not know the language generally spoken in the diocese, as groups of emigrants, foreign workers, military personnel, etc. In liturgical services which are celebrated with people of another language the bishop of the place has now the power to allow the use of the language known to these faithful. This must be done, however, in accordance with the extent of the use of the vernacular and its translation as legitimately approved by a competent territorial ecclesiastical authority of the respective language (41).

## 4. Avoiding distinctions of persons

The Constitution on the Liturgy had stated that no special honors be paid in the sacred rites to any private persons, whether in the ceremonies themselves or in external display.<sup>8</sup> This meant the abolition of the different classes of baptisms, wedding ceremonies and funerals. The new Instruction states that the individual bishop has to see to it that this prescription be put into effect in his territory<sup>9</sup> (34).

<sup>6</sup> The same norms must be applied to the members, both men and women, of institutes dedicated to acquiring perfection, with the necessary adaptations (18).

<sup>7</sup> Constitution, art. 18.

<sup>8</sup> Constit., art. 32.

<sup>9</sup> It may be advisable that the regional or national conference of bishops

## II. The Mass, Sacraments and Sacramentals

### 1. The Mass

Eager to provide for their flocks solid religious instruction bishops frequently issue plans of preaching within Mass for their priests. In these plans the intimate connection with the principal seasons and feasts of the Liturgical Year,<sup>10</sup> that is, with the Mystery of Redemption, is to be harmoniously preserved; for the homily is part of the liturgy of the day (55). This homily is so important that no omission is allowed, not even in Pontifical Masses (55).

In order to enable the bishop to come ever more close to his people it is now lawful for him, to celebrate a high Mass according to the form used by priests (48,1).

### 2. The celebration of the word of God

In territories where the bishop has not enough priests for the care of souls, he shall foster the sacred *celebration* of the *word of God*. During these celebrations a homily indicated by the bishop (who conveniently regulates this matter centrally for his diocese) shall be read. He may entrust the elaboration of these homilies to professors of his seminary, to other experienced priests or to members of the diocesan liturgical commission which is under his direction (47). It is the task of this diocesan liturgical commission to indicate and provide appropriate aids for these celebrations of the word of God where priests are not available (39).

### 3. Confirmation

- a) The bishop is the "minister ordinarius" of the sacrament of Confirmation. If this sacrament is conferred within Mass (as desired by the Council and the Motu Proprio "Sacram Liturgiam"), it is fitting that the Mass be celebrated by the bishop himself. In this case he confers Confirmation while vested in the Mass vestments. The Mass within which Confirmation is conferred may be celebrated as second class votive Mass of the Holy Spirit (64).
- b) In this Mass, after the Gospel and the homily and before the reception of Confirmation, those who are confirmed should preferably renew their baptismal vows (65).

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issues a decree regulating the necessary norms for the entire territory, to avoid confusion.

<sup>10</sup> Cf. the Constitution on the Lit., art. 102-104.

- c) If the Mass is celebrated by another priest, it is fitting that the bishop assist at the Mass wearing the vestments prescribed for the conferral of Confirmation (either in the color of the Mass or in white). But even in this case the bishop should preach the homily. The priest celebrating the Mass shall resume the Mass only *after* Confirmation (66).
- d) The Confirmation rite is simplified so far as the words "In nomine Patris et Filii et Spiritus sancti" after the formula "Signote" are in the future accompanied by a *single* sign of the Cross only (67).

#### 4. Episcopal Consecration

All the bishops present at an episcopal consecration may impose hands; they vest in choir dress. The words "Accipe Spiritum sanctum", however, shall be said only by the bishop consecrator and by the two co-consecrators (69).

#### 5. Matrimony

The Motu Proprio "Sacram Liturgiam" had stated that if matrimony is administered outside Mass, before the sacred ceremonies the Epistle and the Gospel of the Nuptial Mass must be read in the mothertongue. In the absence of a vernacular text approved by the competent territorial authority, the local ordinary should approve, for the time being, a suitable translation (74,b). After the completion of the wedding ceremony, the Prayer of the Faithful is highly recommended. Its formula should also have the approval of the local ordinary. He should see to it that it includes petitions for the spouses (74,c).

#### 6. Reserved Blessings

Though most of the blessings formerly reserved to local ordinaries may now be given by simple priests, there is still a number reserved to the bishops.

They are: the blessing of the bell of a blessed church or oratory; the blessing of the first stone for the building of a church; the blessing of a new church or public oratory; the blessing of an antimension; the blessing of a new cemetery; the papal blessings, and, finally, the blessing and erection of the Stations of the Cross (77).

### **C. General Changes within the Mass, the Sacraments and Sacramentals**

Within the last ten years we had three simplifications of the rubrics and the texts of the sacred Liturgy: in 1955 the Simplifications of the Rubrics;



in 1960 the new Code of Rubrics and in 1964 the Motu Proprio "Sacram Liturgiam".

The rite of the Mass, of the Sacraments and Sacramentals were considerably less affected by this gradual reform than that of the Divine Office.

The decisions of the Second Vatican Council concerning the Mass, the Sacraments and Sacramentals are far-reaching. Their full impact, however, will be felt only after the restoration of the liturgical books, which will need much time, maybe, up to ten years.

Among the norms of the Constitution on the Liturgy there are some which can be made effective soon, even before the restoration of the liturgical books. On the following pages we shall describe those matters which can be put into practice now (March 7, 1965), i.e., which from that day on are either allowed or required (cf. 3).

## I. The Mass

### 1. General norms

- a) The parts of the Mass which pertain to the schola or to the people, if they are sung or recited by them, are not said privately by the celebrant (32 and 48, a). The celebrant may sing or recite the parts of the Ordinary together with the people or the schola (48, b).
- b) Likewise, the celebrant does not say privately the lessons which are recited or chanted by a competent minister or by a server (33).
- c) Pastors of souls should work with prudence and charity, so that, in the liturgical services, more especially in the celebration of the Mass and the administration of the Sacraments and Sacramentals, the *equality* of the faithful shall be evident, even outwardly and that, further, all appearance of *money-seeking* is avoided (35).
- d) The incensations of the clergy, apart from those who are bishops, shall be done *once* for each part of the choir, with three swings of the thurible (36, b).
- e) The kisses of the hand and of objects which are being presented or received (e.g., the ring of the bishop who distributes holy Communion) shall be omitted (36, d).
- f) There shall be a *homily* on Sundays and feast days of precept in all Masses which are celebrated with the people present. No exception may be made for conventual or sung Masses. On other days a homily is recommended, especially on some of the weekdays of

Advent and Lent, as well as in other circumstances when the people come to church in larger numbers (53).

By a homily from the sacred text is understood an *explanation* of some aspect of the readings from holy Scripture or of another text from the Ordinary or Proper of the Mass of the day, taking into account the mystery which is being celebrated and the needs of the hearers (54).

- g) In places where the custom is already in force of having the Common Prayer or Prayer of the Faithful, it shall take place before the Offertory, after the word "Oremus", according to the formulas now in use in the individual regions. The celebrant shall direct the prayer either from his seat, from the altar, from the ambo, or from the edge of the sanctuary area.

The intentions or invocations may be chanted by a deacon or by a cantor or other qualified server, reserving to the celebrant the words of introduction and the concluding prayer as found in the concelebrated Mass of the Holy Father at the opening and closing ceremony of the third Session of the present Council. The concluding prayer will ordinarily be "Deus refugium nostrum et virtus"<sup>11</sup> or another prayer which corresponds better to a particular need (cf. 56).

- h) Pastors of souls shall carefully see to it that the faithful, more particularly the members of religious associations, also know how to say and to sing together in the Latin language those parts of the Ordinary of the Mass which pertain to them, especially with the use of simpler melodies (59).
- i) The faithful who communicate in the Mass of the Easter Vigil or in the midnight Mass of Christmas may also receive Communion again in the second Mass of Easter and in one of the Masses which is celebrated in Christmas in the daytime (60).

## 2. Changes affecting all Masses

- a) In the prayers to be said at the foot of the altar, at the beginning of the Mass, psalm 42 is omitted. All the prayers at the foot of the altar are omitted whenever another liturgical service immediately precedes the Mass (48,c).
- b) In Masses celebrated with the people, the lessons, Epistle and Gospel shall be read facing the people:  
—in solemn Masses, at the ambo or at the edge of the sanctuary area;

<sup>11</sup> Miss. rom., or. div., n. 20.

—in high Masses and in Low Masses, if they are read or chanted by the celebrant, either at the altar, or at the ambo or at the edge of the sanctuary area, as may be more convenient; if they are read or chanted by another, at the ambo or at the edge of the sanctuary area (49).

- c) The doxology at the end of the Canon, from the words "Per omnia saecula saeculorum. R. Amen." inclusively, shall be chanted or recited in a loud voice. Throughout the entire doxology the celebrant lifts up the chalice and the host for the little elevation, omitting the signs of the cross, and at the end genuflects only after the response "Amen" is given by the people (48,f).
- d) In distributing holy Communion, the formula "Corpus Christi" shall be used. The celebrant, as he says these words, lifts up the host a little above the ciborium to show it to the communicant, who responds "Amen", and afterward is communicated by the celebrant. The sign of the cross with the host is omitted (48,i).
- e) The Last Gospel is omitted; the Leonine Prayers are suppressed (48,j).

### 3. Changes in low Masses

- a) If the celebrant read all lessons alone.

Standing at the place where he read the lessons and the Epistle, he also recites the chants occurring after the lessons, if this should be necessary, i.e., if they are not recited by the people or a schola. He says "Munda cor meum" in the midst of the altar, at the usual place, if he had read the lessons and the Epistle from the altar. If he read them from the ambo or from the edge of the sanctuary area, he says "Munda cor meum" at the same place, but turned toward the altar (52,d).

- b) If a lector or server reads the lessons and the Epistle.

The lessons and Epistle, together with the intervening chants may be read by a qualified lector or a server while the celebrant sits and listens. While the Alleluia and its verse are being recited, or toward the end of the Tract or Sequence, the celebrant goes to the lowest step of the altar and there bows deeply while saying "Munda cor meum". Then he goes to read the Gospel (50; 52,b).

- c) If all lessons, the Gospel included are read by others.

Even in a Mass the Gospel may be read by a deacon or a second priest, who says "Munda cor meum" and seeks the blessing of the celebrant, who rises to bless him. At his seat the celebrant listens

to the Gospel. At the end of the reading the deacon or second priest presents the Gospel book for the celebrant to kiss (50; 52,b). Then the latter preaches the homily, if required, and starts to recite the Creed, if it is to be said. At the end of the Creed he returns to the altar, unless he is to direct the Prayer of the Faithful.

- d) The Secret or "Prayer over the Offerings" shall be recited in a loud voice (48, e).
- e) The Lord's Prayer may be recited by the people together with the celebrant in the mothertongue (48, g).
- f) The Embolism ("Libera nos quæsumus Domine") after the Lord's Prayer shall be recited in a loud voice (48, h).

#### 4. Changes in High<sup>12</sup> Masses (Missa cantata)

- a) It is lawful to celebrate a high Mass with a deacon only (48, k).
- b) If the lessons, Epistle and Gospel are proclaimed in the vernacular, they may be recited without chant (51).
- c) The rules for singing and reciting the lessons, Epistle, intervening chants and the Gospel are the same as in low Masses (cf. above n. 3, a, b and c).
- d) The Secret or "Prayer over the Offerings" shall be chanted (48, e).
- e) The Lord's Prayer may be chanted by the people together with the celebrant in the Latin language; if the territorial ecclesiastical authority shall so decree, they may sing it with the celebrant also in the mothertongue (48, g).
- f) The Embolism after the Lord's Prayer shall be chanted (48, h).

#### 5. Changes in Solemn Masses (Missa sollemnis)

- a) The celebrant sits and listens to the lessons and Epistle as well as to the intervening chants. After the Epistle has been chanted, the subdeacon goes to the celebrant, who, standing, blesses him. Then the celebrant, seated, places incense in the thurible and blesses it. While the Alleluia and its verse (or Tract, resp. Sequence) are being chanted, the celebrant rises to bless the deacon. At his seat he listens to the Gospel, kisses the Gospel book, and, after the homily, intones the Creed, if the latter is to be sung. At the end of the Creed he returns to the altar with the ministers, unless he is to direct the Prayer of the Faithful (52, a).

<sup>12</sup> Note the distinction made by the Instruction between the "Missa in cantu", comprising both high and solemn Masses and the "Missa cantata" which means only the high Mass

- b) The paten is not held by the subdeacon, but is left upon the altar (48, d).
- c) The rules for the Secret or "Prayer over the Offerings", for the singing of the Lord's Prayer and the Embolism after the Pater noster, are the same, as in high Masses (48, e, g, h).

## II. The Sacraments

### 1. Baptism

- a) In the rite for supplying omissions in the case of a baptized infant, which is given in the roman Ritual, tit. II, ch. 5, those exorcisms shall be omitted which are found under n. 6 (*Exi ab eo*), 10 (*Exorcizo te, immunde spiritus. — Ergo maledicte diabole*), and 15 (*Exorcizo te, omnis immunde spiritus*). (62) The reason for these omissions is the fact, that since Baptism the infants is no longer in the power of the devil, as St. Paul says: "*Nihil ergo nunc damnationis est iis, qui sunt in Christo Iesu*" (Rom 8, 1).
- b) In the rite for supplying omissions in the case of a baptized adult, which is given in the roman Ritual, tit. II, ch. 6, those exorcisms shall be omitted which are found under n. 5 (*Exi ab eo*), 15 (*Ergo maledicte diabole*), 17 (*Audi maledicte satana*), 19 (*Exorcizo te. —Ergo maledicte diabole*), 21 (*Ergo maledicte diabole*), 23 (*Exorcizo te.—Ergo maledicte diabole*), 31 (*Nec te lateat*), and 35 (*Exi immunde spiritus*). (63).

### 2. Anointing of the Sick and Last Rites

When Anointing of the Sick and Viaticum are administered at the same time, unless a continuous rite is already found in a particular Ritual,<sup>13</sup> the rite shall be arranged as follows: After the sprinkling with holy water and the prayers of entrance which are given in the rite of Anointing, the priest shall hear the Confession of the sick person, if necessary, then administer Anointing, and finally give Viaticum, omitting the sprinkling with its formulas and the Confiteor and absolution.

If however, the Apostolic Blessing with a plenary indulgence in the hour of death is to be imparted at the same occasion, this shall be given immediately before Anointing, omitting the sprinkling with its formulas and the Confiteor and absolution (68).

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<sup>13</sup> As in the American *Collectio Rituum* of 1954, p. 64 and in the German *Collectio Rituum*, p. 50.



### 3. Matrimony

Matrimony, unless a just cause excuses from the celebration of Mass, shall be celebrated within Mass, after the Gospel and the homily. The latter is never omitted (70).

#### a) Matrimony celebrated within Mass

Whenever Matrimony is celebrated within Mass, the Votive Mass for the Spouses shall always be celebrated or a commemoration made of it, according to the rubrics, even during the prohibited season (71). As far as possible the pastor or his delegate who assists at the marriage shall celebrate the Mass; but if another priest assists, the celebrant shall not continue the Mass until the rite of matrimony has been completed. The priest who assists at the marriage but does not celebrate the Mass shall be vested in surplice and white stole (or also in cope), and shall give the homily. The blessing after the Lord's Prayer and before the Placeat, however, is always to be imparted by the priest who celebrates the Mass (72). The nuptial blessing shall always be imparted within the Mass, even in the prohibited season and even if one or both of the spouses is entering a second marriage (73).

#### b) Matrimony celebrated without Mass

At the beginning of the rite, a brief admonition shall be given. This is *not* a homily, but only a simple instruction.<sup>14</sup> There shall be, however, a sermon or homily, drawn from the sacred text,<sup>15</sup> after the reading of the Epistle and Gospel in the vernacular language from the Mass for the Spouses. A chant may be sung between the Epistle and the Gospel. Likewise the Prayer of the Faithful is highly recommended after the completion of the rite of matrimony, in which petitions for the spouses are to be included (74, c). At the end of the rite the nuptial blessing shall always be imparted to the spouses, even in the prohibited season and even if one or both of the spouses is entering a second marriage, according to the formula which is found in the Roman Ritual, tit. VIII, ch. III, unless another blessing is given in particular rituals.

The order of the ideal rite of Matrimony without Mass would be: brief admonition; reading of the Epistle from the Mass for the Spouses in the vernacular; a convenient chant; the reading of the

<sup>14</sup> Cf. Constitution on the Liturgy, art. 35, 3; *Motu Proprio "Sacram Liturgiam"*, n. V.

<sup>15</sup> Cf. Constitution, art. 52.

Gospel from the same Mass in the mothertongue homily; celebration of marriage; nuptial blessing, Prayer of the Faithful with petitions for the spouses (74, a).

### III. Sacramentals

#### 1. Blessings of Candles (Febr. 2) and of Ashes

In the blessing of candles on February 2 and in the blessing of ashes at the beginning of Lent, a single prayer from among the prayers given in the roman Missal for these blessings may be said (76).

#### 2. Abolition of reserved Blessings

Blessings which have been reserved up to the present time and which are contained in the roman Ritual, tit. 9, 10 and 11, may be given by any priest, with the exception of those blessings, mentioned above, as still reserved to the bishops (cf. 77).

### IV. Rules for the Construction, Repair or Adaptation of the Sanctuary

#### 1. The main altar

It is proper that the main altar be constructed separately from the wall, so that one may go round it with ease and so that celebration may take place facing the people; it shall occupy a place in the building which is truly central, so that the attention of the whole congregation of the faithful is spontaneously turned to it (91).

#### 2. Reserving the Eucharist

The Most Holy Eucharist shall be reserved in a solid and inviolable tabernacle placed in the middle of the main altar, or of a minor but truly outstanding altar, and in particular cases, to be approved by the local ordinary, also in some other noble and properly adorned part of the church.<sup>16</sup> It is also lawful to celebrate Mass facing the people even if there is a tabernacle, small but suitable, on the altar (95).

#### 3. Adornment of the altar.

The cross and candlesticks may also, in accordance with the judgement of the local ordinary, be placed *next* to the altar (94).

#### 4. Minor altars

The minor altars shall be few in number. It is highly suitable that they be placed in *chapels*, in some way separated from the principal part of the church (93).

<sup>16</sup> This permission could easily be the starting point for the revival of the "sacrament-houses" of the late Middle Ages, or some similar structure for the reservation of the Bl. Sacrament.

## 5. The seat for the celebrant and ministers

The seat for the celebrant and ministers shall be so placed that it may be easily seen by the faithful and that the celebrant may truly appear to preside over the entire community of the faithful. If the seat is placed behind the main altar, the form of a throne is to be avoided, as this belongs to the bishop alone (cf. 92).

## Conclusion

These are the principal changes and adaptations according to the Instruction of Sept. 26, 1964, which goes into force on March 7, 1965. But these changes are by no means a mere matter of rubrics. They presuppose a change of mentality toward the Liturgy.

It is necessary that all be persuaded of the intention of the Constitution on the Sacred Liturgy of the Second Vatican Council; not only to change liturgical forms and texts, but rather to stir up that formation of the faithful and pastoral activity which has the sacred Liturgy as summit and fount (cf. Const., art. 10). The changes thus far introduced and to be introduced into the sacred Liturgy in the future are directed toward this end (5).

*H. J. GRAFT S.V.D.*

## IMPORTANT

The December issue of the magazine AMEN published by the East Asian Pastoral Institute of Manila contained the instructions about the liturgical changes due on March 7. Those priests who want to have copies of this issue of the magazine may write the East Asian Pastoral Institute, P.O. Box 1815, Manila.

## PASTORAL SECTION

### HOMILETICS

#### FIRST SUNDAY IN LENT (March, 7)

#### THE PROBLEM OF TEMPTATIONS

“His faithfulness is a buckler and a shield; you will not fear the terror of the night” (MEDITATION SONG: Ps. 90:5)

LENT is the time to get ready for Easter — a period of spiritual preparation to celebrate worthily the Day of the Lord's Resurrection. The four Sundays in Lent are like the landmarks of the Lenten Season. Each of them will present before us an important message which will help us achieve the Lenten spiritual renewal. Today is *the First Sunday in Lent*. The liturgy of this celebration presents before us the Christian attitude towards temptations. In the gospel of the mass, St. Matthew (4:1-11) narrates the temptations of Christ in the desert. Our Lord, who is our Way (Jn. 14:6), will teach us how to deal with temptations.

After forty days and forty nights of fasting, our Lord was hungry. The Tempter, the devil — always looking for weak spots — approaches Christ saying: “*If you are the Son of God, tell these stones to turn themselves into loaves.*” The father of lies, the devil approaches Christ a second time, now touching the sensible matter of pride: “*If you are the Son of God, throw yourself down; for it is written: He will command his angels to look after you, and they shall hold you up in their hands lest you strike your foot against a stone.*” The head of all evildoers, the devil — never relaxing in his intent to make friends in evil and sin — tries once more to win Christ, to make Him fall into temptation; now he approaches our Lord through the fascinating face of fortune and riches: “*I will give you all the kingdoms of the world, if you will fall at my feet and adore me.*”

Each Christian is tempted many times. We are tempted many times. And we are fully aware of this fact. More or less, we understand the penal character of our temptations; but, why should Christ, the Son of God and the Son of Man, go through the weary experience of temptations? Why? Because He is our Way, and He wanted to teach us the strategy to overcome temptations. This is specially true, when applied to the gospel of the First Sunday in Lent; in the desert, Christ is tempted three times, and in the most vulnerable sides of our human nature: "*All there is in the world is concupiscence of the flesh, concupiscence of the eyes, and pride of life*" (I Jn. 2:16). How to overcome our temptations of the flesh? How did Christ overcome hunger? With temperance: "*Man does not live on bread alone.*" — He answered the tempter —, *but of every word that emerges from the mouth of God*". How to overcome our pride, presumption and vanity? With humility: "*You shall not tempt the Lord your God*" — Christ said. How to overcome the dazzling invitations of fortune and riches? By reasonable disregard for them: "*Be off, Satan. For it is written: you shall adore the Lord your God and give worship to him alone.*" Christ, then, teaches us how to overcome temptations.

But — you will say —, "*this is not enough to win in the battle of temptations: I've to follow Christ in rejecting dangerous invitations to evil and sin; how may I achieve this? Like Christ? Yes; but Christ was God. He was the Just One. I'm a sinner, I'm weak; I'm tempted every day, every minute to anger, to envy, to impurity... With so many traps on my way, it is almost impossible not to fall into temptations!*" You say, it's almost impossible! I would go farther: it is literally impossible to overcome the temptations we have to face every day. Why? Listen to Christ: "*Without me you can do nothing*" (Jn. 15:5). Really, cut off from God we cannot do anything good; we can do *nothing*, that is, we can sin, we can fall into temptation. But, friends, this is not our case: we have God at our side. He is our Father! With God at our side, we can do everything: "*All things are possible to him who believes*" (Mk. 9:22). All things! With God at our side, every temptation should be turned into an occasion for good.

Temptations are unavoidable companions on our earthly journey. They have a penal character. They may spring from the perverted action of the devil, from our corrupted nature; they may even stem from the beauty of things which can be loved in a good or a bad way. In themselves temptations are not sin, or evil. True, they are dangerous invitations to sin and evil; but, we may — nay, we should — turn them into occasions for good: occasions to show our faithfulness to God. How? By overcoming them. And how to overcome them? Not by ourselves alone — for we are weak and frail; but with the all-powerful and merciful aid of God, who will never allow our enemies to test us beyond our strength:



*"God is faithful, and He will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (I Cor. 10:13)..*

God will help us overcome temptations. However, He will help us, if we wished to be helped; if we co-operate with God! Listen to our Lord: *"Watch and pray that you may not enter into temptation"* (Mt. 26:41). *Watch and pray!* WATCH: that is, be vigilant; don't expose yourself to temptation — for it means delivering yourself over to the dominion of the power of darkness. Watch: make some sacrifices, fast — as Christ fast before encountering the devil in the desert; do penance, so as not to allow our bodies to revolt against our souls, or our bodies and souls, against God.

And PRAY: knowing our nothingness, let's always beg the help of God; realizing our weaknesses, let's never fail to ask God's powerful aid in time of temptation. Let's all together ask this help of God in the present eucharistic celebration. Always remember what St. Augustine said: *"God does not command the impossible, but his commandment calls on you to do what you can and to pray for what you cannot."* As St. Therese of Lisieux we can say: *"God cannot try me above my strength."* For, as the Psalmist sings, *His faithfulness is a buckler and a shield; we will not fear the terror of the night!*

FR. FAUSTO GOMEZ, O.P.

## SECOND SUNDAY IN LENT (March, 14)

### TRANSFIGURATION INTO CHRIST

*"God has not summoned us to uncleanness but to holiness in Christ our Lord" (Epistle I Thes. 4:7)*

Today we celebrate *the Second Sunday in Lent*. Mother Church — through the impressive liturgy of the mass — puts before our consideration *the transfiguration of Christ*, on Mount Tabor. She wishes to teach us this: the transfiguration of Christ is an incentive towards and a foretaste of our glorious transfiguration; but, our glorious transfiguration in heaven may only be attained through our earthly transfiguration into Christ.

In chapter seventeen of his gospel, St. Matthew narrates the glorious transfiguration of Christ before the apostles Peter, James and John.

*"Christ was transformed before their eyes; his face shone like the sun and his clothes took on the brilliance of light" (Mt. 17:2).* All at once Moses and Elia appeared talking with Christ. Witnessing this miraculous transformation of the humanity of Christ, and feeling very happy there on the mountain, Peter mutters an *"inordinate but not unworthy remark"* (St. Leo the Great): *"Lord, it is good for us to be here."*

Why did Christ take his beloved apostles to the mountain and was transfigured before them? What did our Lord intend with the transfiguration of his body? The significance of the transfiguration of Christ can only be fully grasped by considering the preceding conversations between Christ and his apostles. We read in ch. 16 of St. Matthew's gospel: *"From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things..., and be put to death" (16:21).* Here, Christ talked also of the difficult trials that awaited his disciples: *"If anyone wishes to come after me, let him deny himself, and take up his cross and follow me" (16:24).*

After these incredible predictions, the apostles were, most probably, a little discouraged, and sad. Christ realized it, and to awaken their hope and make them understand something of the 'scandal of the cross,' called his chief disciples, took them to a high mountain and showed to them his glory. In this connection we may easily understand the impulsive statement of Peter: *"It is good for us to be here"; "for since he had heard that the Lord was to go up to Jerusalem, and to suffer there, he had been in great fear"* (St. John Chrysostom). Consequently, the scene of the transfiguration of Christ seemed to appear — besides a proof of the messianism and divinity of our Lord — as a consoling hope for the apostles, a shining light which enlightened the scandal of the Cross'.

For the disciples of Christ of all times, the message is unerringly clear: *the transfiguration of Christ is an incentive for and a foretaste of his eternal transfiguration — the way of the cross is the only way to attain everlasting resurrection!* The glory that awaits us is unimaginable: *"Eye has not seen nor ear heard, nor has it entered into the heart of man, what things has God prepared for those who love him"* (I Cor. 2:9); however, that glory, the everlasting transfiguration will come to us as a crown. It has to be earned: *"One who enters in a contest is not crowned unless he has competed according to the rules"* (I Tim. 2:5).

With that incomparable goal in view, each Christian should joyfully walk the way of the cross; for there is no other way to the glittering glory of heaven: *"And Jesus said, if anyone wishes to come after me, let him deny himself, and take up his cross daily and follow me"* (Lk. 9:22). This is a call to all Christians, to each one of us! Listen carefully: we have been redeemed by the suffering Christ, by his Cross;

however, to make the universal redemption of Christ applicable to each one of us, each one of us has to 'co-operate', has to conform with the suffering Christ, has to embrace his personal cross. With St. Paul each one of us should cry out: "*I hang upon the cross of Christ*". Each one of us is crucified on his personal cross; and if you draw out the nails of your cross, or if I draw out the nails of my cross, you and I are left without redemption, you and I become deschristianized. When we are not crucified on our crosses, we run the risk of not getting to our heavenly goal! For we are not committed disciples of Christ: "*He who does not carry his cross cannot be my disciple*" (Lk. 14:27).

But, you will say, my dear friends, you will probably say: "*At times, it is too hard, it is almost impossible to carry our cross*". Yes, at times, it is very difficult to carry the cross: the winds of suffering seem to blow too hard; the darkness of sadness seems to veil every ray of light! It is hard; nevertheless, if we realize this, it will be less hard. Listen, friends: everything is God's property, including any kind of suffering; everything, but sin. All things are in the hands of God who is our Father. God did not create suffering, pain, distress, anxiety: all these dark names flow from the dark river of original sin. This is not all: for Christ came to the world, redeemed us, and sanctified suffering. Since then, suffering — we could say —, since then, suffering does not hurt, does not destroy; but, it helps us carry properly our cross, it helps us — like a good medicine — get spiritually well: this suffering atones for our sins, and the sins of our fellowmen. What is more: it is a shining gift of God, which — taken for the love of God — will help us co-operate in Christ's work of redemption. If we realize this, suffering will be less hard; it will be even easy: when suffering comes, the Lord comes; when the cross comes, it is Christ who comes!

It is the Second Sunday in Lent! Today, recalling the glorious transfiguration of Christ on Mount Tabor, Mother Church tells: "*Do not be discouraged; be hopeful*". Let's all be hopeful: our cross is like the darkness before the dawn; like winter before spring; like Lent before Easter! If you wish, this life is a Good Friday; yes. But only a passing Friday enabling us to arrive at Easter: "*The sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us*" (Rom. 8:18). As we continue the Holy Sacrifice, let's all together ask for the help of Christ to carry our own crosses: *God has not summoned us to uncleanness but to holiness in Christ our Lord.*

FR. FAUSTO GOMEZ, O.P.

## THE FEAST OF ST. JOSEPH (March, 19)

## THE FAITH OF THE CHRISTIAN

"But Joseph her husband, being a *just man* and not wishing to expose her to reproach, was minded to put her away privately" (GOSPEL: Mt. 1:19)

The Gospel tells us very little about St. Joseph. Nevertheless, the short references of the Evangelists are so significant that they give us a fairly clear picture of the great man and perfect saint who was the spouse of our Lady. St. Matthew sums up wonderfully the rich spiritual life of St. Joseph by simply stating that he was a "just man" (Mt. 1:19). That is, a *man of faith*: "*The just shall live by his faith*" (Hab. 2:4). Every Christian is a believer; *he shall live by faith*. St. Joseph, a just man, a man of faith, gives us the opportunity to meditate for a while on the gift and the task of our Christian faith.

According to our catechism, faith "*is the virtue by which we firmly believe all the truths God has revealed, on the word of God revealing them, who can neither deceive nor be deceived*". What is faith for each one of us, Christians, believers? It is something very important, very essential, vitally essential: For it is the basis, the foundation of our Christian lives, the beginning of our relationship with God. Faith is the door which opens for us a new creation (Gal. 6:15; II Cor. 5:7), a new world — our lives, our sufferings, our joys, our human loves, everything is enlightened by the powerful light of faith. Faith is an incomparable gift of God, a supernatural virtue, which tells us that God is our Father, and Jesus, the Son of God, our Brother; that we are citizens of heaven (Phil. 3:20); that *the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us*" (Rom. 8:18); that "*for those who love God all things work together unto good*" (Rom. 8:28); that God is love, and true love gives its final character to everything we do!

Faith, Christian faith is a pure, simple, gratuitous gift of God: "*No one can come to me unless the Father who sent me draws him*" (Jn. 6:44). It is a totally unmerited gift of God; however, it may be rejected by man's freedom: "*Only one who wills to believe can believe*" (St. Augustine). As believers, we have humbly and gladly accepted the marvelous grace of faith. What does it mean to accept Christian faith? We can say that it means to meet Christ, and accept him, and surrender entirely to Him; in a word, we can say that to accept Christ is to *imitate Him*!

Faith is a gift of God which requires the acceptance of man. And once accepted, it constantly asks the believer, the Christian to co-operate with the grace of God, so as to make this God-given gift, a fruitful, living gift. Consequently, the theological virtue of faith is, also, a task! To believe is not merely to assent to some supernatural truths which are completely above the understanding power of the intellect; it is also to follow Christ (Jn. 1:39; 8:12), to imitate Him, who is, at the same time, truth and love — and to know Christ, God, we have to love Him: "*He who does not love does not know God, for God is love*" (I Jn. 4:8). Our whole Christian life consists in 'doing' the truths of faith in love (Jn. 3:21; Eph. 4:15). Our faith will only be perfect, living faith if and when it is enlivened by charity: for, as the Apostle says, "*faith finds its expression in love*" (Gal. 5:6).

Faith is a gift and a task. It points to each one of us an important task we have to perform, some grave duties we have to fulfill. Which are these grave duties? Let's recall the most important! Each Christian has *the grave duty of knowing the truths of his faith and deepen*—according to his talents and his position in life — *its knowledge*: the adolescent cannot conform himself with the knowledge of faith of a child; and the adult cannot be at ease in his conscience, if he possesses an immature knowledge of his Christian faith.

Each Christian has *the grave duty of safeguarding his faith*: faith is a gift of God; but, it is a gift to man, a fragile vessel! Each one of us should carefully hold this faith, so as not to endanger its possession; accordingly, once in a while, we have to ask ourselves sincerely: are the books I'm reading dangerous for my faith? Are the movies I go to see dangerous, in one way or another, to the wonderful gift of my faith? Is my school helping me deepen the knowledge of my faith, or helping me lose my faith? How about my companions and friends, are they strengthening or weakening the virtue of faith?

Each Christian has *the grave obligation of professing his faith*: to believe is "*to profess Christianity*". As a Christian, I'm obliged to profess my faith always — not only on Sundays, when I go to Church, but also on weekdays, when I go to work; not only before meals, but also before every temptation to sin and evil; not only when I pray, but also when I converse or play!

Faith is an incomparable gift of God which gives meaning to our lives and our professions. It is a marvelous grace: "*All things are possible to him who believes*" (Mk. 9:22); "*this is the victory that overcomes the world, our faith*" (I Jn. 5:4). It is the virtue by which the Christian should live: "*If I have all faith so as to remove the mountains, yet do not have charity, it profits me nothing*" (I Cor. 13:2).



St. Joseph was a just man, a man of faith, a man who lived by faith! As we celebrate the feast of St. Joseph, let's ask his protection for our Christian faith — for he was the faithful protector of Jesus and Mary. With his help, let's try to fulfill carefully the grave duties of our faith; let's live our faith. Let's be just! *But Joseph her husband, being a just man and not wishing to expose her to reproach, was minded to put her away privately.*

FR. FAUSTO GOMEZ, O.P.

### THIRD SUNDAY IN LENT (March, 21)

#### THE PEACE OF THE CHRISTIAN

"Every kingdom divided against itself is heading for ruin — each house collapsing on its neighbor"  
(GOSPEL: Lk. 11:17)

Through the liturgy of Lent, our Mother Church prepares us for the joy of the resurrection of Christ. Today, *the Third Sunday in Lent*, she presents before us an excellent message on peace. The Church addresses to each one of us the resounding words of Christ: "Every kingdom divided against itself is heading for ruin — each house collapsing on its neighbor".

*Every kingdom divided against itself is heading for ruin!* And St. Matthew adds: "*Every city and house divided against itself will not stand*" (Mt. 12:25). We may easily understand the truth of this scriptural text coming from our Lord. We realize that a nation divided against itself, a nation made up of groups which do not work for the common good, but, instead, for their egotistic private profit — a nation like this, will be brought to desolation and ruin! We realize, too, that a family built on the sandy grounds of divisions, misunderstandings between husband and wife, parents and children, will not possess union and peace! The same may be applied to the individual: a person divided against himself cannot have peace! And this is the most tragic division. For, if man is a divided world, how can he help in bringing union and peace to his family and his nation? If man is at war within himself, how can he offer peace, real peace to his fellowmen — that is, a peace based on the common good and guided by justice and love?

For a Christian, this intimate peace of man with himself is of the utmost importance! To be a Christian means to be a follower of Christ, who is *the Prince of peace* (Is. 9:6), who is *our peace* (Eph. 2:14). Every

Christian has received the same heritage of Christ: "*Peace I live with you, my peace I give you*" (Jn. 14:27). He left for each true Christian the gift of peace, which specially refers to the peace of man within himself. What do we mean by 'the peace of man within himself'? What is peace?

Peace is one of the words most often used — and very often abused — in the dictionary of every language. Peace means undisturbed harmony; a harmony flourishing in action and life. The great St. Augustine defined it as *the tranquility of order*. This definition of peace, applied to *the peace of man within himself*, means the undisturbed harmony of all the different powers and inclinations of man. It means orderly functioning of all his powers — his passions function under his will; and his will, under God. And also — since man is a social being, and more so the Christian who has, with all his brethren, *'one Lord, one faith, one Baptism, one Father of all'* (Eph. 4:5-6) —, it means the union of his will with the wills of others. Accordingly, 'peace of man within himself' conveys the meaning of a double union: union within man, and union with his fellowmen, specially with the faithful.

Christ left us his peace. "*If we are heirs of Christ, we have to remain in the peace of Christ; if we are children of God, we have to be peacemakers*" (St. Cyprian). Peace is, then, of the utmost importance for each one of us! But, it is difficult to attain that double union: concord within ourselves and concord with others. Singularly difficult it is to achieve peace with ourselves — which is the most important, for it is the way to walk in peace with others. It is hard, for man is at war within himself. Until the sunset of his earthly pilgrimage, he has to fight a restless battle — between his body and his soul, between his passions and his will, between his inclination to evil and his penchant for good. As St. Paul said: "*The flesh lusts against the spirit, and the spirit against the flesh*" (Gal. 5:7).

How may we win this, at times, agonizing battle? How to obtain interior peace, that inner peace within our little world, that peace which is the key to our perfection and happiness? How? With the love of God, *with charity which is the source of peace*. This love is union and produces union — the double union of peace. It produces union within ourselves, interior peace: for if the Christian loves God with His whole heart, everything in his life will be referred to God; all his desires and powers will be guided by the will, a will under God. The love of God also produces union and concord with others: for the love of God is the fountain of the love of one's neighbor, and finds its true dimensions in the love of this neighbor.

PEACE! What a beautiful word! What a delightful gift! How may we acquire it? By not turning against the love of God: and so every

grave sin that turns us away from God, that kills the love of God in our souls, turns us away from true peace, which is an effect of charity! But, then — some of you will say —, then, “*why do so many wicked persons have peace and happiness?*” Surely, they do not have it; though apparently they possess it. The peace and happiness of the wicked can only be apparent, superficial. The Prophet said: “*There is no peace to the wicked, saith the Lord*” (Is. 48:22). And the great theologian St. Thomas adds: “*True peace cannot be but in the good and about good things. Without sanctifying grace there cannot be true peace, but only apparent*”. There is no peace in sin and evil: “*Sin is the root of discord and the source of sorrows and inequalities*”, said John XXIII (*Pacem in Terris*). Then, we may have peace if and when we possess the love of God, a love which produces, and is tested in, the love of our neighbor.

Let's walk in the love of God, so as to be able to walk in peace, with ourselves and with our fellowmen, for, as the Psalmist sings, “*much peace have they that love thy law*” (Ps. 118:165). The way of peace is the way to real happiness here and hereafter: “*Blessed are the peacemakers, for they shall be called children of God*” (Mt. 5:9). Remember always: every Christian divided against himself is heading for ruin — he cannot have peace! For *every kingdom divided against itself is heading for ruin — each house collapsing on its neighbor!*

FR. FAUSTO GOMEZ, O.P.

#### FOURTH SUNDAY IN LENT (March, 28)

##### THE JOY OF THE CHRISTIAN

“Be glad . . . , be happy and rejoice,  
all you who were in sorrow”  
(ENTRANCE SONG: Is. 66:10)

The Fourth Sunday in Lent is called the *laetare Sunday*: the Sunday of JOY! Lent is a time for penance, purification; “*the acceptable time*” to prepare for Easter. However, even during the Lenten season, Mother Church does not want us to put on “gloomy faces” — “*when you fast, do not look gloomy like the hypocrites do*” (Mt. 6:16); accordingly, to avoid the risk of falling into sadness and gloom, she brings us today, through her beautiful liturgy, an enlightening message in joy. With Isaias she whispers to us in the entrance song of today's mass: *Be glad . . . , be happy and rejoice all you who were in sorrow*. BE GLAD! Every Christian should be a joyful Christian. If we are good, committed Christians we have to

be glad; we have to bear the sign of joy on our faces; otherwise, our way of living, even our religion might be suspected. Today, as in the first century of Christianity, St. Paul preaches to each Christian: "*Rejoice in the Lord always; again, I say rejoice*" (Phil. 4:4).

As Christians, then, we should always be joyful, glad! Why? Why do we have to walk in life with smiling faces? She was twenty years old; and the unhappy, gloomy Catholic girl said: "*I'm always sad, very sad*". "*But, why?*" "*Because I'm a Catholic!*" No, we told her; that is not true. It cannot be true; it is impossible, utterly impossible! A good Catholic cannot be really sad, for *sadness is unchristian*. If a Christian is sad because his neighbor is more successful than he is, his sadness is unchristian; it has a name: envy, the opposite of charity. If a Christian is sad by reason of his past sins, or by reason of the evil that has befallen his friends or his Church, his sadness — even in these cases — should be limited: it should not overcome the Christian joy that must pervade his life — don't be *overwhelmed by too much sorrow*, the Apostle said (II Cor. 2:7). Certainly, it is unchristian to be really sad!

As a follower of Christ, the Christian should be a sower of joy: for the Gospel of Christ is *the Gospel of joy* — the very word 'gospel' means message of joy and gladness! The whole preaching of Christ, which is superlatively condensed in his Sermon of the Mount, is permeated by a message of joy: *Blessed are the poor in spirit...*, *Blessed are the meek...*, *Blessed are those who mourn...*, *Blessed are the peacemakers...* (Mt. 5:3:11). BLESSED! A word akin to 'happy', 'joyful'. The good Christians — and we all are honestly trying to be so —, the good Christians are blessed, happy, joyful!

As Christians, we have to be joyful creatures. But, how — you will ask —, "*how may we be filled with gladness? How may we show joy when suffering hurts, or when fear and anxiety trouble our lives, or when a disappointment or failure or evil surrounds us? How to smile when tears fall from our eyes?*" At times it is difficult to show signs of joy; at times, it is painfully difficult! But, even then, we have to try to joyfully take refuge in God, who is a loving Father. We have to realize that to be a joyful Christian does not mean to live a life without suffering or fear — this would be impossible. Our earthly life is an interwoven life of light and darkness, joys and sorrows, smiles and tears. The important thing is that the hours of darkness and sorrows and tears should not be in the same proportion as the hours of light and joys and smiles.

Any kind of suffering, or of fear, or of failure; any kind of evil should not destroy the real joy of the follower of Christ, of the child of God. In the Sermon of the Mount Christ said eight times "blessed", that is, happy, joyful. And He did not say blessed are those who are rich,

but *blessed the poor in spirit*. He did not say, *blessed are those who enjoy pleasure and laughter*, but *blessed are those who mourn*. Our Lord did not say, *blessed are those who do not suffer*, but *blessed are they who suffer persecution for justice's sake*. Rejoice and exult, Christ ended the Sermon of the Beatitudes, "*rejoice and exult because your reward is great in heaven*". Consequently, any kind of evil that befalls our lives should not take away our Christian joy!

How, then, how could we be joyful in the midst of tears? Or in the presence of pain and fear? How? Let's look at the lives of the saints: they were torn by many tribulations and sufferings; nevertheless, as a famous writer has said, "*the greatest of their gifts was their smile*". How could they show the sign of joy in a personal world of sorrow and distress? By being *obedient to the laws of God*. To enjoy the freedom of the children of God, we have to obey his laws; and in this filial obedience we will find the joy of a happy life — as Mary, our Lady, did: "*Let it be done according to thy word*"; as the saints did; as the martyrs, who went to the beasts and all kind of tortures singing. As any good Christian should do!

By being obedient, and *hopefully obedient*! For the promise of Christ will be fulfilled: "*Your gladness will be one which nobody can take from you*" (Jn. 16:22). Let's hope; for hope is a divine power which begets joy even in suffering, fear, anxiety: "*rejoicing in hope*," as the Apostle counsels us (Rom. 1:12). The virtue of hope will produce joy; but only if it is a hope enlivened by charity — charity which gives eternal value to all the Christian virtues, and to each of our actions; charity which "*hopes all things and endures all things*" (I Cor. 13:7); charity which "*rejoices with the truth*" (I Cor. 13:6). If we have charity, if we love God, then we cannot be but joyful Christians. Joyful in a limited way, to be sure — for full joy can only be attained at the other side of the veil —, but really joyful! *The love of God is the source of true joy and peace.*

Today, the Fourth Sunday in Lent, is *the Sunday of joy*. The Church reminds us of the striking importance of joy, precisely in the Lenten season: for sadness is unchristian — there is only one true sadness, 'the sadness of not being saint' —; joy is wholly Christian, and as Christians we should try to show this joy in our lives, in our dealings with our neighbor. Let's show what we are: *witnesses of the Resurrection of Christ*. As we continue the Holy Sacrifice of the mass, let's collectively ask God for the gift of Christian joy: *Be glad, be happy and rejoice, all you who were in sorrow.*

FR. FAUSTO GOMEZ, O.P.



## PASSION SUNDAY (April, 4)

A young and handsome lad had been condemned to death by a Greek Court for a serious political crime, when a young soldier bounded into the courtroom, tore off his tunic, bared to the judge and spectators the serious wounds he had received before, fighting for his country, and said: 'This is my brother, and I beg your benevolence to consider these wounds of mine willingly received on behalf of our country; I ask clemency from you on behalf of my unfortunate brother'.

This drama recalls another drama more important for mankind. In the person of our first parents we have sinned and refused to obey God. We have to appear in court before the Divine Judge who condemn us to death. But Christ, our first brother, bounded into the divine courtroom, bared off His precious wounds which He had received fighting for the sake of His brethren, and asked clemency for us. "Jesus, says Saint Paul, has entered into the heaven to appear before the face of God on our behalf... He has appeared for the destruction of sin by the sacrifice of Himself".

The Holy Mother Church reveals today the wonderful picture of our Lord in His sufferings. Christ, as the High Priest of the new Covenant, has entered through His blood into the everlasting sanctuary to make an eternal expiation for the whole mankind. This picture impress our minds for it reveals the pains of Our Lord: His degradation and death.

Christ has loved us in such a way that He has delivered Himself for us, How great should be our joy and gratitude to Christ! "It behooves us to glory in the cross of Our Lord Jesus Christ, in whom there is our salvation, life, and resurrection, by whom we are saved and delivered". Indeed greater love than this no man has.

Let us respond to love with love, and with suffering to suffering. Amen.

FR. ANTONIO DIEZ, O.P.

## PALM SUNDAY (April, 11)

The Holy Week is the time wholly devoted to the memorial of the Passion of Our Lord. What is our memorial of this event? When a member of our beloved family has departed, especially when that happened under tragic circumstances, we always celebrate the anniversary of his death to remember him with love and gratitude. We even reproduce in our mind the different phases of his death. Unlike the memory of other

event, the memory of the death of a friend always brings sentiments of love. Mother Church now invites us to re-enact the hours of Jesus' suffering and death. The ceremonies of the Holy Week are merely ceremonies which must be observed with duly sentiments.

Today is Palm Sunday, the day of Triumph. We may ask why the Mother Church dedicates an entire day of the Holy Week to commemorate this little triumph. In answer we may say that Palm Sunday is like the introit of the Holy Week. It is a good introduction to the sublime act of sacrifice on the part of our High Priest. The liturgy of today goes deep into the soul of Christ to see His willingness to suffer for us. He willingly renounced to an earthly crown for a crown of thorns. The spirit of the liturgy makes more emphasis on His way to Calvary than on His way to Jerusalem.

The palm in our hands tells us of the dreadful drama in which Christ was humanly defeated and divinely exulted through His Death and Resurrection. With the palm in our hands we join the priest in paying glory and honor to Our Redeemer and King, offering Him our reverence, our gratitude and our love.

The great messages for today are: the palm should express our sentiments for Christ and our willingness to renounce earthly glory, take up our cross and to follow Him till the mount of Calvary. Amen.

FR. ANTONIO DIEZ, O.P.

### EASTER (April, 18)

Easter is the feast of feasts, actually it was the only feast of the Early Church. The liturgy of today is the richest in truths and sentiments. The message of this liturgy is, of course, the Resurrection of Our Lord and His Divine Life. Our life of grace is a participation in the life of the risen Christ. Easter is not simply a historical feast like Christmas; it is the feast of our Redemption by which Christ freed us from sin and endowed us with grace.

What is grace? Grace is a gift bestowed on us by God. God made a very long and careful preparation before granting this precious gift. The whole of the Old Testament is a preparation for grace. Christ became man to make this gift possible. Christ became obedient unto death to bestow on us this valuable gift which makes us children of God. He instituted the sacraments, established His Church and its hierarchy, send His own Spirit for the sake of this gift.

The life of the risen Christ is the fountain of our life of grace. Christ, the risen Saviour, restores the life of grace to us. We are buried with

Him in Baptism and risen again by faith in His Resurrection. There is only one way to resurrection, that is the way of the cross. Those who have died with Him shall rise with Him because He who has power to rise His own Son from the dead, has power to rise us from our death. Let us be living witnesses of Our Lord's resurrection by letting the grace which is in us shine out in the holiness of true Christian conduct. Let people see our good works so they may glorify God in us. Amen.

FR. ANTONIO DIEZ, O.P.

### LOW SUNDAY (April, 25)

Today is also called 'White Sunday' because in the early Church those who had been baptized on the Easter Vigil laid aside the white garments they have been using for the entire week and replaced them with ordinary cloths, to signify that they were already fully Christians, fully initiated in the Christian life, and fully responsible for their Christian conduct. The newly baptized promised to God and to the priest the highest fidelity in the new way of life.

The message of today's liturgy is contained in the collect of the Mass: "O almighty God, we beseech Thee that we who have celebrated the paschal festival may keep its spirit by Thy bounty in our life and conduct." This life and conduct, we heard last Sunday, must be the fruit of the life of grace which was given to us by the sacrament of Baptism. We received the white garment of grace and the burning candle of faith. This garment must not be soiled. This light must not be extinguished. Our conduct must be an expression of our faith informed by charity.

Saint Paul has told us: "If you be risen with Christ, seek the things that are above, where Christ dwells in glory at the right hand of God. Keep in mind the things that are above". Easter must be kept in our hearts. A new desire for the things of God must be born in our hearts. We died with Christ to everything of this world, of the flesh, let us now freely desire the things that are above. We are newly risen with Christ to the things of Christ. Our thought must be in heaven.

The feast of the Low Sunday points out the direction of our future life. We have received more than the mere name of Christians: we have received the first grace. With grace we have received our faith. The whole Church with its sacraments, particularly with the Eucharist, is ordained to strengthen our faith. If Easter is going to have a lasting influence in our lives and in our conduct, the life of grace and of the spirit must overcome the life of the world and of the flesh. Amen.

FR. ANTONIO DIEZ, O.P.

## CASES AND QUERIES

"A seminarian has manifested his will to quit the seminary after his graduation from High School. Can the seminary authorities allow him still to finish the school year? Are there specific directives from the Sacred Congregation of Seminaries and Universities regarding this matter?

— A Seminary Professor."

While I cannot find "specific directives" from the S. Congregation dealing directly with this *specific* case, yet there is a vast amount of jurisprudence from the Holy See bearing on it. From this jurisprudence I conclude that the seminarian involved should be dismissed *quantocius* and, therefore, the seminary authorities are duty bound to send him home, without any sort of consideration. I argue as follows:

1. — A seminary — even a Minor Seminary — is meant *exclusively* for young men who have the will and the intention of reaching up to holy priesthood. The *will* to become a priest is the first and most fundamental requisite of a future priest; since the seminarian in the case "has manifested his will to quit the seminary after graduation from High School", evidently he does not want to become a priest. He has no vocation. Granted that the boy's conduct is otherwise perfectly normal, yet he cannot imbibe the spirit of priesthood to which the whole program of the seminary is geared; and it is the formation of the *priestly spirit* in the young aspirants that seminary professors and moderators must seek first and above all.

Of course, not all those who enter the Minor Seminary and continue for the duration of four or five years of humanities may be really called to the priesthood, because their *vocation* is still vaguely defined and the *signs* of vocation cannot be

expected to be present in a boy of that age; but *the will to be a priest* must be there, in all and in everyone, from the very beginning.

2. — The seminarian in question is preparing himself for a *civil profession*; now there are over a score of Holy See documents that say that the seminary is no place for such people, and consequently they must be sent out without consideration of any sort. There have been attempts to establish *seminaria mixta*, but these have been outlawed by the Church in no equivocal terms. Of course, the seminary here involved is *not seminarium mixtum*, but the mere presence of the seminarian in question goes counter to the condemnations of the Holy See in this respect. To cherish the hope that, if the boy has no vocation *now*, this may come to him *later on* and, therefore, he may be allowed (or encouraged) to continue in the seminary, is fraught with danger and has ever produced bitter results.

3. — In the assumption that the seminary here involved has its curriculum approved by the government, the advantages it offers to ambitious young men are immense — the discipline of the seminary makes up for efficiency, the professors are like good fathers, recreation facilities are better than in most high schools, the boys are understanding and good fellows, the expenses are minimal compared with those of other similar institutions, including free public high schools: no enrollment and matriculation fees, good room and board facilities, cheap laundry, cheap books, medical attention, educational equipment above average etc. — all this for a meager five or six hundred pesos a year! At home they would eat up more than that. No wonder if a seminary of such conditions can be a strong temptation for unscrupulous parents and young men to send their boys or to enter with the *intention* of graduating and then quit. In spite of this, however, the Church strongly recommends the recognition of the seminary curriculum by the government. A calculated risk. But then this thwarted intention is never manifested in the *foro externo*.

The chances are that this particular boy has done and is doing much harm in the ranks of his companions. I am sure that, before the consultant professor learned about the case, many seminarians knew it already. Boys talk! And boys are easily scandalized, easily influenced. The influence of the fellow who wants to quit "after graduation" cannot but have a disastrous impact on the rest. It would not be surprising that, if the boy



is allowed to graduate, he will not be the only one to quit. There might be a mass-exodus, as experience teaches.

4. — The money payed to the seminary for the education of the boy in question is intended for bringing up a future priest; therefore, it will be *a sin against justice* to use it for any other purpose. Let us not forget that the meager sum payed up by our seminarians is not enough, by a far cry, to defray all the expenses incurred by the minor seminary as a whole; therefore, given that the boy's parents pay all the seminary fees of their son, they would still be causing an injustice to the diocese and to the rest of the seminarians who, all together, must make up for the deficit.

Some might argue that there may be circumstances in which *a great harm* is caused to a boy, otherwise good, by dismissing him shortly — say one month — before graduation. He deserves it! And unless the other boys see a fitting punishment for his daring, they will be scandalized and, may be, tempted to do likewise. The greater good of the seminary requires such stern measures.

5. — Though nothing is said in the consultation about the difference of opinion amongst the various professors and moderators, I am afraid that there is such difference. This is to be lamented. Allowing for human likes and dislikes, the Church cautions against inside and outside influences when it is question of dismissing a boy who certainly has no vocation. The entreats of priest-relatives, of the parents and benefactors, of the boy himself should in no way be taken into consideration.

An added obligation of the seminary moderators follows from this, namely, they must inform, in no equivocal terms, the parents, relatives or benefactors of the impending dismissal. And after meting out the fitting punishing of dismissal the seminary can issue the transcript of records and even an honorable dismissal certificate, so that the boy can pursue his studies somewhere else.

6. — *Documenta Sanctae Sedis*. I wish to add here some of the most pertinent pronouncements of the Holy See bearing directly on the matter under discussion, in *chronological order*. All of them are taken from the *official* publication of the S. Congregation of Seminaries and Universities, entitled: ENCHIRIDIUM CLERICORUM, typis Polyglottis Vaticanis, 1938, except the last one, taken from: DIRECTORIUM SEMINARIORUM, auctoribus Missionariis CICM, Pekin, 1949.

- (1) Leo XIII, Epist. *Paternae providaeque*, ad Episcopos Brasiliae, 18 sept. 1899; Ench. n. 608, p. 350.

“Quotidiano enim usu constat, *mixta seminaria* Ecclesiae consilio ac providentiae minus respondere; ea contubernia cum laicis causam esse quamobrem clerici plerumque a sancto proposito dimoveantur.”

- (2) Leo XIII, Litt. Ap. *Quae mari sinico*, 17 sept. 1902; Ench. n. 616, p. 356.

“Nulla insuper ratione permittant Episcopi ut Seminarii aedes ulli pateant, nisi iis adolescentibus qui spem afferant sese Deo per sacros ordines mancipandi. Qui vero ad civilia munia institui volent, alias, si res sinunt, obtineant aedes, quae convictus vel collegia episcopalia nuncupentur”.

- (3) Leo XIII, Epist. Encycl. *Fin da principio*, ad Episcopos Italiae, 8 dec. 1902; Ench. n. 697, p. 387.

“Non si perda giammai di vista, ch’essi (Seminari) sono *esclusivamente* destinati a preparare i giovani non ad ufficii humani, per quanto legittimi ed onorevoli, ma all’alta missione, poc’anzi accennata, di ‘ministri di Cristo e dispensatori dei misteri di Dio’.”

- (4) Pius X, Encyclical *Pieni l’animo*, 28 jul. 1906; Ench. n. 786, p. 430.

“I seminari siano gelosamente mantenuti nello spirito proprio, e remangano *esclusivamente* destinati a preparare i giovani, non a civili carriere, ma all’alta missione di Ministri di Cristo.”

- (5) S. Congr. Consistorialis, *Le Visite Apostoliche*, 8 dec. 1912; Ench. n. 865, p. 476.

“2º Non si ammettano mai nel Seminario, sia pure per le prime classi di studio, giovanetti che chiaramente professino di non volersi far sacerdoti; ma si esiga almeno che manifestino un’iniziale inclinazione allo stato ecclesiastico. Coloro che positivamente aspirano allo stato secolare si trovano e debbono trovarsi necessariamente a disagio nel Seminario, dove tutto tende e deve tendere non a mire mondane, ma alla pietà, al raccoglimento, alla formazione ecclesiastica. Inoltre la promiscuità di alunni non chiamati e di altri chiamati allo Stato ecclesiastico riesce sempre fatale a questi ultimi, e, so-

condo che l'esperienza ha dimostrato, causa la perdita di molte vocazioni. — Se quindi i Rmi. Ordinari credono utile o necessario aprire a giovanetti laici un luogo di educazione sotto la tutela della Chiesa, formino un collegio separato, interamente diviso dal Seminario. In questo caso però ben si guardino, come di dovere, da ciò, che le rendite destinate dalla pietà dei fedeli o per speciale grazia della S. Sede, alla formazione dei chierici, siano devolute anche in piccola parte a vantaggio del Collegio secolare.”

- (6) S. Congr. de Semin. et Stud. Univ., *Ordinamento dei Seminari*, ad Italiae Episcopos, 26 apr. 1920; Ench. n. 1083, p. 543.

“... Appena consti che a qualcuno manca o é venuta a meno la vocazione, si rimandi quanto prima...”

- (7) S. Congr. de Semin. et Stud. Univ., Litt. circul. *In contu plenario*, ad Lusitaniae Ordinarios, 8 sept. 1935; Ench. n. 1358, p. 739

“Si qui vero e Seminario dimittendi sint, curetur ut id fortiter sane, sed simul suaviter fiat... Cum autem Seminarium dereliquerint, Superiores paterno animo eos prosequentur atque, quantum possunt, adiuvent ut convenientem vivendi condicionem sibi comparare valeant.”

- (8) Directorium Seminariorum, n. 931, p. 341.

“Seminarista qui... in Seminario studere perseverat, tantum prae oculis habens institutionem civilem, peccatum iniustitiae committeret, cum in alium finem consumeret pecuniam quae unice ad sacerdotes efformandos destinatur.”

Fr. JOSE ORTEA, O.P.

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## NOVEDAD LITERARIA

Próxima aparición de la **HISTORIA DE LA PROVINCIA DEL SANTISIMO NOMBRE DE JESUS DE FILIPINAS**, por el Rev. P. Isacio Rodriguez, O.S.A. (Volumen I-Bibliografía 1535-1605). **CONTENIDO GENERAL DE LA OBRA:** 1) Diversas expediciones a Filipinas. 2) Pacificación de las Islas. 3) Primera Evangelización. 4) Opiniones sobre el primer apostolado en las Islas. Importancia de la Expedición Legazpi-Urdaneta. Archidiócesis de Manila y demás Diócesis de las Islas. Visita Diocesana. Fundaciones de los primeros pueblos. Fuentes originales y abundante bibliografía. Obra de gran interés.

*Del mismo autor:* **GREGORIO AGLIPAY Y LOS ORIGENES DE LA IGLESIA INDEPENDIENTE (1897-1917)** 2 vols.

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