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Editorial

THE PRIVILEGE OF ETERNITY

We are a generation proud of its achievements. And we are eager to see them at work.

In ecclesiastical matters we tend to forget that the Church of God, although moving with the times, is eternal. Patterned after a heavenly model, meant for a heavenly destiny, throbbing with heavenly life, she shares the eternity of heaven.

Man is everlasting as well. A gush of wind, a speck of dust, a shade of colour may make him to change position; but he is immortal, and everything his must come to share his life of immortality.

When the everlasting and the eternal blend together, the result is sublime in truth and beauty. Wisdom, and wisdom alone, sees it.

Such is the beauty of catholic liturgy: The everlasting man, redeemed and sanctified, communing in adoration with the eternal God, his redeemer and sanctifier.

Our own modern liturgical revival, intent in discarding the dust of centuries from the everlasting living rites, should be beautiful.

Yet, what is dust and what is life in the liturgy beloved by the man of past centuries? How much of the liturgical "dust"

of old is still encrusted in the living blood of our generation? Will it be necessary for the proper life of the generations to come? Wisdom, the divine wisdom of the Holy Ghost living in the Church, can see the difference.

The Bishops and Pastors, not our personal likings, are the recipient of the Spirit of Wisdom. The elimination of old ways, and the implantation of new, or better renewed, ones is their responsibility. Why to dare, or to forestall them? We do not have any authority granted by Our Lord Jesus Christ!

Saint Thomas explains the eternity as a sight from the top of a mountain down on the ways of little men starting, progressing and ending the course of their existence over the surrounding plain of time.

The privilege of eternity is then to move very slowly and very wisely, taking into account where things are going to end.

If our liturgy has the beauty of eternity, it must be carried on to revival, not by whims of devotees, but by the wisdom of our Pastors.

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

CONSTITUTIO DOGMATICA DE ECCLESIA

(*Continuatio*)

CAPUT III

DE CONSTITUTIONE HIERARCHICA ECCLESIAE ET IN SPECIE DE EPISCOPATU

18. Christus Dominus, ad Populum Dei pascendum semperque augendum, in Ecclesia sua varia ministeria instituit, quae ad bonum totius Corporis tendunt. Ministri enim, qui sacra potestate pollent, fratribus suis inserviunt, ut omnes qui de Populo Dei sunt, ideoque vera dignitate christiana gaudent, ad eundem finem libere et ordinatim conspirantes, ad salutem perveniant.

Haec Sacrosancta Synodus, Concilii Vaticani primi vestigia premens, cum eo docet et declarat Iesum Christum Pastorem aeternum sanctam aedificasse Ecclesiam, missis Apostolis sicut Ipse missus erat a Patre (cfr. Io. 20, 21); quorum successores, videlicet Episcopos, in Ecclesia sua usque ad consummationem saeculi pastores esse voluit. Ut vero Episcopatus ipse unus et indivisus esset, beatum Petrum ceteris Apostolis praeponit in ipsoque instituit perpetuum ac visibile unitatis fidei et communionis principium et fundamentum.¹ Quam doctrinam de institutione, perpetuitate, vi ac ratione sacri Primatus Romani Pontificis deque eius infallibili Magisterio, Sacra Synodus cunctis fidelibus firmiter credendam rursus proponit, et in eodem incepto pergens, doctrinam de Episcopis, successoribus Apostolorum, qui cum successore Petri, Christi Vicario² ac totius Ecclesiae visibili Capite, domum Dei viventis regunt, coram omnibus profiteri et declarare constituit.

¹ Cfr. Conc. Vat. I, Sess. IV, Const. Dogm. *Pastor aeternus*: Denz. 1821 (3050 s.).

² Cfr. Conc. Flor., Decretum pro Graecis: Denz. 694 (1307) et Conc. Vat. I, ib.: Denz. 1826 (3059).

19. Dominus Jesus, precibus ad Patrem fuis, vocans ad Se quos voluit Ipse, duodecim constituit ut essent cum Illo et ut mitteret eos praedicare Regnum Dei (cfr. Marc. 3, 13-19; Matth. 10, 1-42); quos Apostolos (cfr. Luc. 6, 13) ad modum collegii seu coetus stabilis instituit, cui ex iisdem electum Petrum praefecit (cfr. Io. 21, 15-17). Eos ad filios Israel primum et ad omnes gentes misit (cfr. Rom. 1, 16), ut suae participes potestatis, omnes populos discipulos Ipsius facerent, eosque sanctificarent et gubernarent (cfr. Matth. 28, 16-20; Marc. 16, 15; Luc. 24, 45-48; Io. 20, 21-23), sicque Ecclesiam propagarent, eamque sub ductu Domini ministrando pascerent, omnibus diebus usque ad consummationem saeculi (cfr. Matth. 28, 20). In quae missione die Pentecostes plene confirmati sunt (cfr. Act. 2, 1-26) secundum promissum Domini: «Accipietis virtutem supervenientis Spiritus Sancti in vos, et eritis Mihi testes in Ierusalem, et in omni Iudaea et Samaria, et usque ad ultimum terrae» (Act. 1, 8). Apostoli autem praedicando ubique Evangelium (cfr. *March.* 16, 20), ab audientibus Spiritu Sancto operante acceptum, Ecclesiam congregant universalem, quam Dominus in Apostolis condidit et supra beatum Petrum, eorum principem, aedificavit, ipso summo angulari lapide Christo Iesu (cfr. *Apoc.* 21, 14; *Matth.* 16, 18; *Eph.* 2, 20).³

20. Missio illa divina, a Christo Apostolis concredita, ad finem saeculi erit duratura (cfr. *Matth.* 28, 20), cum Evangelium, ab eis tradendum, sit in omne tempus pro Ecclesia totius vitae principium. Quapropter Apostoli, in hac societate hierarchice ordinata, de instituendis successoribus curam egerunt.

Non solum enim varios adiutores in ministerio habuerunt,⁴ sed ut missio ipsis concredita post eorum mortem continuaretur, cooperatoribus suis immediatis, quasi per modum testamenti, demandaverunt munus perficiendi et confirmandi opus ab ipsis inceptum,⁵ commendantes illis ut attenderent universo gregi, in quo Spiritus Sanctus eos posuit pascere Ecclesiam Dei (cfr. *Act.* 20, 28). Constituerunt itaque huius modi viros ac deinceps ordinationem dederunt, ut cum decessissent, ministerium eorum alii viri probati exciperent.⁶ Inter varia illa ministeria quae inde a primis temporibus in Ecclesia exercentur, teste traditione, praecipuum locum tenet munus illorum qui, in episcopatum constituti, per successionem ab initio decurrentem,⁷ apostolici seminis traduces habent.⁸ Ita, ut testatur S.

³ Cfr. *Liber sacramentorum* S. Gregorii, Praefatio in Cathedra S. Petri, in natali S. Mathiae et S. Thomae: PL 78, 50, 51 et 152. S. Hilarius, *In Ps.* 67, 10: PL 9, 450; CSEL 22, p. 286. S. Hieronymus, *Adv. Iovin.* 1, 26: PL 23, 247 A. S. Augustinus, *In Ps.* 86, 4: PL 37, 1103. S. Gregorius M., *Mor. in Iob*, XXVIII, V: PL 76, 455-456. Primasius, *Comm. in Apoc.* V: PL 68, 924 BC. Paschasius Radb., *In Matth.* L. VIII, cap. 16: PL 120, 561 C. Cfr. Leo XIII, *Epist. Et sane*, 17 dec. 1888: ASS 21 (1888) p. 321.

⁴ Cfr. *Act.* 6, 2-6; 11, 30; 13, 1; 14, 23; 20, 17; 1 *Thess.* 5, 12-13; *Phil.* 1, 1; *Col.* 4, 11, et passim.

⁵ Cfr. *Act.* 20, 25-27; 2 *Tim.* 4, 6 s. coll. c. 1 *Tim.* 5, 22; 2 *Tim.* 2, 2; *Tit.* 1, 5, S. Clem. Rom., *Ad Cor.* 44, 3; ed. Funk, I, p. 156.

⁶ S. Clem. Rom., *Ad Cor.* 44, 2; ed. Funk, I, p. 154 s.

⁷ Cfr. Tertull., *Praescr. Haer.* 32: PL 2, 52 s.; S. Ignatius M., passim.

⁸ Cfr. Tertull., *Praescr. Haer.* 32: PL 2, 53.

Irenaeus, per eos qui ab Apostolis instituti sunt Episcopi et successores eorum usque ad nos, traditio apostolica in toto mundo manifestatur⁹ et custoditur.¹⁰

Episcopi igitur communitalis ministerium cum adiutoribus presbyteris et diaconis susceperunt,¹¹ loco Dei praesidentes gregi,¹² cuius sunt pastores, ut doctrinae magistri, sacri cultus sacerdotes, gubernationis ministri.¹³ Sicut autem permanet munus a Domino singulariter Petro, primo Apostolorum, concessum et successoribus eius transmittendum, ita permanet munus Apostolorum pascendi Ecclesiam, ab ordine sacro Episcoporum iugiter exercendum.¹⁴ Proinde docet Sacra Synodus Episcopos ex divina institutione in locum Apostolorum successisse,¹⁵ tanquam Ecclesiae pastores, quos qui audit, Christum audit, qui vero spernit, Christum spernit et Eum qui Christum misit (cfr. *Luc.* 10, 16).¹⁶

21. In Episcopis igitur, quibus presbyteri assistunt, adest in medio credentium Dominus Iesus Christus, Pontifex Summus. Sedens enim ad dexteram Dei Patris, non deest a suorum congregatione pontificum,¹⁷ sed imprimis per eorum eximium servitium verbum Dei omnibus gentibus praedicat et credentibus sacramenta fidei continuo administrat, eorum paterno munere (cfr. *1 Cor.* 4, 15) nova membra Corpori suo regeneratione superna incorporat, eorum denique sapientia et prudentia populum Novi Testamenti in sua ad aeternam beatitudinem peregrinatione dirigit et ordinat. Hi pastores ad pascendum dominicum gregem electi, ministri Christi sunt et dispensatores mysteriorum Dei (cfr. *1 Cor.* 4, 1), quibus concredita est testificatio Evangelii gratiae Dei (cfr. *Rom.* 15, 16; *Act.* 20, 24), atque ministratio Spiritus et iustitiae in gloria (cfr. *2 Cor.* 3, 8-9).

Ad tanta munera explenda, Apostoli speciali effusione supervenientis Spiritus Sancti a Christo ditati sunt (cfr. *Act.* 1, 8; 2, 4; *Io.* 20, 22-23), et ipsi adiutoribus suis per impositionem manuum donum spirituale tradiderunt (cfr. *1 Tim.* 4, 14; *2 Tim.* 1, 1, 6-7), quod usque ad nos in episcopali consecratione transmissum est.¹⁸ Docet autem Sancta Synodus episcopali

⁹ Cfr. S. Irenaeus, *Adv. Haer.* III, 3, 1; PG 7, 848 A; Harvey 2, 8; Sagnard, p. 100 s.: «manifestatam».

¹⁰ Cfr. S. Irenaeus, *Adv. Haer.* III, 2, 2; PG 7, 847; Harvey 2, 7; Sagnard, p. 100: «custoditur», cfr. ib. IV, 26, 2; col. 1053; Harvey 2, 236, necnon IV, 33, 8; col. 1077; Harvey 2, 262.

¹¹ S. Ign. M., *Philad.*, Praef.; ed. Fund, I, p. 264.

¹² S. Ign. M., *Philad.*, 1, 1; *Magn.* 6, 1; Ed. Funk, I, pp. 264 et 234.

¹³ S. Clem. Rom., 1. c., 42, 3-4; 44, 3-4; 57, 1-2; Ed. Funk, I, 152, 156, 171 s. S. Ign. M., *Philad.* 2; *Smyrn.* 8; *Magn.* 3; *Trall.* 7; Ed. Funk, I, p. 265 s.; 282; 232; 246 s. etc.; S. Iustinus, *Apol.*, 1, 65; PG 6, 428; S. Cyprianus, *Epist.* passim.

¹⁴ Cfr. Leo XIII, *Epist. Encycl. Satis cognitum*, 29 iun. 1896: ASS 28 (1895-96) p. 732.

¹⁵ Cfr. Conc. Trid., Sess. 23, *Decr. de sacr. Ordinibus*, cap. 4: Denz. 960 (1768); Conc. Vat. I, Sess. 4, Const. Dogm. 1 *De Ecclesia Christi*, cap. 3: Denz. 1828 (3061). Pius XII, *Litt. Encycl. Mystici Corporis*, 29 iun. 1943: AAS 35 (1943) pp. 209 et 212. *Cod. Iur. Can.*, c. 329 § 1.

¹⁶ Cfr. Leo XIII, *Epist. Et sane*, 17 dec. 1888: ASS 21 (1888) p. 321 s.

¹⁷ S. Leo M., *Serm.* 5, 3: PL 54, 154.

¹⁸ Conc. Trid., Sess. 23, cap. 3, citat verba *2 Tim.* 1, 6-7, ut demonstrat Ordinem esse verum sacramentum: Denz. 959 (1766).

consecratione plenitudinem conferri sacramenti Ordinis, quae nimirum et liturgica Ecclesiae consuetudine et voce Sanctorum Patrum summum sacerdotium, sacri ministerii summa nuncupatur.¹⁹ Episcopalis autem consecratio, cum munere sanctificandi, munera quoque confert docendi et regendi, quae tamen natura sua nonnisi in hierarchica communione cum Collegii Capite et membris exerceri possunt. Ex traditione enim, quae praesertim liturgicis ritibus et Ecclesiae tum Orientis tum Occidentis usu declaratur, perspicuum est manuum impositione et verbis consecrationis gratiam Spiritus Sancti ita conferri²⁰ et sacrum characterem ita imprimi,²¹ ut Episcopi, eminenti ac adspectabili modo, ipsius Christi Magistri, Pastoris et Pontificis partes sustineant et in Eius persona agant.²² Episcoporum est per Sacramentum Ordinis novos electos in corpus episcopale assumere.

22. Sicut, statuente Domino, sanctus Petrus et ceteri Apostoli unum Collegium apostolicum constituunt, pari ratione Romanus Pontifex, successor Petri, et Episcopi, successores Apostolorum, inter se coniunguntur. Iam perantiqua disciplina, qua Episcopi in universo orbe constituti ad invicem et cum Romano Episcopo communicabant in vinculo unitatis, caritatis et pacis,²³ itemque concilia coadunata,²⁴ per quae et altiora quaeque in commune staterentur,²⁵ sententia multorum consilio ponderata,²⁶ ordinis episcopalis indolem et rationem collegialem significant; quam manifeste comprobant Concilia oecumenica decursu saeculorum celebrata. Eadem vero iam innuit ipse usus, antiquitus inductus, plures advocandi Episcopos qui in novo electo ad summi sacerdotii ministerium elevando partem haberent. Membrum Corporis episcopalis aliquis constituitur vi sacramentalis consecrationis et hierarchica communione cum Collegii Capite atque membris.

Collegium autem seu corpus Episcoporum auctoritatem non habet, nisi simul cum Pontifice Romano, successore Petri, ut capite eius intellegatur,

¹⁹ In *Trad. Apost.* 3, ed. Botte, *Sources Chr.*, pp. 27-30. Episcopo tribuitur «primatus sacerdotii». Cfr. *Sacramentarium Leonianum*, ed. C. Mohlberg, *Sacramentarium Veronense*, Romae, 1955, p. 119: «ad summi sacerdotii ministerium. Comple in sacerdotibus tuis mysterium summae». . . . Idem, *Liber Sacramentorum Romanae Ecclesiae*, Romae, 1960, pp. 121-122: «Tribuas eis, Domine, cathedram episcopalem ad regendam Ecclesiam tuam et plebem universam». Cfr. PL 78, 224.

²⁰ *Trad. Apost.* 2, ed. Botte, p. 27.

²¹ Conc. Trid., Sess. 23, cap. 4, docet Ordinis sacramentum imprimere characterem indelebilem: Denz. 960 (1767). Cfr. Ioannes XXIII, *Alloc. Iubilatio Deo*, 8 maii 1960: AAS 52 (1960) p. 466. Paulus VI, Homelia in Bas. Vaticana, 20 Oct. 1963: ASS 55 (1963) p. 1014.

²² S. Cyprianus, *Epist.* 63, 14: PL 4, 386; Hartel, III B, p. 713: «Sacerdos vice Christi vere fungitur». S. Io. Chrysostomus, In 2 *Tim.* Hom. 2, 4: PG 62, 612: Sacerdos est «symbolon» Christi. S. Ambrosius, In *Ps.* 38, 25-26: PL 14, 1051-52: CSEL 64, 203-204. Ambrosiaster, In 1 *Tim.* 5, 19: PL 17, 479 C et In Eph. 4, 11-12: col. 387. C. Theodorus Mops., *Hom. Catéch.* XV, 21 et 24: ed. Tonneau, pp. 497 et 503. Hesychius Hieros., In *Lev.* L. 2, 9, 23: PG 93, 894 B.

²³ Cfr. Eusebius, *Hist. Eccl.*, V, 24, 10: GCS II, 1, p. 495; ed. Bardy, *Sources Chr.* II, p. 69. Dionysius, apud Eusebium, *ib.* VII, 5, 2: GCS II, 2, p. 638 s.; Bardy, II, p. 168 s.

²⁴ Cfr. de antiquis Conciliis, Eusebius, *Hist. Eccl.* V, 23-24: GCS II, 1, p. 488 ss.; Bardy, II, p. 66 ss. et passim. Conc. Nicaenum, Can. 5: *Conc. Oec. Decr.* p. 7.

²⁵ Tertullianus, *De Ieiunio*, 13: PL 2, 972 B; CSEL 20, p. 292, lin. 13-16.

²⁶ S. Cyprianus, *Epist.* 56, 3: Hartel, III B, p. 650; Bayard, p. 154.

huiusque integre manente potestate Primatus in omnes sive Pastores sive fideles. Romanus enim Pontifex habet in Ecclesiam, vi muneris sui, Vicarii scilicet Christi et totius Ecclesiae Pastoris, plenam, supremam et universalem potestatem, quam semper libere exercere valet. Ordo autem Episcoporum, qui collegio Apostolorum in magisterio et regimine pastoralis succedit, immo in quo corpus apostolicum continuo perseverat, una cum Capite suo Romano Pontifice, et numquam sine hoc Capite, subiectum quoque supremae ac plenae potestatis in universam Ecclesiam exsistit,²⁷ quae quidem potestas nonnisi consentiente Romano Pontifice exerceri potest. Dominus unum Simonem ut petram et clavigerum Ecclesiae posuit (cfr. *Matth.* 16, 18-19), eumque Pastorem totius gregis constituit (cfr. *Io.* 21, 15 ss.); illud autem ligandi ac solvendi munus, quod Petro datum est (*Matth.* 16, 19), collegio quoque Apostolorum, suo Capiti coniuncto, tributum esse constat (*Matth.* 18, 18; 28, 16-20).²⁸ Collegium hoc quatenus ex multis compositum, varietatem et universitatem Populi Dei, quatenus vero sub uno capite collectum unitatem gregis Christi exprimit. In ipso, Episcopi, primatum et principatum Capitis sui fideliter servantes, propria potestate in bonum fidelium suorum, immo totius Ecclesiae funguntur, Spiritu Sancto organicam structuram eiusque concordiam continenter roborante. Suprema in universam Ecclesiam potestas, qua istud Collegium pollet, sollemni modo in Concilio Oecumenico exercetur. Concilium Oecumenicum numquam datur, quod a Successore Petri non sit ut tale confirmatum vel saltem receptum; et Romani Pontificis praerogativa est haec Concilia convocare, iisdem praesidere et eadem confirmare.²⁹ Eadem potestas collegialis una cum Papa exerceri potest ab Episcopis in orbe terrarum degentibus, dummodo Caput Collegii eos ad actionem collegialem vocet, vel saltem Episcoporum dispersorum unitam actionem approbet vel libere recipiat, ita ut verus actus collegialis efficiatur.

23. Collegialis unio etiam in mutuis relationibus singulorum Episcoporum cum particularibus Ecclesiis Ecclesiaeque universali apparet. Romanus Pontifex, ut successor Petri, est unitatis, tum Episcoporum tum fidelium multitudinis, perpetuum ac visibile principium et fundamentum,³⁰ Episcopi autem singuli visibile principium et fundamentum sunt unitatis in suis Ecclesiis particularibus,³¹ ad imaginem Ecclesiae universalis formati, in quibus et ex quibus una et unica Ecclesia catholica exsistit.³² Qua de causa singuli Episcopi suam Ecclesiam, omnes autem simul cum Papa totam Ecclesiam repraesentant in vinculo pacis, amoris et unitatis.

²⁷ Cfr. Relatio officialis Zinelli, in Conc. Vat. I: Mansi 52, 1109 C.

²⁸ Cfr. Conc. Vat. I, Schema Const. dogm. II, de *Ecclesia Christi*, c. 4: Mansi 53, 310. Cfr. Relatio Kleutgen de Schemate reformato: Mansi 53, 321 B-322 B et declaratio Zinelli: Mansi 52, 1110 A. Vide etiam S. Leonem M., *Serm.* 4, 3: PL 54, 151 A.

²⁹ Cfr. *Cod. Iur. Can.*, c. 227.

³⁰ Cfr. Conc. Vat. I, Const. Dogm. *Pastor aeternus*: Denz. 1821 (3050 s.).

³¹ Cfr. S. Cyprianus, *Epist.* 66, 8: Hartel III, 2, p. 733: «Episcopos in Ecclesia et Ecclesia in Episcopo».

³² Cfr. S. Cyprianus, *Epist.* 55, 24: Hartel, p. 642, lin. 13: «Una Ecclesia per totum mundum in multa membra divisa». *Epist.* 36, 4: Hartel, p. 575, lin. 20-21.

Singuli Episcopi, qui particularibus Ecclesiis praeficiuntur, regimen suum pastorale super portionem Populi Dei sibi commissam, non super alias Ecclesias neque super Ecclesiam universalem exercent. Sed quae membra Collegii episcopalis et legitimi Apostolorum successores singuli ea sollicitudine pro universa Ecclesia ex Christi institutione et praecepto tenentur,³³ quae, etiamsi per actum iurisdictionis non exerceatur, summopere tamen confert ad Ecclesiae universalis emolumentum. Debent enim omnes Episcopi promovere et tueri unitatem fidei et disciplinam cunctae Ecclesiae communem, fideles edocere ad amorem totius Corporis mystici Christi, praesertim membrorum pauperum, dolentium et eorum qui persecutionem patiuntur propter iustitiam (cfr. *Matth.* 5, 10), tandem promovere omnem actuositatem quae toti Ecclesiae communis est, praesertim ut fides incrementum capiat et lux plenae veritatis omnibus hominibus oriatur. Ceterum hoc sanctum est quod, bene regendo propriam Ecclesiam ut portionem Ecclesiae universalis, ipsi efficaciter conferunt ad bonum totius mystici Corporis, quod est etiam corpus Ecclesiarum.³⁴

Cura Evangelium ubique terrarum annuntiandi ad corpus Pastorum pertinet, quibus omnibus in commune Christus mandatum dedit imponendo commune officium, ut iam Papa Coelestinus Patribus Ephesini Concilii commendavit.³⁵ Unde singuli Episcopi, quantum propria eorum perfunctio muneris sinit, in laborum societatem venire tenentur inter se et cum successore Petri, cui grande munus, christiani nominis propagandi singulari modo demandatum est.³⁶ Quare missionibus tum messis operarios, tum etiam auxilia spiritualia et materialia, tam per se directe, quam suscitando fidelium ardentem cooperationem, suppeditare omnibus viribus debent. Episcopi denique, in universali caritatis societate, fraternali adiutorium aliis Ecclesiis, praesertim finitimis et egentioribus, secundum venerandum antiquitatis exemplum, libenter praebeant.

Divina autem Providentia factum est ut variae variis in locis ab Apostolis eorumque successoribus institutae Ecclesiae decursu temporum in plures coaluerint coetus, organice coniunctos, qui, salva fidei unitate et unica divina constitutione universalis Ecclesiae, gaudent propria disciplina, proprio liturgico usu, theologico spiritualique patrimonio. Inter quas aliquae, notatim antiquae Patriarchales Ecclesiae, veluti matrices fidei, alias pepererunt quasi filias, quibuscum arctiore vinculo caritatis in vita sacramentali atque in mutua iurium et officiorum reverentia ad nostra usque

³³ Cfr. Pius XII, Litt. Encycl. *Fidei Donum*, 21 apr. 1957: AAS 49 (1957) p. 237.

³⁴ Cfr. S. Hilarius Pict., *In Ps.* 14, 3: PL 9, 206; CSEL 22, p. 86.—S. Gregorius M., *Moral.* IV, 7, 12: PL 75, 643 C. Ps.—Basilus, *In Is.* 15, 296: PG 30, 637 C.

³⁵ S. Coelestinus, *Epist.* 18, 1-2, ad Conc. Eph.: PL 50, 505 AB; Schwartz, *Acta Conc. Oec.* I, 1, 1, p. 22. Cfr. Benedictus XV, *Epist. Apost. Maximum illud*: AAS 11 (1919) p. 440. Pius XI, Litt. Encycl. *Rerum Ecclesiae*, 28 febr. 1926: AAS 18 (1926) p. 69. Pius XII, Litt. Encycl. *Fidei Donum*, 1. c.

³⁶ Leo XIII, Litt. Encycl. *Grande munus*, 30 Sept. 1880: ASS 13 (1880) p. 145. Cfr. *Cod. Iur. Can.*, c. 1327; c. 1350 § 2.

tempora connectuntur.³⁷ Quae Ecclesiarum localium in unum conspirans varietas indivisae Ecclesiae catholicitatem luculentius demonstrat. Simili ratione Coetus Episcopales hodie multiplicem atque fecundam opem conferre possunt, ut collegialis affectus ad concretam applicationem perducat.

24. Episcopi, utpote Apostolorum successores, a Domino, cui omnis potestas in coelo et in terra data est, missionem accipiunt docendi omnes gentes et praedicandi Evangelium omni creaturae, ut homines universi, per fidem, baptismum et adimpletionem mandatorum salutem consequantur (cfr. *Matth.* 28, 18; *March.* 16, 15-16; *Act.* 26, 17 s.). Ad hanc missionem implendam, Christus Dominus Spiritum Sanctum promisit Apostolis et die Pentecostes e coelo misit, cuius virtute testes Eidem essent usque ad ultimum terrae, coram gentibus et populis et regibus (cfr. *Act.* 1, 8; 2, 1 ss.; 9, 15). Munus autem illud, quod Dominus pastoribus populi sui commisit, verum est servitium quod in sacris Litteris «diakonia» seu ministerium significanter nuncupatur (cfr. *Act.* 1, 17, et 25; 21, 19; *Rom.* 11, 13; *1 Tim.* 1, 12).

Episcoporum autem missio canonica fieri potest per legitimas consuetudines, a suprema et universali potestate Ecclesiae non revocatas, vel per leges ab eadem auctoritate latas aut agnitas, vel directe per ipsum successorem Petri; quo renuente seu communionem Apostolicam denegante Episcopi in officium assumi nequeunt.³⁸

25. Inter praecipua Episcoporum munera eminet praedicatio Evangelii.³⁹ Episcopi enim sunt fidei praecones, qui novos discipulos ad Christum adducunt, et doctores authentici seu auctoritate Christi praediti, qui populo sibi commisso fidem credendam et moribus applicandam praedicant, et sub lumine Sancti Spiritus illustrant, ex thesauro Revelationis nova et vetera proferentes (cfr. *Matth.* 13, 52), eam fructificare faciunt erroresque gregi suo impendentes vigilanter arcent (cfr. *2 Tim.* 4, 1-4). Episcopi in communione cum Romano Pontifice docentes ab omnibus tamquam divinae et catholicae veritatis testes venerandi sunt; fideles autem in sui Episcopi sententiam de fide et moribus nomine Christi prolatam concurrere, eique religioso animi obsequio adhaerere debent. Hoc vero religiosum voluntatis et intellectus obsequium singulari ratione praestandum est Romani Pontificis authentico magisterio etiam cum non ex cathedra loquitur; ita nempe ut magisterium eius supremum reverenter agnoscatur, et sententiis ab eo prolatiis sincere adhaereatur, iuxta mentem et voluntatem manifesta-

³⁷ De iuribus Sedium patriarchalium, cfr. Conc. Nicaenum, can. 6 de Alexandria et Antiochia, et can. 7 de Hierosolymis; *Conc. Oec. Decr.*, p. 8 - Conc. Later. IV, anno 1215, Constit. V: *De dignitate Patriarcharum*: ibid. p. 212. - Conc. Ferr.-Flor.: ibid. p. 504.

³⁸ Cfr. *Cod. Iuris pro Eccl. Orient.*, c. 216-314: de Patriarchis; c. 324-339: de Archiepiscopis maioribus; c. 362-391: de aliis dignitariis; in specie, c. 238 § 3; 216; 240; 251; 255: de Episcopis a Patriarcha nominandis.

³⁹ Cfr. Conc. Trid., Decr. de reform., Sess. V, c. 2, n. 9; et Sess. XXIV, can. 4; *Conc. Oec. Decr.* pp. 645 et 739.

tam ipsius, quae se prodit praecipue sive indole documentorum, sive ex frequenti propositione eiusdem doctrinae, sive ex dicendi ratione.

Licet singuli praesules infallibilitatis praerogativa non polleant, quando tamen, etiam per orbem dispersi, sed communionis nexum inter se et cum Successore Petri servantes, authentice res fidei et morum docentes in unam sententiam tamquam definitive tenendam conveniunt, doctrinam Christi infallibiliter enuntiant.⁴⁰ Quod adhuc manifestius habetur quando, in Concilio Oecumenico coadunati, pro universa Ecclesia fidei et morum doctores et iudices sunt, quorum definitionibus fidei obsequio est adhaerendum.⁴¹

Haec autem infallibilitas, qua Divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit, tantum patet quantum divinae Revelationi patet depositum, sancte custodiendum et fideliter exponendum. Qua quidem infallibilitate Romanus Pontifex, Collegii Episcoporum Caput vi muneris sui gaudet, quando, ut supremus omnium christifidelium pastor et doctor, qui fratres suos in fide confirmat (cfr. *Luc.* 22, 32), doctrinam de fide vel moribus definitivo actu proclamat.⁴² Quare definitiones eius ex sese et non ex consensu Ecclesiae, irreformabiles merito dicuntur, quippe quae sub assistentia Spiritus Sancti, ipsi in beato Petro promissa, prolatae sint, ideoque nulla indigeant aliorum approbatione, nec ullam ad aliud iudicium appellationem patiantur. Tunc enim Romanus Pontifex non ut persona privata sententiam profert, sed ut universalis Ecclesiae magister supremus, in quo charisma infallibilitatis ipsius Ecclesiae singulariter inest, doctrinam fidei catholicae exponit vel tuetur.⁴³ Infallibilitas Ecclesiae promissa in corpore Episcoporum quoque inest, quando supremum magisterium cum Petri Successore exercet. Istis autem definitionibus assensus Ecclesiae numquam deesse potest propter actionem eiusdem Spiritus Sancti, qua universus Christi grex in unitate fidei servatur et proficit.⁴⁴

Cum autem sive Romanus Pontifex sive Corpus Episcoporum cum eo sententiam definiunt, eam proferunt secundum ipsam Revelationem, cui omnes stare at conformari tenentur et quae scripta vel tradita per legitimam Episcoporum successionem et imprimis ipsius Romani Pontificis cura integre transmittitur, atque prae lucente Spiritu veritatis in Ecclesia sancte servatur et fideliter exponitur.⁴⁵ Ad quam rite indagandam et apte enuntiandam, Romanus Pontifex et Episcopi, pro officio suo et rei gravitate,

⁴⁰ Cfr. Conc. Vat. I, Const. dogm. *Dei Filius*, 3: Denz. 1712 (3011). Cfr. nota adiecta ad Schema I de *Eccl.* (desumpta ex. S. Rob. Bellarmino): Mansi 51, 579 C; necnon Schema reformatum Const. II de Ecclesia Christi, cum commentario Kleutgen: Mansi 53, 313 AB. Pius IX, Epist. *Tuas libenter*: Denz. 1683 (2879).

⁴¹ Cfr. *Cod. Iur. Can.*, c. 1322-1323.

⁴² Cfr. Conc. Vat. I, Const. dogm. *Pastor Aeternus*: Denz. 1839 (3074).

⁴³ Cfr. explicatio Gasser in Conc. Vat. I: Mansi 52, 1213 AC.

⁴⁴ Gasser, ib.: Mansi 1214 A.

⁴⁵ Gasser, ib.: Mansi 1215 CD, 1216-1217 A.

per media apta, sedulo operam navant;⁴⁶ novam vero revelationem publicam tamquam ad divinum fidei depositum pertinentem non accipiunt.⁴⁷

26. Episcopus, plenitudine sacramenti Ordinis insignitus, est «oeconomus gratiae supremi sacerdotii»,⁴⁸ praesertim in Eucharistia, quam ipse offert vel offerri curat,⁴⁹ et qua continuo vivit et crescit Ecclesia. Haec Christi Ecclesia vere adest in omnibus legitimis fidelium congregationibus localibus, quae, pastoribus suis adhaerentes, et ipsae in Novo Testamento ecclesiae vocantur.⁵⁰ Hae sunt enim loco suo Populus novus a Deo vocatus, in Spiritu Sancto et in plenitudine multa (cfr. *1 Thess.* 1, 5). In eis praedicatione Evangelii Christi congregantur fideles et celebratur mysterium Coenae Domini, «ut per escam et sanguinem Domini corporis fraternitas cuncta copuletur».⁵¹ In quavis altaris communitate, sub Episcopi sacro ministerio,⁵² exhibetur symbolum illius caritatis et «unitatis Corporis mystici, sine qua non potest esse salus»⁵³ In his communitatibus, licet saepe exiguis et pauperibus, vel in dispersione degentibus, praesens est Christus, cuius virtute consociatur una, sancta, catholica et apostolica Ecclesia.⁵⁴ Etenim «non aliud agit participatio corporis et sanguinis Christi, quam ut in id quod sumimus transeamus».⁵⁵

Omnis autem legitima Eucharistiae celebratio dirigitur ab Episcopo, cui officium commissum est cultum christianae religionis Divinae Maiestati deferendi atque administrandi secundum praecepta Domini et Ecclesiae leges, eius particulari iudicio ulterius pro dioecesi determinatas.

Ita Episcopi, orando pro populo et laborando, de plenitudine sanctitatis Christi multiformiter et abundanter effundunt. Per ministerium verbi virtutem Dei credentibus in salutem communicant (cfr. *Rom.* 1, 16), et per sacramenta, quorum regularem et fructuosam distributionem auctoritate sua ordinant,⁵⁶ fideles sanctificant. Ipsi regunt collationem baptismi, quo regalis sacerdotii Christi participatio conceditur. Ipsi sunt ministri originarii confirmationis, dispensatores sacrorum ordinum et moderatores disciplinae poenitentialis, atque populos suos, ut in liturgia et praesertim in sacro Missae sacrificio partes suas fide et reverentia impleant, sollicitè exhortantur et instruunt. Eis denique quibus praesunt exemplo conversationis suae proficere debent, mores suos ab omni malo temperantes et quan-

⁴⁶ Gasser, ib.: Mansi 1213.

⁴⁷ Conc. Vat. I, Const. dogm. *Pastor Aeternus*, 4: Denz. 1836 (3070).

⁴⁸ Oratio consecrationis episcopalis in ritu byzantino: *Euchologion to mega*, Romae, 1873, p. 139.

⁴⁹ Cfr. S. Ignatius M., *Smyrn.* 8, 1: ed. Funk, I, p. 282.

⁵⁰ Cfr. *Act.* 8, 1: 14, 22-23; 20, 17, et passim.

⁵¹ Oratio mozarabica: PL 96, 759 B.

⁵² Cfr. S. Ignatius M., *Smyrn.* 8, 1: ed. Funk, I, p. 282.

⁵³ S. Thomas, *Summa Theol.* III, q. 73, a. 3.

⁵⁴ Cfr. S. Augustinus, *C. Faustum*, 12, 20: PL 42, 265; *Serm.* 57, 7: PL 38, 389, etc.

⁵⁵ S. Leo M., *Serm.* 63, 7: PL 54, 357 C.

⁵⁶ *Traditio Apostolica Hippolyti*, 2-3: ed. Botte, pp. 26-30.

tum poterint, Domino adiuvente, ad bonum commutando, ut ad vitam, una cum grege sibi credito, perveniant sempiternam.⁵⁷

27. Episcopi Ecclesias particulares sibi commissas ut vicarii et legati Christi regunt,⁵⁸ consiliis, suasionibus, exemplis, verum etiam auctoritate et sacra potestate, qua quidem nonnisi ad gregem suum in veritate et sanctitate aedificandum utuntur, memores quod qui maior est fiat sicut minor et qui praecessor est sicut ministrator (cfr. *Luc.* 22, 26-27). Haec potestas qua, nomine Christi personaliter funguntur, est propria, ordinaria et immediata, licet a suprema Ecclesiae auctoritate exercitium eiusdem ultimatum regatur et certis limitibus, intuitu utilitatis Ecclesiae vel fidei, circumscribi possit. Vi huius potestatis Episcopi sacrum ius et coram Domino officium habent in suos subditos leges ferendi, iudicium faciendi, atque omnia, quae ad cultus apostolatusque ordinem pertinent, moderandi.

Ipsis munus pastorale seu habitualis et cotidiana cura ovium suarum plene committitur, neque vicarii Romanorum Pontificum putandi sunt, quia potestatem gerunt sibi propriam verissimeque populorum quos regunt, Antistites dicuntur.⁵⁹ Eorum itaque potestas a suprema et universali potestate non eliditur, sed e contra asseritur, roboratur et vindicatur,⁶⁰ Spiritu Domino in sua Ecclesia regiminis formam indefectibiliter servante.

Episcopus, missus a Patrefamilias ad gubernandam familiam suam, ante oculos teneat exemplum Boni Pastoris, qui non ministrari sed ministrare (cfr. *Matth.* 20, 28; *Marc.* 10, 45) et animam suam pro ovibus ponere (cfr. *Io.* 10, 11). Assumptus ex hominibus et circumdatus infirmitate, condolere potest iis qui ignorant et errant (cfr. *Hebr.* 5, 1-2). Subditos, quos ut veros filios suos fovet et ad alacriter secum cooperandum exhortatur, audire ne renuat. Pro animabus eorum rationem redditurus Deo (cfr. *Hebr.* 13, 17) oratione, praedicatione omnibusque operibus caritatis curam habeat tum eorumdem, tum etiam illorum qui de uno grege nondum sunt, quos in Domino commendatos sibi habeat. Ipse, cum sicut Paulus Apostolus cunctis debitor sit, promptus sit omnibus evangelizare (cfr. *Rom.* 1, 14-15), fidelesque suos ad operositatem apostolicam et missionalem exhortari. Fideles autem Episcopo adhaerere debent sicut Ecclesia Iesu Christo, et sicut Iesus Christus Patri, ut omnia per unitatem consentiant,⁶¹ et abundanter in gloriam Dei (cfr. *2 Cor.* 4, 15).

⁵⁷ Cfr. textus *examinis* in initio consecrationis episcopalis, et *Oratio* in fine Missae eiusdem consecrationis, post *Te Deum*.

⁵⁸ Benedictus XIV. Br. *Romana Ecclesia*, 5 oct. 1752, § 1: *Bullarium Benedicti XIV.*, t. IV, Romae, 1758, 21: «Episcopus Christi typum gerit. Eiusque munere fungitur». Pius XII, Litt. Encycl. *Mystici Corporis*, 1. c., p. 211: «Assignatos sibi greges singuli singulos Christi nomine pascunt et regunt».

⁵⁹ Leo XIII, Epist. Encycl. *Satis cognitum*, 29 iun. 1896: ASS 28 (1895-96) p. 732. Idem, Epist. *Officio sanctissimo*, 22 dec. 1887: ASS 20 (1887) p. 264. Pius IX, Litt. Apost. ad Episcopos Germaniae, 12 mart. 1875, et Alloc. Consist., 15 mart. 1875: Denz. 3112-3117, in nova ed. tantum.

⁶⁰ Conc. Vat. I, Const. dogm. *Pastor aeternus*, 3: Denz. 1828 (3061), Cfr. Relatio Zinelli: Mansi 52, 1114 D.

⁶¹ Cfr. S. Ignatius M., *Ad Ephes.* 5, 1: ed. Funk, I, p. 216.

28. Christus, quem Pater sanctificavit et misit in mundum (*Io.* 10, 36), consecrationis missionisque suae per Apostolos suos, eorum successores, videlicet Episcopos participes effecit,⁶² qui munus ministerii sui, vario gradu, variis subiectis in Ecclesia legitime tradiderunt. Sic ministerium ecclesiasticum divinitus institutum diversis ordinibus exercetur ab illis qui iam ab antiquo Episcopi, Presbyteri, Diaconi vocantur.⁶³ Presbyteri, quamvis pontificatus apicem non habeant et in exercenda sua potestate ab Episcopis pendeant, cum eis tamen sacerdotali honore coniuncti sunt⁶⁴ et vi sacramenti Ordinis,⁶⁵ ad imaginem Christi, summi atque aeterni Sacerdotis (*Hebr.* 5, 1-10; 7, 24; 9, 11-28), ad Evangelium praedicandum fidelesque pascendos et ad divinum cultum celebrandum consecrantur, ut veri sacerdotes Novi Testamenti.⁶⁶ Muneris unici Mediatoris Christi (*1 Tim.* 2, 5) participes in suo gradu ministerii, omnibus verbum divinum annuntiant. Suum vero munus sacrum maxime exercent in Eucharistico cultu vel synaxi, qua in persona Christi agentes⁶⁷ Eiusque mysterium proclamantes, vota fidelium sacrificio Capitis ipsorum coniungunt, et unicum sacrificium Novi Testamenti, Christi scilicet Sese Patri immaculatam hostiam semel offerentis (cfr. *Hebr.* 9, 11-28), in sacrificio Missae usque ad adventum Domini (cfr. *1 Cor.* 11, 26) repraesentant et applicant.⁶⁸ Pro fidelibus autem poenitentibus vel aegrotantibus ministerio reconciliationis et alleviationis summe funguntur, et necessitates ac preces fidelium ad Deum Patrem afferunt (cfr. *Hebr.* 5, 1-4). Munus Christi Pastoris et Capitis pro sua parte auctoritatis exercentes,⁶⁹ familiam Dei, ut fraternitatem in unum animatam,⁷⁰ colligunt et per Christum in Spiritu ad Deum Patrem adducunt. In medio gregis Eum in spiritu et veritate adorant (cfr. *Io.* 4, 24). In verbo demum et doctrina laborant (cfr. *1 Tim.* 5, 17), credentes quod in lege Domini meditantes legerint, docentes quod crediderint, imitantes quod docuerint.⁷¹

Presbyteri, ordinis Episcopalis providi cooperatores⁷² eiusque adiutorium et organum, ad Populo Dei inserviendum vocati, unum presbyterium⁷³

⁶² Cfr. S. Ignatius M., *Ad Ephes.* 6, 1: ed. Funk, I, p. 218.

⁶³ Cfr. conc. Trid., Sess. 23, *De sac. Ordinis*, cap. 2: Denz. 958 (1765), et can. 6: Denz. 966 (1776).

⁶⁴ Cfr. Innocentius I., *Epist. ad Decentium*: PL 20, 554 A; Mansi 3, 1029; Denz. 98 (215): «Presbyteri, licet secundi sint sacerdotes, pontificatus tamen apicem non habent». S. Cyprianus, *Epist.* 61, 3: ed. Hartel, p. 696.

⁶⁵ Cfr. Conc. Trid., l. c., Denz. 956a-968 (1763-1778), et in specie can. 7: Denz. 967 (1777). Pius XII, Const. Apost. *Sacramentum Ordinis*: Denz. 2301 (3857-61).

⁶⁶ Cfr. Innocentius I., l. c. - S. Gregorius Naz., *Apol.* II, 22: PG 35, 432 B. Ps.-Dionysius, *Eccl. Hier.* 1, 2: PG 3, 372 D.

⁶⁷ Cfr. Conc. Trid., Sess. 22: Denz. 940 (1743). Pius XII, Litt. *Encycl. Mediator Dei*, 20 nov. 1947: AAS, 39 (1947) p. 553; Denz. 2300 (3850).

⁶⁸ Cfr. Trid.: Denz Sess 22: Denz. 938 (1739-40). Const. Vat. II *De Sacra Liturgia*, n. 7 et n. 47.

⁶⁹ Cfr. Pius XII, Litt. *Encycl. Mediator Dei*, l. c., sub. n. 67.

⁷⁰ Cfr. S. Cyprianus, *Epist.* 11, 3: PL 4, 242 B; Hartel, II, 2, p. 497.

⁷¹ *Ordo consecrationis sacerdotalis*, in impositione vestimentorum.

⁷² *Ordo consecrationis sacerdotalis*, in praefatione.

⁷³ Cfr. S. Ignatius M., *Philad.* 4: ed. Funk, I, p. 266. S. Cornelius I., apud S. Cyprianum, *Epist.* 48, 2: Hartel, III, 2, p. 610.

cum suo Episcopo constituunt, diversis quidem officiis mancipatum. In singulis localibus fidelium congregationibus Episcopum, quocum fidenti et magno animo consociantur, quodammodo praesentem reddunt eiusque munera et sollicitudinem pro parte suscipiunt et cura cotidiana exercent. Qui sub auctoritate Episcopi portionem gregis dominici sibi addictam sanctificant et regunt, Ecclesiam universalem in suo loco visibilem faciunt et in aedificando toto corpore Christi (cfr. *Eph.* 4, 12) validam opem afferunt. Ad bonum autem filiorum Dei semper intenti operam suam ad opus pastorale totius dioeceseos, immo totius Ecclesiae conferre studeant. Propter hanc in sacerdotio et missione participationem Presbyteri Episcopum vere ut patrem suum agnoscant eique reverenter oboediant. Episcopus vero Sacerdotes cooperatores suos ut filios et amicos consideret, sicut Christus discipulos suos iam non servos sed amicos vocat (cfr. *Io.* 15, 15). Corpori igitur Episcoporum, ratione Ordinis et ministerii, omnes sacerdotes, tum dioecesani tum religiosi coaptantur et bono totius Ecclesiae pro sua vocatione et gratia inserviunt.

Vi communis sacrae ordinationis et missionis Presbyteri omnes inter se intima fraternitate nectuntur, quae sponte ac libenter sese manifestet in mutuo auxilio, tam spirituali quam materiali, tam pastorali quam personali, in conventibus et communione vitae, laboris et caritatis.

Fidelium vero, quos spiritualiter baptisate et doctrina genuerunt (cfr. *1 Cor.* 4, 15); *1 Pt.* 1, 23), curam tamquam patres in Christo agant. Forma facti gregis ex animo (*1 Pt.* 5, 3) suae communitati locali ita praesint et inserviant, ut ista digne vocari possit illo nomine, quo unus et totus Populus Dei insignitur, Ecclesiae scilicet Dei (cfr. *1 Cor.* 1, 2; *2 Cor.* 1, 1; et passim). Memores sint se sua cotidiana conversatione et sollicitudine fidelibus et infidelibus, catholicis et non catholicis, faciem ministerii vere sacerdotalis et pastoralis exhibere, omnibusque testimonium veritatis et vitae reddere debere, et ut boni pastores illos quoque quaerere (cfr. *Luc.* 15, 4-7), qui baptizati quidem in Ecclesia catholica a praxi sacramentorum, vel imo a fide defecerunt.

Quia genus humanum hodie magis magisque in unitatem civilem, oeconomicam et socialem coalescit, eo magis oportet ut sacerdotes, coniuncta cura et ope sub ductu Episcoporum et Summi Pontificis, omnem rationem dispensationis elidant, ut in unitatem familiae Dei totum genus humanum adducatur.

29. In gradu inferiori hierarchiae sistunt Diaconi, quibus «non ad sacerdotium, sed ad ministerium» manus imponuntur.⁷⁴ Gratia etenim sacramentali roborati, in diaconia liturgiae, verbi et caritatis Populo Dei, in communione cum Episcopo eiusque presbyterio, inserviunt. Diaconi est, prout ei a competenti auctoritate assignatum fuerit, solemniter baptismum

⁷⁴ *Constitutiones Ecclesiae aegyptiacae*, III, 2: ed. Funk, *Didascalia*, II, p. 103. *Statuta Eccl. Ant.* 37-41: Mansi 3, 954.

administrare, Eucharistiam servare et distribuere, matrimonio Ecclesiae nomine adsistere et benedicere, Viaticum moribundis deferre, fidelibus sacram legere Scripturam, populum instruere et exhortari, fidelium cultui et orationi praesidere, sacramentalia ministrare, ritui funeris ac sepulturae praeesse. Caritatis et administrationis officiis dediti, meminerint Diaconi moniti Beati Polycarpi: «Misericordes, seduli, incedentes iuxta veritatem Domini, qui omnium minister factus est».⁷⁵

Cum vero haec munera, ad vitam Ecclesiae summopere necessaria, in disciplina Ecclesiae latinae hodie vigenti in pluribus regionibus adimpleri difficulter possint, Diaconatus in futurum tamquam proprius ac permanens gradus hierarchiae restitui poterit. Ad competentes autem varii generis territoriales Episcoporum coetus, approbante ipso Summo Pontifice, spectat decernere, utrum et ubinam pro cura animarum huiusmodi diaconos institui opportunum sit. De consensu Romani Pontificis hic diaconatus viris maturioris aetatis etiam in matrimonio viventibus conferri poterit, necnon iuvenibus idoneis, pro quibus tamen lex coelibatus firma remanere debet.

(Continuabitur)

⁷⁵ S. Polycarpus, *Ad Phil.* 5, 2: ed. Funk, I, p. 300: Christus dicitur, «omnium diaconus factus». Cfr. *Didachè*, 15, 1: ib., p. 32. S. Ignatius M., *Trall.* 2, 3: ib., p. 242. *Constitutiones Apostolorum*, 8, 28, 4: ed. Funk, *Didascalia*, I, p. 530.

SACRA CONGREGATIO CONCILII D E C R E T U M

Cum hoc anno Festum Sancti Joseph in feriam sextam Quadragesimae incidat, in qua lex abstinentioniae obligat ad normam canonis 1252 § 4 Codicis Iuris Canonici, plures locorum Ordinarii e variis Nationibus petierunt ut praedicto die abstinentioniae lex relaxetur.

Quare, de speciali Summi Pontificis mandato, haec Sacra Congregatio Concilii Ordinariis locorum, in quibus sollemnitas Sancti Joseph tanquam festum de praecepto celebratur, facultatem tribuit fideles praefata feria sexta a dicta lege dispensandi.

Datum Romae, die 9 martii 1965.

P. PALAZZINI, *a Secretis*.

P. CARD. CIRIACI
Praefectus

SACRA CONGREGATIO RITUUM D E C R E T U M

Pervigil, indefaticata ac pientissima Mater Ecclesia suis filiis victricia suppeditat arma vel in extremo vitae discrimine constitutis, eos ad supremum certamen et victoriam adiuvando.

Cum vero hac aetate nostra maiora, eaque magis inopinata, sint vitae pericula, plurimi sacrorum Antistites, ad aeternam christifidelium salutem in extremo agone procurandam, supplices adhibuerunt Summo Pontifici preces ut, non obstante canone 946 C.I.C., facultatem concedere dignaretur omnibus et singulis sacerdotibus sacrum infirmorum Oleum secum deferendi, praesertim cum itinera variis vehiculis faciunt.

Sanctissimus porro Dominus noster PAULUS Divina Providentia PAPA VI, referente infrascripto Sacrae Rituum Congregationis Cardinali Praefecto, in Audientia die 4 Martii huius anni eidem concessa, attentis peculiaribus expositis adiunctis, facultatem benigne fecit Ordinariis locorum permittendi sacerdotibus, ut sacrum infirmorum Oleum rite benedictum, in tuta ac decenti custodia asservatum, secum deferre valeant, cum rerum adiuncta id suadeant.

Contrariis non obstantibus quibuslibet.

Die 4 Martii 1965.

ARCADIUS MARIA CARD. LARRAONA
S.R.C. Praefectus

L. ✠ S.

FR. FERDINANDUS ANTONELLI
S.R.C. a secretis

LITURGICAL SECTION

CONSILIUM AD EXSEQUENDAM CONSTITUTIONEM DE SACRA LITURGIA

DE ORATIONE COMMUNI SEU FIDELIUM

*Eius natura, momentum ac structura.
Criteria atque specimina ad experimentum
Coetibus territorialibus Episcoporum proposita*

PRAENOTANDA

De Oratione communi seu fidelium, Constitutio de sacra Liturgia quae sequuntur docuit ac decrevit (art. 53) :

« “Oratio communis” seu “fidelium”, post Evangelium et homiliam, praesertim diebus dominicis et festis de praecepto, restituatur, ut populo eam participante, obsecrationes fiant pro sancta Ecclesia, pro iis qui nos in potestate regunt, pro iis qui variis premuntur necessitatibus, ac pro omnibus hominibus totiusque mundi salute ».

Item, de eadem Oratione communi, Instructio ad executionem Constitutionis de sacra Liturgia recte ordinandam, die 26 septembris 1964 data, sic loquitur (n. 56) :

« In locis ubi iam viget consuetudo faciendi orationem communem seu fidelium, ante Offertorium, dicto *Oremus*, fiat interim iuxta formulas in singulis regionibus exstantes; quam celebrans aut ad sedem, aut ex altari aut in ambone vel ad cancellos moderatur. Intentiones seu deprecationes a diacono vel a cantore vel ab alio idoneo ministrante cani possunt, servatis tamen celebranti verbis introductionis atque oratione conclusiva, quae de more erit oratio: “Deus, refugium nostrum et virtus” (cf. *Mis-*

sale Romanum, Orationes diversae, n. 20), aut alia peculiari necessitati magis respondens. In locis ubi orationis communis seu fidelium usus non habetur, competens auctoritas territorialis decernere potest ut fiat, modo supra indicato, formulis interim ab ipsa approbatis ».

Praesens libellus intendit hos textus explanare seu illustrare, ita ut competenti auctoritati territoriali suppeditentur rationes ad recte, pro sua dicione, formulas parandas, vel criteria ad eas approbandas.

E Civitate Vaticana, 13 ianuarii 1965.

De mandato E.mi Praesidis

A. BUGNINI, C.M.
a Secretis

N.B. - Octo specimina tonorum pro « Oratione fidelium », quae facile accommodari possunt formulis orationis fidelium ab auctoritate ecclesiastica territoriali approbandis, quaeque in Appendice habentur, exstant in libello cui titulus: « Cantus, qui in Missali romano desiderantur, iuxta Instructionem ad executionem Constitutionis de sacra Liturgia recte ordinandam et iuxta ritum Concelebrationis » (Typis Polyglottis Vaticanis, 1965).

CAPUT I

DIRECTORIUM PRACTICUM

§ I. DE ORATIONIS COMMUNIS NATURA ET MOMENTO PASTORALI

1. Nomine orationis seu fidelium venit deprecatio seu intercessio post invitationem idonei ministri, a coetu fidelium quata tali ad Deum directa, in qua obsecrationes fiunt pro variis Ecclesiae, praesertim universalis, totiusque mundi necessitatibus.

2. Animadvertantur ergo tres notae propriae huius orationis:

1) *Est supplicatio ad Deum*. Proinde non exprimit tantum adorationem vel gratiarum actionem, vel laudem alicuius Sancti; nec est commemoratio didactica aliquarum veritatum circa officia religionis vel naturam Missae.

2) *Petit a Deo praesertim beneficia universalia*: pro tota Ecclesia, pro mundo, pro omnibus « qui variis premuntur necessitatibus », quamquam laudabiliter precetur etiam pro ipsis fidelibus hic et nunc congregatis.

3) *Spectat ad populum fidelem* (« populo eam participante ») utpote coetus respondet invitationibus ministri, et non tantum per unam acclamationem concludi petitiones a solo ministro expressas.

3. Oratio communis locum habet non solum intra Missam, sed etiam alibi « in piis sacrisque exercitiis et in multis liturgicis actionibus », secundum locutiones Constitutionis conciliaris (art. 118). Eam promendo, Ecclesia congregata, certa fide credens in Sanctorum communionem et in universam suam vocationem, tamquam magna deprecatrix et advocata pro hominibus constituta apparet. Plebs sancta Dei praesertim per sacramentalem participationem, sed etiam hanc orationem fundendo, regale suum sacerdotium eminenter exercet. De se, etiam nunc, pertinet ad fideles solos et non ad catechumenos.

4. Intra Missam autem oratio communis insignem locum tenet, uti cardo inter duas illius partes; etenim liturgiam verbi in qua memorata sunt et mirabilia Dei et vocatio christifidelium concludit; atque ad liturgiam eucharisticam manuducit, enuntiando nonnullas ex his intentionibus tam universalibus quam particularibus pro quibus sacrificium offerendum est.

5. Usus orationis communis, cum sit insignis et regularis pars missae, quam saepissime instaurandus est, ita ut « praesertim diebus dominicis et festis de praecepto restituatur » (Const. art. 53), sed etiam in feriis, intra omnes missas cum concursu populi celebratas.

§ II. DE ORATIONIS COMMUNIS PARTIBUS ATQUE MINISTRIS

6. Oratio fidelium complectitur diversas partes, scilicet: enuntiationes sive propositiones intentionum, responsiones coetus fidelium, formulas conclusivas. Inter has partes computari potest etiam praevia admonitio.

7. Officium est enim celebrantis fideles excitare ad orationem communem, pronuntiando praeviam admonitionem, magis momenti liturgici et pastoralis. Haec introductio, plerumque brevis, semper vero ad plebem, non ad Deum, directa, respectum

poterit habere temporis liturgici, thematis festivitatis, vel vitae Sancti celebrati, connectendo cum eis orationem subsequentem. Quae tamen omitti poterit, iusta de causa, praesertim si oratio communis statim sequitur homiliam.

8. Secundum antiquum usum romanum, sacerdos ipse potest ad populum dirigere intentiones. Sed secundum *Instructionem* (n. 56), hoc officium pertinet plerumque ad diaconum.

In missis sine diacono, hoc munus detur alicui ministranti idoneo (v. gr. Commentatori), sive ipso celebranti vel uni ex concelebrantibus.

Sed si propositiones intentionum modulantur, quod optabile esset, oportet ut hic minister seu ministrans idoneus sit qui recte cantet.

Cum celebrans ipse non pronuntiat intentiones, respondet cum populo, nec prosequitur missam donec concludatur oratio communis sicut provisum est in *Instructione* pro Confirmatione aut Matrimonio intra Missam celebrata (n. 66 et n. 72).

9. Post sacerdotalem admonitionem introductionis (in sequentibus formulis nuncupatam "sectio A"), in qualibet oratione communi (exceptis casibus de quibus numero sequenti) intentionum series de more erunt quatuor, scilicet:

B) pro necessitatibus universalis Ecclesiae, v. g. pro Papa, Concilio, pastoribus Ecclesiae, re missionaria, unitate Christianorum, vocationibus sacerdotalibus et religiosis, etc. (sectio B orationis communis);

C) pro nationis et orbis rebus publicis, v. g. pro pace, moderatoribus rei publicae, aërum temperie, incolumitate segetum, publicis electionibus, oeconomicis discriminibus, etc. (sectio C);

D) pro his qui laborant egestate vel difficultatibus, v. g. pro absentibus, a persecutione vexatis, operariis sine conductione (« chômeurs »), languentibus et infirmis, agonizantibus, carcere detentis, exsulibus, etc. (sectio D);

E) pro ipso coetu fidelium et fratribus localis communis, v. g. pro huius paroeciae baptizandis, confirmandis, ordinandis, nupturientibus, pastoribus, pro proxima missione paroecali, prima communione, etc. (sectio E).

Ex qualibet serie saltem una intentio proferetur.

10. Si celebratio erit votiva, ut in nuptiis, funeribus, etc.,

largior amplitudo tribuatur intentioni votivae, sed numquam derelinquendo totaliter intentiones universales.

11. *Ratione structurae, propositiones triplici forma exprimi solent* (sicut dicitur in conspectu historico):

a) forma plena (oremus *pro ... ut ...*), in qua enuntiatum et pro quibus orandum, et quid pro eis petendum. Tales sunt invitationes ad precem, seu prior pars singularum orationum sollemnium Feriae VI Hebdomadae sanctae;

b) forma partialis prima (oremus *ut ...*), in qua statim memoratur quae gratia postulanda, uno tantum verbo significante pro quibus fit precatio. Tales sunt petitiones ultimae partis litaniae Sanctorum;

c) forma partialis altera (oremus *pro ...*), in qua profertur tantum pro quibus intercessio fit. Tales sunt etiam quaedam litaniae deprecativae tam in Oriente quam in Occidente.

12. Maximum momentum habet ea pars orationis communis qua exercetur participatio populi; quae, ut vera et actiosa sit, melius est ut iteretur quoties enuntiatum invitatio ad orationem. Cuius quatuor sunt varii modi:

a) acclamatio quaedam brevis semper eadem in eadem celebratione; forma quidem participationis faciliior, et antiquo usu recepta sub nomine litaniae;

b) participatio per orationem sub silentio factam, congrua pausa observata; haec participatio tacita, venerabili usu romano orationum sollemnium probata, et si minus actiosa apparet, miram plenitudinem precationis conferre potest;

c) communis recitatio formulae deprecativae satis longae; attamen ne talis forma precationis fastidiosa fiat, oportet ut varientur textus, et requiritur ut fideles eos scriptos in manibus habeant;

d) ultima forma consistit in hoc quod secunda cum prima coniungitur, quod fit cum, post aliquod silentium, per alteram et brevissimam interventionem diaconi, suscitatur acclamatio populi; quae forma potest adhiberi in aliquibus casibus sollemnioribus.

Nemo dubitat quod primus modus maxime commendari debeat, etsi convenit habere plenam libertatem alios adhibere.

13. Cum vero participatio populi expresse postuletur a Constitutione de sacra Liturgia, et sit revera pars principalis

orationis fidelium, nullo modo convenit, in Missis cum concursu populi, ut sola schola cantorum vel soli ministrantes respondeant ei qui promit intentiones.

14. Conclusio orationis fidelium ad praesidem pertinet (cf. *Instr.*, n. 56). Generaliter sufficit una tantum interventio in fine totius orationis.

§ III. DE LIBERTATE SERVANDA IN USU ORATIONIS COMMUNIS

15. Ut oratio communis exprimat veram deprecationem Ecclesiae, universalis quidem, sed in omni loco et tempore adaptatae, optanda est libertas apte variandi formulas et eas conformandi ad indolem regionum vel populorum.

16. Potest statui maior constantia in parte conclusiva, necnon uniformitas quaedam responsionum populi pro singulis nationibus vel regionibus finitimis eiusdem linguae; et relinqui maior libertas seligendi intentiones et modos participationis; salvis semper proprietatibus essentialibus orationis communis supra positis.

17. Pro universo ritu Romano, Consilium ad exsequendam Constitutionem de sacra Liturgia proponit *principia* et *normas* ad orationem communem bene ordinandam.

18. Pertinet quidem ad coetus territoriales et, si casus fert, ad Ordinarios locorum, approbare formulas (cf. *Instr.*, n. 56), et amplas collectiones intentionum electioni rectorum ecclesiarum praebere.

19. Etenim convenit ut relinquatur rectori ecclesiae libertas:

a) seligendi inter multiplices formulas intentionum approbatas, quae pro unaquaque serie proponuntur;

b) item et addendi paucas alias intentiones ab ipso compositas, dummodo stet norma servandi quatuor genera intentionum de quibus supra n. 9, et textus sit antea scriptus.

20. Ne oratio communis intempestiva diuturnitate gravet fideles, auctoritas competens, si casus fert, potest statuere numerum maximum intentionum in Missa adhibendum. Attamen, hic numerus superari poterit pro opportunitate, ex. gr. in celebratione verbi in aliqua peregrinatione vel in aliquo extraordinario conventu.

CAPUT II

EXEMPLA PROPOSITA AD COMPONENTA SCHEMATA
PRO ORATIONE COMMUNI

Haud exigitur ut exempla hic posita ad verbum vertantur in varias linguas vernaculas. Convenit potius ut aptentur ingenio vel linguae cuiusque populi.

Etiam vocabulum « oratio communis » seu « oratio fidelium » poterit opportune reddi aliis verbis, ut « prex » vel « deprecatio universalis ». Nam, si locutiones « oratio communis » vel « oratio fidelium » in documentis servantur, ut antiquitus receptae et *technicum* sensum habentes, eorum litteralis translatio minus apta videtur, tota Missa enim est oratio communiter participata, et *Pater noster* est oratio proprie ad fideles perti-nens.

Haec nonnulla exempla non excludunt alios modos conficiendi orationem communem, praesertim in regionibus ubi iam viget consuetudo hanc orationem peragendi.¹

FORMULA PRIMA

*(Generalis)*A) *(Admonitio praevia)* (cf. supra, n. 7)

Ad Deum Patrem omnipotentem, qui vult omnes homines salvos fieri et ad agnitionem veritatis venire, tota mentis nostrae, fratres carissimi, dirigatur oratio.

B) *(1^a series intentionum)* (cf. supra, n. 9. B)

Oremus pro Ecclesia sancta Dei; ut eam Dominus custodire et fovere dignetur.

(Participatio populi) (cf. supra, n. 12. a)

— Praesta, Deus omnipotens.²

¹ V. g. in aliquibus regionibus viget mos proponendi intentiones secundum modum qui in ultima parte litaniae Sanctorum adhibetur.

² Potest ad libitum adhiberi vel ista acclamatio deprecativa, ex iis quae infra in sequentibus formulis ponuntur, vel alia, attendendo tamen ut cum intentionibus praemissis necnon cum admonitione praevia concordet sint

C) (*2^a series intentionum*) (cf. *supra*, n. 9. C)

Oremus et pro totius orbis populis; ut inter eos Dominus concordiam servare dignetur.

— Praesta, Deus omnipotens.

D) (*3^a series intentionum*) (cf. *supra*, n. 9. D)

Oremus et pro omnibus qui variis premuntur necessitatibus; ut omnes Dominus sublevare dignetur.

— Praesta, Deus omnipotens.

E) (*4^a series intentionum*) (cf. *supra*, n. 9. E)

Oremus et pro nobismetipsis ac pro nostra communitate; ut nos omnes Dominus hostiam sibi acceptabilem admittere dignetur.

— Praesta, Deus omnipotens.

F) (*Collecta sacerdotalis conclusiva*) (cf. *supra*, n. 14)

(*sine « Oremus »*) Omnipotens sempiterne Deus, qui salvas omnes et neminem vis perire, exaudi preces populi tui; et praesta, ut et mundi cursus pacifice nobis tuo ordine dirigatur, et Ecclesia tua tranquilla devotione laetetur. Per Christum Dominum nostrum.

(*Responsio populi*)

Amen.

FORMULA SECUNDA

(*Generalis*)

A) Fratres, in hac publica et communi oratione quam nunc incipimus, non quisquis pro se, nec tantum pro necessariis suis, sed omnes pro toto populo oremus Christum Dominum.

B) 1. Pro cuncto populo christiano, divinae bonitatis abundantiam deprecemur.

Christe Domine, preces exaudi.

(v. g. si dicatur: « Ad Deum Patrem omnipotentem... », non respondeatur: « Christe, eleison »).

Potest etiam, si opportunior videtur, adhiberi alius modus participationis populi ex descriptis *supra* n. 12 (b, c, d).

2. Pro omnibus nondum credentibus, largitorem spiritualium munerum imploremus.

Christe Domine, preces exaudi.

C) 1. Pro rei publicae moderatoribus, Domini potentiam obsecremus.

Christe Domine, preces exaudi.

2. Pro aëris temperie ac fructuum ubertate, rectorem Dominum deprecemur.

Christe Domine, preces exaudi.

D) 1. Pro fratribus nostris, qui huic sacro coetui interesse non possunt, inspectorem omnium flagitemus.

Christe Domine, preces exaudi.

2. Pro refrigerio fidelium animarum, universae carnis iudicem supplicemus.

Christe Domine, preces exaudi.

E) 1. Pro felici successu sacrae missionis in hac nostra paroecia, Salvatoris clementiam imploremus.

Christe Domine, preces exaudi.

2. Pro N. qui sabbato proximo ordinem sacrum recipiet presbyteratus, aeternum Sacerdotem obsecremus.

Christe Domine, preces exaudi.

F) Precibus nostris quaesumus, Domine, aures tuae pietatis accommoda; et orationes supplicum benignus exaudi. Per Christum Dominum nostrum.

Amen.

FORMULA TERTIA

(Pro tempore Adventus)

A) Adventum Domini nostri Iesu Christi, fratres carissimi, votis omnibus praestolantes, ipsius misericordiam impensius imploremus, ut, sicut ipse ad evangelizandum pauperibus et sa-

nandos contritos corde venit in mundum, ita, nostris quoque temporibus, cunctis egentibus praebeat salutem.

B) 1. Ut Ecclesiam suam sanctam visitet semperque regat, Dominum deprecemur.

Kyrie, eleison.

2. Ut Romanum Pontificem, Antistitem nostrum, universumque ordinem episcopatus donis repleat spiritualium gratiarum, Dominum deprecemur.

Kyrie, eleison.

C) 1. Ut tempora nostra sint, ipsius protectione, tranquilla, Dominum deprecemur.

Kyrie, eleison.

2. Ut mentes eorum qui nos in potestate regunt secundum voluntatem suam dirigat ad omnium bonum promovendum, Dominum deprecemur.

Kyrie, eleison.

D) 1. Ut morbos auferat, famem depellat, omnemque tribulationem avertat, Dominum deprecemur.

Kyrie, eleison.

2. Ut omnes persecutione vexatos misericorditer liberet, Dominum deprecemur.

Kyrie, eleison.

E) 1. Ut caritatis suae testes coram omnibus hominibus in veritate simus, Dominum deprecemur.

Kyrie, eleison.

2. Ut nos in suo adventu vigilantes inveniatur, Dominum deprecemur.

Kyrie, eleison.

F) Deus, refugium nostrum et virtus: adesto piis Ecclesiae tuae precibus, auctor ipse pietatis, et praesta; ut, quod fideliter petimus, efficaciter consequamur. Per Christum Dominum nostrum.³

Amen.

³ Secundum traditionem romanam, collecta sacerdotalis conclusiva potest ad Deum Patrem dirigi, etiam si oratio communis populi, quae praecedat, directa est ad Filium.

FORMULA QUARTA

(In exsequiis defunctorum)

A) Deum Patrem omnipotentem, qui Christum Filium suum suscitavit a mortuis, fideliter invocemus pro salute vivorum atque mortuorum.

B) Ut populum suum christianum in fide et unitate stabiliat, Dominum deprecemur.

Deus omnipotens, te supplices exoramus.

C) Ut orbem universum ab omni eruat bellorum nequitia, Dominum deprecemur.

Deus omnipotens, te supplices exoramus.

D) Pro fratribus qui carent opere, victu vel tecto; ut se patrem eorum ostendat, Dominum deprecemur.

Deus omnipotens, te supplices exoramus.

E) (cf. supra, n. 9):

1. Pro hoc defuncto N. qui olim per baptismum accepit semen vitae aeternae; ut perpetuam ei tribuat societatem sanctorum, Dominum deprecemur.

Deus omnipotens, te supplices exoramus.

2. Pro eo qui manducavit Corpus Christi, panem vitae aeternae, ut resuscitet eum in novissimo die, Dominum deprecemur.

(vel pro presbytero) Pro eo qui in Ecclesia munus exercuit sacerdotii, ut participem eum faciat caelestis liturgiae, Dominum deprecemur.

Deus omnipotens, te supplices exoramus.

3. Pro animabus fratrum, propinquorum et benefactorum nostrorum; ut eis tribuat mercedem laboris, Dominum deprecemur.

Deus omnipotens, te supplices exoramus.

4. Pro omnibus qui dormierunt in spe resurrectionis; ut eos accipiat in lumine vultus sui, Dominum deprecemur.

Deus omnipotens, te supplices exoramus.

5. Pro fratribus nostris qui sunt in afflictione; ut eos adiuvet et consoletur, Dominum deprecemur.

Deus omnipotens, te supplices exoramus.

6. Pro omnibus qui hic convenerunt in fide et devotione; ut nos congreget in gloriosum suum regnum, Dominum deprecemur.

Deus omnipotens, te supplices exoramus.

F) Animabus, quaesumus, Domine, famulorum famularumque tuarum oratio proficiat supplicantium; ut eas et a peccatis omnibus exuas, et tuae redemptionis facias esse participes. Per Christum Dominum nostrum.

Amen.

FORMULA QUINTA

(Item in exsequiis defunctorum)

A) Nunc, fratres, communem orationem habeamus, in qua non solum pro defuncto fratre nostro, sed pro Ecclesia, pro pace mundi et pro salute nostra, Dominum Deum nostrum deprecemur.

B) Pro omnibus pastoribus Ecclesiae; ut quae verbis praedicant, etiam ipsi operibus impleant.

Domine, audi et miserere.

C) Pro omnibus qui rebus publicis patriae praesunt, ut iustitiam et pacem promoveant.

Domine, audi et miserere.

D) Pro omnibus qui dolore cruciantur in animo aut corpore; ut se a Deo derelinqui numquam existiment.

Domine, audi et miserere.

E) (*cf. supra, n. 10*):

1. Ut Deus animam famuli sui defuncti N. de potestate tenebrarum et de locis poenarum liberare dignetur.

Domine, audi et miserere.

2. Ut cuncta eius peccata oblivioni perpetuae tradere dignetur.

Domine, audi et miserere.

3. Ut eum Deus apud se in pacis ac lucis regione constituere dignetur.

Domine, audi et miserere.

4. Ut ei beatitudinem et societatem cum sanctis et electis suis concedere dignetur.

Domine, audi et miserere.

5. Pro nostris propinquis et benefactoribus defunctis; ut eos in lumine suae claritatis recipere dignetur.

Domine, audi et miserere.

6. Pro omnibus fidelibus defunctis; ut eos in regno caelorum collocare dignetur.

Domine, audi et miserere.

F) Fidelium, Deus, omnium conditor et redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Per Christum Dominum nostrum.

Amen.

FORMULA SEXTA

(In celebratione Matrimonii)

A) Dilectissimi fratres, pro pace totius orbis, pro felici statu Ecclesiae, et pro cunctorum unitate, Christum Dominum unanimes deprecemur; non obliviscentes eorum qui hodie foedere nuptiali in Christo iunguntur.

B) Pro omni populo christiano; ut de die in diem proficiat in virtute, Christum Dominum deprecemur.

Te rogamus, audi nos.

D) Pro his qui vexationibus, vel iniuriis, aut variis laborant miseriis; ut adiuvet eos et liberet, Dominum deprecemur.⁴

Te rogamus, audi nos.

⁴ Hic ponitur series 2 (C) post 3 (D), ut non videatur status nubentium statim post evocationem miseriarum apparere.

C) Pro pace totius mundi; ut unusquisque secundum facultatem suam ad eam fovendam adlaboret, Dominum deprecemur.

Te rogamus, audi nos.

E) (cf. *supra*, n. 10):

1. Pro christifidelibus N. et N., nunc matrimonio coniunctis, et pro salute eorum, Dominum deprecemur.

Te rogamus, audi nos.

2. Ut benedicat eorum foedus, sicut nuptias sanctificavit in Cana Galilaeae, Dominum deprecemur.

Te rogamus, audi nos.

3. Ut eis concedantur liberi in generis successionem, Dominum deprecemur.

Te rogamus, audi nos.

4. Ut eis tribuatur perfectus amor, pax et auxilium, Dominum deprecemur.

Te rogamus, audi nos.

5. Ut in concordia et firma fide felices conserventur, et bonum testimonium de nomine christiano perhibeant, Dominum deprecemur.

Te rogamus, audi nos.

6. Ut a Spiritu Sancto renovetur gratia sacramenti in omnibus coniugibus hic praesentibus, Dominum deprecemur.

Te rogamus, audi nos.

7. Ut omnes propinquos nostros, iam ex hac vita egressos, in caelestem suam beatitudinem recipiat, Dominum deprecemur.

Te rogamus, audi nos.

F) Omnipotens sempiterne Deus, respice propitius super hos famulos tuos; et praesta, ut in te solum confidentes, gratiae tuae dona percipiant, caritatem in unitate servent, et post huius vitae decursum, ad aeternae beatitudinis gaudia, una cum prole sua, pervenire mereantur. Per Christum Dominum nostrum.

Amen.

ALLIAE COLLECTAE CONCLUSIVAE

1. Exaudi, Domine, plebem tuam; et quod non habent merita supplicantium tua nos semper gratia praeveniens largiatur. Per.

(*Sacram. Veronense, 510*)

2. Gaudeat, Domine, quaesumus, plebs tua beneficiis impletis, et cui fiduciam sperandae pietatis indulges, optatae misericordiae praesta benignus effectum. Per.

(*Sacram. Vicense, 1326*)

3. Supplicem tibi, Domine, plebem placatus intende, et in tua misericordia confidentem clementia largiore comitare; ut qui sine te non potest omnino consistere, tuis beneficiis temporalibus gubernetur, ut proficiat ad aeterna. Per.

(*Sacram. Veronense, 199*)

4. Porrige dexteram, quaesumus, Domine, plebi tuam misericordiam postulanti, per quam et terrores declinet humanos, et solatia vitae mortalis accipiat, et sempiterna gaudia comprehendat. Per.

(*Idem, 460*)

5. Familiae tuae, Domine, preces miseratus intende, et toto tibi corde subiectam proseguere, sustenta, circumtege; ut quae te gubernatore confidit et nullis implicetur malis, et bonis omnibus expleatur. Per.

(*Idem, 473*)

6. Exaudi, Domine, preces nostras, et ut tuis nos muneribus iugiter prosequaris, maiestati tuae fac semper devotos. Per.

(*Idem, 558*)

7. Propitiare, Domine, supplicationibus nostris; et ut nullius sit irritum votum, nullius vacua postulatio, praesta, quaesumus, ut quod fideliter petimus, efficaciter consequamur. Per.

(*Missale rom., orat. diversae, 34*)

8. Omnipotens sempiterne Deus, qui caelestia simul et terrena moderaris; supplicationes populi tui clementer exaudi; et pacem tuam nostris concede temporibus. Per.

(*Coll. dom. II post Epiph.*)

9. Pateant aures misericordiae tuae, Domine, precibus supplicantium: et, ut petentibus desiderata concedas; fac eos, quae tibi sunt placita, postulare. Per.

(*Coll. dom. IX post Pent.*)

10. Omnipotens sempiterne Deus, qui abundantia pietatis tuae, et merita supplicum excedis et vota: effunde super nos misericordiam tuam; ut dimittas quae conscientia metuit, et adicias quod oratio non praesumit. Per.

(*Coll. dom. XI post Pent.*)

11. Deus, qui praesentium hominum vitam agnoscis diversarum necessitatum passionibus subiacere, exaudi desideria supplicantium, suscipe vota credentium. Per.

(*Miss. moz.; PL 85, 753*)

12. Adsit, Domine, quaesumus, propitiatio tua populo supplicanti, ut quod te inspirante fideliter expetit, tua celeri largitate percipiat. Per.

(*Sacram. Veronense, 168*)

13. Domine Deus, rex caeli et terrae; per quem omnia creata subsistunt et gubernantur, exaudi preces nostras; da fidelibus tuis omnibus in fide recta et bono opere persistere; infidelibus autem ad te Deum verum salubriter converti; et ipsis sicut et nobis tibi in gremio electorum perpetuo famulari. Per.

(*Missale Leofrici Exoniensis, ed. Warren, p. 207*)

14. Ascendat oratio nostra usque ad thronum claritatis tuae, Domine, et ne vacua revertatur ad nos postulatio nostra. Per.

(*Stowe Missal, ed. Warren, p. 4*)

15. Ecclesiae tuae, quaesumus, Domine, preces placatus admitte; ut destructis adversitatibus et erroribus universis, secura tibi serviat libertate. Per.

(*Missale rom., orat. diversae, 2*)

16. Deus, cui soli cognitus est numerus electorum in superna felicitate locandus; tribue, quaesumus ut intercedentibus omnibus sanctis tuis, universorum quos in oratione commendatos suscepimus, et omnium fidelium nomina, beatae praedestinationis liber adscripta retineat. Per.

(*Missale rom., orat. diversae, 36*)

(*Continuabitur*)

RESPONSIONES AD QUAEDAM DUBIA

En quaedam dubia, ad "Consilium" pro solutione transmissa. Solutio quae proponitur nullam induit vestem officialem. Solummodo habet valorem *orientativum*: solutiones enim "ex officio" publici iuris fient, si casus fert, a competenti Auctoritate in "Acta Apostolicae Sedis".

Ad Instructionem.

Ad n. 9 (ordinem numerorum Instructionis sequimur):

"Ordines religiosi, qui ritum proprium habent, possuntne inde a die 7 martii 1965 ipso facto *Instructionem* in praxim deducere, absque propria ulteriore officiali applicatione?"

R. *Negative*. Applicatio ritus proprii ad *Instructionem* a competenti auctoritate parari et ab Apostolica Sede approbari debet.

Ad n. 36):

"Utrum norma de omittendis osculis manus et rerum, quae porriguntur aut recipiuntur, vim habeat etiam cum Episcopus celebrat tam forma sollemni quam non sollemni?"

R. *Affirmative*.

Utrum conveniat omittere osculum anuli Episcopi, quando sacram Communionem distribuit?

R. *Affirmative*.

Ad n. 42

An novae melodiae approbandae sint ab unoquoque Ordinario, aut a Conferentia Episcoporum?

R. Si agitur de novis melodiis pro partibus lingua vernacula a *celebrante et a ministris* canendis, approbatio pertinet tantum ad Conferentiam Episcoporum.

Ad n. 48 b)

Si celebrans *Sanctus-Benedictus* una cum populo canit, videtur logicum ut *Te igitur* incipiat cantu finito. Quid autem

cum *Sanctus* musica "polyphonica" vel "musica sacra moderna" canitur?

R. *Interim* opportunius videtur nihil mutare et celebrantem *Te igitur* statim inchoare, dum canitur *Sanctus*.

Ad n. 48 c)

Utrum omittendae sint preces ad pedem altaris cum ante Missam canitur Tertia, vel in nocte Nativitatis Domini canitur Matutinum.

R. *Affirmative*: agitur enim de actionibus liturgicis, quae immediate praecedunt Missam.

— Utrum preces ad pedem altaris omittendae sint in secunda et tertia Missa in festo Nativitatis Domini et in Commemoratione omnium fidelium Defunctorum, cum sacerdos celebrat tres Missas sine intermissione?

R. *Negative*, cum non sit actio liturgica diversi generis, sed repetitio eiusdem actionis liturgicae, quae proinde completa esse debet.

— Utrum preces ad pedem altaris faciendae, in Missis cum populo celebratis *in dialogo* inter celebrantem et populum recitari debeant?

R. Si populus canit, certo populus preces dicere non debet; si autem populus non canit et ipse cum celebrante preces alternatim recitare *potest*.

Ad n. 48 f)

Potestne celebrans orationes Canonis proferre voce *aliquatenus elata* ut fideles ordinem Canonis melius sequi possint?

R. *Negative*. Nihil innovetur et servantur rubricae.

Ad n. 49

Quandonam celebrans in Missam sedem adire possit.

R. Initio Liturgiae Verbi propriae dictae, id est post collectam.

Ad n. 50

Dicitur: "In Missis non sollemnibus cum populo celebratis, Lectiones et Epistola, una cum cantibus inter ipsas occurrentibus, a lectore idoneo seu ministrante *legi* possunt". Quaeritur num tantum legi, vel etiam *cantari* possint?

R. *Affirmative*, immo pro cantibus interlectionalibus suadet ut cantentur, populo participante saltem verum repetendo. Si autem lectiones lingua vernacula proferuntur, requiritur pro cantu melodia a competenti auctoritate ecclesiastica territoriali approbata (cfr. n. 42).

Ad n. 57 b)

Lingua vernacula admitti potest "in antiphonis ad introitum...". Quaeritur num et in *psalmis* relativis?

R. *Affirmative*.

Ad n. 57 c)

An Missalia necessario bilingua esse debeant.

R. Nova Missalia quae *ex integro* conficiuntur bilingua esse debent; secus, interim, adhiberi possunt Missalia diversa pro partibus lingua latina et lingua vernacula dicuntur.

Ad caput I, X

Utrum sacra Verbi Dei celebratio extra Missam sit vera actio liturgica?

R. *Negative*, saltem pro nunc. Consulto adhibetur adiectivum *sacra*, ne suspicio et confusio orirentur. Non excluditur tamen in instauratione liturgica generali hanc sacram celebrationem ingredi posse ordinem liturgicum. Sed de hoc postea.

DOCTRINAL SECTION

“ENTREVISTA” POR RADIO VATICANA DEL REV.MO P. MAESTRO GENERAL DE LA ORDEN DE PREDICADORES

Nuestro programa de hoy, “ENTREVISTAS CONCILIARES”, se honra con la presencia, ante nuestros micrófonos, del Rev.mo P. Maestro General de la Orden de Predicadores, el español P. Aniceto FERNANDEZ. El P. General de los Dominicos, parece que encarna, en el Concilio, el saber teológico de la gloriosa Orden que tan dignamente gobierna, quizás por eso el Papa le ha nombrado Miembro de la COMISION DOCTRINAL del Vaticano II. Y, ciertamente por eso, nos hemos permitido pedirle hoy esta colaboración que tanto apreciamos, cuando en el Aula Conciliar acaba de debatirse un tema predominantemente teológico.

Y con permiso de Vuestra Paternidad podemos entrar en materia.

1) *Ante todo, P. General, le satisface el esquema DE ECCLESIA que el Concilio ha ido poco a poco elaborando y votando con tanto esfuerzo?*

Resp. 1: Es innegable que este gran esquema ofrece una visión más profunda, más completa del misterio de la Iglesia.

En él se han integrado y expuesto de una manera nueva algunas doctrinas y aplicaciones elaboradas en los recientes movimientos de teología y eclesiología pastorales, que completan nuestra visión cristológica y sobrenatural de la Iglesia como perenne institución salvadora y Cuerpo Místico de Cristo, y que la presentan más perfecta, más hermosa, más actual y apta para continuar en el mundo su obra salvífica a través de todos los siglos y siempre con mayor eficacia.

Es sorprendente la riqueza de ideas contenidas en este esquema, todas ellas de grande importancia doctrinal para orientar mejor a los fieles en la problemática moderna del concepto de la Iglesia y a la vez de un valor práctico inestimable por las benéficas consecuencias que de ellas pueden derivarse para la renovación eclesial y cristiana. Es un trabajo

nuevo y difícil que la teología eclesiológica y pastoral postconciliar se encargará de realizar, explicar y valorar.

Si a este nuevo y difícil trabajo postconciliar de los Pastores y teólogos se añade, como es de esperar, la correspondencia y la colaboración de todos los fieles, el esquema habrá de producir espléndidos frutos. En este aspecto el esquema no puede menos de satisfacer a todos los que estimen estos valores tan importantes y actuales.

2) *Cree V. P. que algunos puntos pueden calificarse de atrevidos y que acaso pudieran causar desconcierto en algunos sectores?*

Resp. 2: El esquema, en la forma que se ha aprobado al final no puede ni debe causar desconcierto ni alarma en ningún sector, porque además del trabajo concienzudo y competente de los Padres conciliares, la aprobación final se hará en presencia del Papa y sin duda con una asistencia especial del Espíritu Santo. Y es claro que en este misterio de la Iglesia como en los demás misterios, hemos de atenernos a la interpretación de la Iglesia, aún cuando no se trate de una verdadera definición dogmática.

Pero debo advertir que la forma actual del esquema no se puede aún decir que sea la definitiva, que se ha de presentar a su aprobación final. Debe tenerse muy en cuenta que en él, por primera vez en un Concilio, se exponen algunos puntos doctrinales fundamentales, que plantean problemas complejos que son difíciles de interpretar y comprender, sobre todo cuando se consideran en relación con otras verdades tradicionales ya definidas y bien determinadas; por ejemplo las referentes a la sacramentalidad de la consagración episcopal, a las facultades que recibe el Obispo en virtud de la consagración y al tema de la colegialidad episcopal.

No es de extrañar que sobre estas cuestiones por primera vez tratadas en un Concilio y todavía no del todo puestas en plena luz por los teólogos, haya habido opiniones divergentes. Ni debe extrañar que en este aspecto, tal vez el esquema no sea aún todo lo perfecto que era de desear. Los numerosos "iuxta modum" o enmiendas presentadas lo demuestran claramente.

Pero hay que tener presente que todos estos modos han de ser examinados y tenidos muy en cuenta en la Comisión Doctrinal, y por consiguiente que el esquema aún puede y debe ser perfeccionado. Y claro está, la última decisión queda siempre reservada al Santo Padre, que con su autoridad plena y suprema puede aprobar o no los esquemas presentados o hacer los cambios que crea convenientes. En la última Encíclica "*Ecclesiam suam*" expresamente dice Paulo VI que desea y espera que su parecer ha de ser conforme al expresado por los Padres Con-

ciliares, en lo cual da claramente a entender que, naturalmente, en conformidad con los poderes que ha recibido de Cristo, se reserva la última decisión.

3) *No cree, P. General, que del tema de la Colegialidad parece desprenderse una colisión de derechos entre el Papa y los Obispos?*

Resp. 3: Prescindiendo de la perfección que el esquema puede aún recibir, me agrada notar que en cuanto a la práctica de las relaciones entre el poder supremo de los Obispos referente a toda la Iglesia, cuando proceden colegialmente, y el poder supremo y pleno del Papa, no pueden existir dificultades, ni peligros, ni colisiones de ningún género; porque por una parte, el esquema, repetidas veces, en conformidad con lo definido en el Vaticano I, reconoce y repite que el poder del Papa sobre toda la Iglesia, Obispos y demás fieles, es pleno y supremo e independiente del consentimiento de la Iglesia; por otra parte para entender bien esta potestad suprema sobre toda la Iglesia, de la cual dice el esquema que pueden ser sujetos los Obispos, cuando proceden colegialmente con el Papa y bajo el Papa, creo conveniente hacer varias advertencias. En primer lugar, el esquema, omite la cuestión del origen inmediato de esta potestad, por lo tanto la cuestión queda en la posición que tenía antes del Concilio. En segundo lugar todos los Padres Conciliares están de acuerdo que la palabra Colegio no se entiende en el sentido estrictamente jurídico, según el cual el Papa sería "primus inter pares", sino en el sentido tradicional y evangélico de Colegio de unidad, paz y caridad y en el cual el Papa conserva siempre su suprema y plena potestad. En tercer lugar, el esquema, declara repetidas veces que el poder supremo que se concede a los Obispos sobre la Iglesia universal cuando proceden colegialmente, se ha de entender que lo ejercen en conformidad con el Papa y subordinados al Papa, de tal manera, que sin una precedente invitación, explícita o implícita, del Papa y sin la indispensable aprobación posterior del mismo Santo Padre, todo lo que puedan enseñar y decidir los Obispos, aún reunidos colegialmente, no puede ser considerado como fruto de su poder sobre toda la Iglesia, ni puede tener valor alguno para la Iglesia universal. Es pues evidente que no puede haber colisión entre estas dos potestades supremas así entendidas. Y en cambio la colegialidad así explicada debe favorecer grandemente el gobierno de la Iglesia y ha de producir copiosos y espléndidos frutos, puesto que ha de promover fuertemente una mayor unión de todos los Obispos dispersos por el mundo, entre sí y con el Papa. Los Obispos todos sentirán un mayor celo y responsabilidad no sólo por los problemas de su diócesis, sino también por los de la Iglesia universal, y el Papa encontrará en ellos una colaboración más valiosa y eficaz para tener un conocimiento más completo de los problemas y exigencias de toda la cristiandad.

Esta unificación más profunda del centro con la periferia de la comunidad cristiana, es una exigencia apremiante de los tiempos modernos, cuyas estructuras políticas y económicas, poderosamente favorecidas por los extraordinarios adelantos científicos, imponen irresistiblemente esa mayor unión entre los pueblos del mundo entero. De esta mayor unión realizada también dentro de la Iglesia en conformidad con las nuevas exigencias, se han de derivar grandes bienes no sólo para la comunidad cristiana sino también para toda la sociedad humana.

4) *Y refiriéndonos concretamente a la única votación negativa del Concilio, que tuvo lugar la semana pasada, nos podría hacer algún comentario sobre su transcendencia y significación?*

Resp. 5: La significación y transcendencia de esta votación negativa es bien manigesta. La Iglesia de ninguna manera está dispuesta a ceder en lo que se refiere al celibato de los sacerdotes, porque, según la expresión de Juan XXIII, lo considera como una de sus joyas más preciadas y de mayor transcendencia para la misión divina a ellos encomendada. Sin duda los Padres han querido manifestar por esta votación negativa que rehusando el diaconado a los jóvenes sin el celibato, que a toda costa desea salvaguardar el celibato de los sacerdotes.

5) *Se ha terminado en el Aula Conciliar la discusión sobre el esquema DE DIVINA REVELATIONE: nadie como V. P. para darnos una idea del esquema ahora presentado, y sus diferencias y ventajas respecto al que fue retirado hace dos años.*

Resp. 5: El esquema actual DE DIVINA REVELATIONE ya discutido, es una tercera redacción, ciertamente superior a la primera, y sobre todo muy superior a la segunda, redactada por la Comisión Mixta. Entre otras muchas diferencias y ventajas que se podrían señalar, me limitaré a indicar tres. Primera, que insiste más en que la Revelación se nos manifiesta no sólo por la palabra divina, hablada o escrita, sino también por el hecho mismo de la Encarnación del Verbo y por todos los actos de su vida santísima. La segunda, es que expone de un modo más amplio la Tradición y la transmisión auténtica por la Iglesia de todo el depósito revelado, en el cual se incluyen no sólo la revelación hablada y escrita sino también todas las riquezas recibidas de Jesucristo, y la mayor de ellas que es Cristo mismo. La tercera, en fin, es que contiene enseñanzas y declaraciones muy importantes para las exigencias y necesidades de la exégesis actual, dando normas más claras que sin duda han de satisfacer a los exégetas e impulsarles a un estudio más hondo de la Sagrada Escritura, teniendo en cuenta los progresos de la ciencia y la fidelidad que siempre deben a la Iglesia.

Conviene también advertir que el Concilio, por razones de oportunidad, no dirime la cuestión de si en la Tradición se contienen verdades que no están claramente expresadas en la Sagrada Escritura ni de ella se pueden deducir con certeza absoluta. Por lo tanto ese problema queda en el mismo estado que antes del Concilio.

6) *Y qué importancia tiene este esquema, más bien de tipo doctrinal en el presente Concilio pastoral, y en el presente momento eclesial predominantemente renovador y ecuménico?*

Resp. 6: Ciertamente este esquema de tipo doctrinal pudiera parecer ajeno a los fines del Concilio. Sin embargo, cuando se lo conozca, se verá claramente que está muy en conformidad con los fines pastorales y ecuménicos del mismo. Con los primeros, de orden pastoral, porque el fin principal del Concilio varias veces expuesto por Juan XXIII y repetido por Paulo VI, es la renovación de la vida cristiana en la Iglesia. Y la base principal de esta renovación estriba en conocer y vivir más plenamente todas las verdades reveladas. Con los segundos, porque la base de toda discusión y diálogo con los cristianos no católicos ha de ser la Revelación, tal como se encuentra en la Escritura y en la Tradición. Nadie duda de que estamos obligados a admitir, practicar y vivir lo revelado, es decir, lo enseñado por Dios a los hombres para su salvación.

7) *Después de haber escuchado y participado en el debate, cree V.P. que el esquema queda ultimado para una pronta aprobación definitiva? Y con esto, todavía otra pregunta: a las cuatro semanas de Tercera fase conciliar, se puede ya prever si el Concilio termina o no en este periodo?*

Resp. 7 De ningún modo puede decirse que el esquema está ya ultimado para una pronta aprobación definitiva, necesita dos votaciones antes de llegar a la última y definitiva. Primero deben ser examinados los numerosos votos presentados e introducir en él los cambios que los Padres de la Comisión Doctrinal crean conveniente aceptar. Luego será presentado a la Asamblea General para ser sometido a la votación sucesiva de los diversos capítulos, según las disposiciones de los Moderadores. Después de esta votación primera es necesario examinar los modos posibles que se presenten y volverlo al Aula Conciliar para votar los modos que la Comisión haya aceptado. Sólo después de esta segunda votación, el esquema queda preparado para llevarlo a la aprobación definitiva de la última Congregación General, si el Papa lo juzga apto. El esquema, así presentado, creo que será aprobado casi por unanimidad. Pero nadie deberá extrañarse ni alarmarse de algunos puntos doctrinales que quizás pudieran dar la sensación de una cierta novedad peligrosa, y que con las explicaciones dadas realmente no lo son.

Es difícil prever todavía con certeza la fecha en que va a terminar el Concilio, porque depende de muchos factores imprevisibles y sobre todo depende de lo que el Santo Padre juzgue más oportuno decidir. Pero si nos atenemos al ritmo que lleva el Concilio, es muy probable que se pueda terminar la discusión de todos los esquemas. Esto no implica que el Concilio termine en esta sesión; pues quedará para una cuarta, al menos, la votación final de todos estos esquemas, y la clausura solemne del Concilio. Esto parece lo más probable por ahora.

8) *Por fin, la grata circunstancia de celebrarse hoy en la Iglesia la fiesta tan dominicana de la Virgen del Rosario, nos mueve a suplicarle, P. General, diga una especial palabra "mariana" a cuantos esta noche nos escuchan.*

Resp. 8: Sin duda es grato para nosotros y para los radio oyentes terminar este diálogo hablando de la Virgen María, sobre todo coincidiendo hoy la fiesta tan dominicana y tan popular del Rosario.

El esquema DE ECCLESIA contiene sobre la Virgen un capítulo muy sustancioso que será óptima base de la futura Mariología, y que demuestra la fervorosa y unánime devoción de todos los Padres conciliares hacia la Madre de Dios, a pesar de la diversidad de pareceres sobre la oportunidad de exponer en el Concilio algunos puntos especiales. Deseo notar que esta diversidad no se ha de interpretar como si significara en algunos menor devoción o estima hacia la Madre del Redentor. Sobre este particular todos los Padres se mostraron unánimes en reconocer la importancia excepcional de la Virgen María en la obra de nuestra redención, y en la vida de la Iglesia y de cada una de las almas. Y también en reconocer la excelencia singular que compete a la Madre de Dios en el culto litúrgico. Me es grato también notar cómo la devoción del Rosario conserva aún su frescor y vigor, y parece destinada a vivir siempre en la Iglesia, sin haber sido afectada, al menos en grado notable, por ese vertiginoso y no siempre acertado espíritu de variación que imprime nuestro tiempo a las mismas devociones tradicionales de la Iglesia.

Es una devoción aún hoy no sólo bien recibida por todos sino en continuo aumento en el pueblo fiel. Bastaría para demostrarlo la peregrinación que está hoy celebrándose en Lourdes, con más de 70.000 fieles, millares de sacerdotes y ciento cincuenta enfermos.

Y para terminar, como Vd. desea, con un pensamiento sobre la Virgen María, nada más hermoso que el contenido en las palabras pronunciadas por el Santo Padre en la recitación del Angelus del pasado domingo día 4: "La devoción a la Virgen María sea para todos una guía hacia Cristo. La Virgen nos ha dado a Jesús y es la portadora de Jesús al mundo; que sea también la portadora de Jesús a nuestros corazones y a nuestro culto religioso".

9) Y puesto que V.P. va a celebrar mañana los funerales de nuestro Padre General, el Rev.mo. P. Juan Bautista Janssens, quiere decir alguna palabra sobre él?

Resp. 9: Puedo asegurarle que conservo del Rev.mo P. Janssens una optima impresión por su sencillez, afabilidad y sabiduría. No es de extrañar que con su sabio gobierno haya logrado llevar la Compañía de Jesús, ya tan floreciente antes de su elección, a un florecimiento todavía mayor que todos admiramos y alabamos. Me alegra manifestar que considero como un privilegio el haber recibido una de sus últimas cartas, firmada por él la víspera de caer gravemente enfermo. Y claro está que tratándose de una personalidad tan rica y eminente y Superior General de una Orden de tanta transcendencia en la Iglesia universal, considero como un gran honor el celebrar mañana sus exequias. Es un acto que demuestra la fraternidad cordial existente entre las dos Ordenes.

Fdo.: Fr. Aniceto FERNÁNDEZ, O.P.
Maestro General

HISTORICAL SECTION

THE MAKING OF A DIOCESE IN THE PHILIPPINES - JARO 1865

In a happy concurrence with the observance of the IV Centennial of the Christianization of the Philippines, the Archdiocese of Jaro will celebrate on May 27 of the present year the First Centennial of its foundation as a Diocese. The establishment of this ecclesiastical jurisdiction should be of particular interest to the Philippine historian, not only because it is an isolated event in its kind in the long period of three centuries, but also for the light it throws upon all aspects — ecclesiastical, political and economic — of the history of the country.

From the year 1595 when the Dioceses of Nueva Segovia, Nueva Caceres and Cebu were added, as suffragans, to the already existing episcopal See of Manila, down through the end of the Spanish regime to the year 1910, no other diocese was created in the Philippines except that of Jaro. Precisely for this singular occurrence, the event is liable to be viewed with contrasting judgments (according to the angle through which one looks at it). On one hand, it may be called — and rightly so, — a great achievement of those who intervened in its creation: the Holy See, the Government and, initially, a group of enterprising individuals. On the other hand, it may prompt some thought-provoking questions: Why in the span of almost three hundred years was only this Diocese created in the Philippines? Was there no need of more? Did the Church in the Philippines not progress at all in its external organization? If the creation of the Diocese of Jaro was an achievement and a striking unusual event, who conceived the idea or set the machinery in motion? If it was a too long-delayed affair or if the creation of more dioceses was imperative for the needs of the people, how do we account for the delay or for the seeming stagnation of the ecclesiastical division of the Philippines?

It is for the purpose of studying and answering such questions that a survey of the ecclesiastical, political and even economic conditions of the Islands in the last century is in order.

The creation of any diocese by dismemberment of an existing one is an exclusive prerogative of the Holy See. The Pope, as supreme power in the Church, is the only authority with the right to set up an ecclesiastical jurisdiction, and in this he can deviate from the canonical enactments which regulate the dismemberment of Church benefices. The general rules, however, followed in the process are: *First*, there must be sufficient reason to divide a diocese, and the necessity or utility must be demonstrated. Sufficient reason exists when the diocese is too extensive, the number of its faithful too great, or the means of communications too difficult to permit the bishop to administer the territory without excessive sacrifice; and when great benefits for the Church are expected or there is hope of forwarding the interests of Catholicism. *Second*, there must be a suitable city or town for the residence of the bishop. *Third*, the new bishop should have a proper endowment, that is, the necessary resources for his maintenance and that of his ecclesiastics engaged in the administration of the diocese, for the establishment of a Cathedral church, for the expenses of the divine worship and for the general administration of the diocese. This endowment could come from real estate or from contributions of the parishes of the diocese or, in some cases, from a subsidy granted by the civil government. *Fourth*, the consent of the incumbent bishop whose diocese is being dismembered. In fact, the division usually takes place at the request of the bishop himself. *Fifth*, theoretically, the consent of the civil power is not required, for this would be contrary to the principle of independence of both authorities. But in practice, the consent of the civil authority is indispensable in some countries, because it is the Government that endows the occupants of episcopal sees or because concordats have so regulated the matter.

Let it be said, at the outset, that these five factors were at play in the creation of the Diocese of Jaro. But the last one, the intervention of the civil government, played a conspicuous role in the process. Historical circumstances had created in this country, as in the rest of the Spanish dominions, a peculiar situation in which the Government was given so much control of some ecclesiastical affairs that any move towards the establishment of a diocese without the knowledge or approval of the govern-

ment was doomed to fail. This apparent encroachment of the State into the government of the Church had its basis in the so-called *Patronato Real*, a system regulating the relationship between the two societies in the Spanish dominions, including the Philippines.

THE PATRONATO AT WORK

Some measure of patronage of the State over the Church had been in existence ever since the two societies became closely associated in the early Middle Ages. *The Patronato Real de Indias* had nothing extraordinary in itself except the extension of its sphere of influence, namely the wide world of the Spanish Empire, and the special motives that originated it, i.e. the wish of the Popes to reward the Spanish monarchs for their efforts and their success in the establishment of the Church in the Indies.

The *Patronato* was an onerous grant with a concession of rights and an imposition of duties. Pope Alexander VI, with his Bull *Eximiae devotionis sinceritas* of December 16, 1501 granted the Spanish monarchs permission to receive the tenth part of the income of the inhabitants of the Indies, with which they should provide "for the sufficient endowment of the churches that will be erected in those Indies, and with which their Bishops and Pastors may be decently maintained and may carry out the burdens that befall on those churches, and may fruitfully perform the divine worship to the honour and glory of Almighty God."¹

Confirming and adding to this papal grant, Pope Julius II on July 28, 1508 decreed that "no one may construct, build or erect churches in all the Indies without their (the monarchs') explicit consent," and that "in the churches already erected or to be erected in the future they may have and may exercise the right of patronato and of presentation of archbishops, bishops, benefices and prebends."²

The norms regulating the rights and duties inherent in the Patronato are to be found mainly in the *Recopilación de las Leyes de Indias*, tit. VI, lib. I, from which we will summarily extract the following provisions bearing on the matter of ecclesiastical jurisdictions.

¹ Spanish text of the Papal Bull in JOAQUIN RODRIGUEZ SAN PEDRO, *Legislación Ultramarina* (Madrid 1866) Vol, VII, p. 470.

² RODRIGUEZ SAN PEDRO, VII, 472.

1. "The archbishoprics, bishoprics and abbeys of the Indies should be provided by Royal presentation to the Holy Father."³ In other words, candidates for the episcopacy were to be named and presented to the Holy See by the civil government.

2. From the time of the discovery of the Indies, the Kings of Spain "having in mind the glorification of God's name" ordered the construction of cathedral and metropolitan churches "giving for their maintenance, decorum and service a great part of the Royal treasury" in their capacity as "patrons of all metropolitan, cathedral and abbatial churches and pious institutions." For this reason, the Supreme Pontiffs decreed that "no cathedral church, parish church, monastery, hospital, votive church or other religious and pious institution be erected without their explicit permission."⁴ In conformity with this provision, the erection of a new diocese was subject to the approval of the Government before being canonically effected by the Holy See.

3. With reference to ecclesiastical buildings "since all the parishes and cathedral churches were built at the expense of the Royal treasury and maintained out of the tithes pertaining to the Kings by apostolic concession," it was provided in 1680 that "whenever cathedral or parochial churches were to be built, it should be done in a fitting place, and the cost be divided in three parts: one to be contributed by the Royal treasury, another by the natives of the archdiocese or diocese, and the other by the *encomenderos* residing within the ecclesiastical jurisdiction; and if any Spaniards without *encomiendas* lived in that place, they also should contribute their share according to their rank and capabilities, as they also have obligations towards the building of the cathedral church; and whatever amount should the latter contribute must be discounted to the natives and *encomenderos*."⁵ Episcopal palaces were state buildings and should be constructed or repaired at the expense of the Government,⁶ provided certain requirements were fulfilled, such as a presentation of petition showing the need of the project, budget, etc.

³ *Recopilación de las Leyes de Indias*, Lib. 1, tit. 6, ley 3; RODRIGUEZ SAN PEDRO, VII, 473.

⁴ *Recopilación*, lib. I, tit. 6, ley 2; and lib. 2, tit. 2, ley 1; RODRIGUEZ SAN PEDRO, VII, 472, 534.

⁵ *Recopilación*, I, 2, 2; RODRIGUEZ SAN PEDRO, VII, 534.

⁶ In 1861, for example, at the request of the Bishop of Nueva Caceres, the Government defrayed the cost of the reparations made in the Bishop's palace, which amounted to 1,949.83 pesos (Cfr. RODRIGUEZ SAN PEDRO, VII, 604-605).

4. The maintenance of ecclesiastical personnel throughout the Indies was a duty of the Government. In the Philippines, for example, a Royal Decree of February 7, 1859 raised the endowment of the bishops and clergy which had been previously established by another decree of 1853. According to the 1859 decree "the Royal Treasury will give annually to the Archbishop of Manila the sum of 12,000 pesos; 6,000 pesos to the Reverend Suffragan Bishops; 3,500 to the Dean of the Metropolitan Church; 2,500 to the other dignities; 2,000 to the canons; 1,500 to the Prebendaries; and 1,200 to the semi-prebendaries; to the Cathedral chapter for the endowment of the lower personnel who help in the fitting performance of the sacred functions, 2,000 pesos annually; 3,000 for the maintenance of the building; and 4,000 for the choir."⁷

All these provisions perfectly applied to the Archdiocese of Manila, the only See in the Islands with a Cathedral chapter. As to the other dioceses of Nueva Segovia, Nueva Caceres and Cebu, in which the shortness of tithes did not permit the government to maintain prebendaries, the Governor General of the Islands was instructed to provide the Bishops with two clerics of good standing who would assist them in the pontifical functions and "in the rest that pertains to the divine worship, assigning to them, out of the Royal treasury, a moderate sum for their maintenance with which they can serve the church at present, until such time when these dioceses are allowed to have prebendaries and are provided with the other necessary things."⁸ Finally, in the event of a vacant See, or in a new Diocese before the bishop took possession of it (Jaro was, since the end of the sixteen century, the only case in the Philippines), the Archbishop of Manila or other bishop acting as Governor of the Diocese received from the Government the amount of 600 pesos annually "to meet the expenses of office supplies, salaries of clerks and other things needed in the government of the vacant See."⁹

5. One of the most peculiar features of the *Patronato Real* was its right to authenticate or approve the official documents issued by the Holy See. The Spanish monarchs were always

⁷ This decree started to have legal force on May 1, 1860. It is published in RODRIGUEZ SAN PEDRO, VII, 604.

⁸ *Recopilación*, I, 6, 18; RODRIGUEZ SAN PEDRO, VII, 475.

⁹ The claims of Bishop Masoliver of Nueva Segovia to administer the Diocese of Nueva Caceres and Cebu, in 1841-1843, prompted a decree of the Government settling the matter of subvention to ecclesiastical governors (Cfr. RODRIGUEZ SAN PEDRO, VII, 601-602).

very zealous of this privilege as is shown by their decrees to the effect that the Archbishops and Bishops made two copies of the pontifical bulls establishing their dioceses, providing the Council of the Indies with copies of the same, for proper information and guidance.¹⁰ The same prelates as well as the Viceroy and Audiencias were ordered to fulfill to the letter the dispositions laid down in the pontifical documents regarding the creation of their dioceses, if the documents had been authenticated by the Government.¹¹ The said authorities were likewise ordered to withhold those papal documents that were not countersigned or legalized by the Government or were against the privileges of the Royal patronage, so that "We may beg His Holiness not to permit that any damage be made in what pertains to Us by right, by apostolic concession and by tradition, because such step is convenient to the service of God, to the ecclesiastical and temporal government and to the peace of the Indies."¹²

6. A Diocese was considered established "on the day the division of the districts belonging to the new ecclesiastical jurisdiction came into effect."¹³ With reference to the extension and borders of the dioceses of the Indies, a provision was made in 1553 which was invoked as an argument in favour of the creation of Jaro in 1865. According to this provision, "the limits allowed to each of the dioceses of our Indies are fifteen leagues from the episcopal See to the farthest point of the jurisdiction all around, and the territory existing between the two dioceses must be divided into two and their subjects will become subjects of the respective Sees. And We request and enjoin the Prelates of our Indies to honour the borders and division made at present without introducing innovations; and as for new divisions and

¹⁰ *Recopilación*, I, 2, 8; RODRIGUEZ SAN PEDRO, VII, 535.

¹¹ *Recepción*, I, 9, 3; RODRIGUEZ SAN PEDRO, VII, 498.

¹² *Recopilación*, I, 9, 1; RODRIGUEZ SAN PEDRO; VII, 497. This right should not be mistaken with the *Pase regio*, a power usurped by the Bourbons in the 18th century, notably exercised by Charles III with his Pragmatic of 1768. The right of approval exercised by the Patronato was graciously granted by the Holy See, it dealt with disciplinary matters pertaining to the Indies, and it was nothing more than the declaration of authenticity of a Papal document after the latter had been acknowledged so by the Ordinaries concerned or by the Apostolic Nuncio. The *pase regio*, however, was an infraction of the Church's right to independence, as it usurped the power to *examine* papal documents dealing not only with matters of the discipline but also with faith and morals. A case in point: the Government's claim to place under its examination the Encyclical Letter *Quanta Cura* and the *Syllabus* in 1864.

¹³ *Recopilación*, I, 2, 10; RODRIGUEZ SAN PEDRO, VII, 535.

changes of borders, the aforementioned dispositions should be followed unless otherwise determined by Us."¹⁴

7. Newly appointed bishops, before departing for their Sees in the Indies, were bound to promise under oath to respect and promote the rights of the *Patronato*.¹⁵

8. The legislation of the Indies also established that whenever an episcopal See without Cathedral chapter was vacant, its administration corresponded to the metropolitan, who would appoint a Vicar General; and if the Metropolitan See was also vacant, the nearest suffragan Bishop would take over the administration.¹⁶

We have dealt at some length with the legislation of the Indies covering the various aspects of the erection and administration of Dioceses in order to provide the necessary background to the making of the Diocese of Jaro. The freedom with which the State legislated on Church matters may surprise us today. But it must always be understood that the privileges of the *Patronato Real* could never be claimed by the State as inherent to the nature of civil authority; nor were they usurped by the State, but granted by the Church. The *Patronato* was a mixed privilege in which rights and obligations went hand in hand. The control of the State over Church matters was counterbalanced by the many burdens which fell on the State in the form of material support and maintenance of the institutions, buildings and personnel of the Church all over the Indies. That the *Patronato* was highly beneficial to the expansion of the Church in the New World under the religious-minded monarchs of the Habsburg dynasty can hardly be questioned. What can be questioned perhaps is whether or not the same *Patronato* in the 18th and 19th centuries under the secularist-minded Bourbon monarchs was equally zealous of fulfilling its commitments with the Church in the colonies. As a particular case in point we can mention the ecclesiastical division of the Philippines.

ANALYSIS OF THE PHILIPPINE ECCLESIASTICAL DIVISION

A thorough analysis of the ecclesiastical division here was made four years before the erection of the Diocese of Jaro by

¹⁴ *Recopilación*, I, 7, 3; RODRIGUEZ SAN PEDRO, VII, 538.

¹⁵ *Recopilación*, I, 7, 1; RODRIGUEZ SAN PEDRO, VII, 537.

¹⁶ Royal Decree of June 13, 1709 in RODRIGUEZ SAN PEDRO, VII, 560.

a distinguished scholar of the University of Santo Tomas, Fr. Francisco Gainza, O.P.¹⁷ Outstanding canonist, historian, missionary, counsellor of the highest personalities of the Church and of the Government, author of many works on the most varied topics, and, since 1862, Bishop of Nueva Caceres, Fr. Gainza must be counted among the most effective promoters of the creation of Jaro. Dissatisfied with the exasperating slow progress of the case of Jaro Diocese, then being studied in Madrid, he published in 1861 in the recently founded periodical *El Católico Filipino*¹⁸ a series of four articles under the title *De las Sillas Episcopales de estas Islas*¹⁹ aimed at awakening the Government to the unsatisfactory and unjust treatment of the Church in this country with regards to its territorial division. Gainza's exposition of the matter with his typical fluid style and a brilliant array of facts and arguments is so illustrative of the situation that we cannot resist summarizing the most important points.

The Philippines of 1861, as viewed by Gainza, was not the Philippines of the early years of the century — of the Acapulco trade — when the arrival of the *Nao* was a national event celebrated with public processions and fiestas. By the sixties,

¹⁷ Born in 1818 in Logroño, Spain, he arrived in the Philippines in 1841. He was Professor of the University of Santo Tomas, missionary of Nueva Vizcaya (1847-1851), Prior of Santo Domingo Convent, chaplain of the Franco-Spanish military expedition to Indochina in 1858. As Bishop of Nueva Caceres he remodelled the Cathedral, build the Seminary, the Colegio de Santa Isabel and the Hospital de San Lázaro. His production in Bicol represents the classical period of that dialect. He wrote for many periodicals of the epoch. Besides his many printed works, he left an abundant output of unpublished works which form a collection of twenty volumes in the Archives of the University of Santo Tomas. Unquestionably, Gainza was one of the most privileged minds of nineteenth century Philippines.

¹⁸ This newspaper was founded in 1861 and suppressed eighteen months later as a consequence—says Retana—of a sermon preached by the Augustinian Fr. Agapito Aparicio (Cfr. W. RETANA, *El periodismo en Filipinas*). Although Gainza had no part in its birth, he says that the foundation of *El Católico Filipino* "had been for a long time my golden dream; this dream is now a reality" (Archives of the University of Santo Tomás, *Folletos* vol. 128, p. 203. These Archives will be referred to hereunder as AUST.)

¹⁹ The forty articles published by Gainza in that periodical appear anonymous or with pseudonym; but a MS copy of all of them is preserved in AUST, *Folletos* 128, pp. 195-466 under Gainza's autograph title *Colección de artículos publicados en "El Católico Filipino"*. The present series of articles on the Episcopal Sees are in pp. 204-250. All the originals in Gainza's own handwriting are extant in AUST, *Legajos* 63, except the present one *De las Sillas Episcopales* which is missing.

the country had experienced an unprecedented development in the fields of agriculture, of commerce, of interior and exterior trade. All the departments of the government administration were marching to the tune of that progress: the provincial and municipal governments were classified, the judiciary branches, properly divided; the finance department had extended its branches to all the corners of the Islands; the personnel had been multiplied in all offices; the army and the navy were ten times bigger and better equipped than at the beginning of the century; two regional governments, independent of Manila, were created in Cebu and Mindanao. Everything gave the impression of life, vitality, movement, and the country was evidently running with the current of progress in all its spheres of activity.

In the midst of this boom, untouched by the beneficent reforms, one thing stood motionless, stationary: the ecclesiastical division of the Islands. "Today — Gainza remarks — we are as we were on the 14th of August 1595. There were four dioceses in the 16th century and there are four in 1861. Neither the expansion of the Gospel, not the conversion of so many provinces, nor the submission of the regulars to the Bishops, nor the transformation of mission posts into parishes, nor the growth of the population, nor the natural progress has had any influence in the organization of the hierarchical division."

Then Gainza proceeds to prove two assertions: that the present situation is not in harmony with the religious needs of the country, and that the fragmentation of the existing dioceses would powerfully contribute to the material and true progress of the Philippines.

That the episcopal Sees at that time, often vacant, were insufficient for the spiritual assistance of the people could be evidently shown by a comparative study of the situation of other countries. It was not necessary to compare the Philippines with the neighbouring mission countries of China, Japan or Indochina, where a few thousand Catholics were administered by one bishop and his coadjutor-bishop. Special circumstances might demand such attention. The case of Spain itself was more revealing. In Spain, there were nine metropolitan and 46 suffragan Sees for a population of sixteen million souls, or an average of 289,108 souls per diocese; whereas the Archdiocese of Manila had 1,500,000 souls, and the Diocese of Cebu 1,800,000 Catholics and 200,000 non-Catholics. If sheer numbers did not convince, other circumstances might help in proving our position. In Spain,

bishops reached the episcopal dignity after passing through all the ecclesiastical grades; they were surrounded by a Cathedral chapter composed of well-trained men; the dioceses were divided into vicariates forane with competent tribunals; in all the dioceses there were seminaries, colleges and institutes with competent professors who could be approached for advice and counsel; the same language was spoken within the same jurisdiction; distances were proportionately short and the means of communication were good. Was there anything like this in the entire Philippine Islands, outside Manila perhaps?

In the Philippines the bishops were appointed after twenty, thirty or more years of work in an enervating climate; they oftentimes came right from the cloistered life without much pastoral training, or from a mission where no experience in administrative procedures or juridical technicalities could be had. In Manila, the Archbishop could still count with the services of a well-trained secular and regular clergy. But in the suffragan dioceses the case was entirely different. The parish priest of the Cathedral, sometimes without academic degree, had to be Vicar General and Chancellor; two clerics, generally without specialization in ecclesiastical studies, had to exercise the functions of Secretary and Fiscal Promoter; the Seminaries lacked competent professors²⁰ with the result that the Prelates were forced to ordain inadequately trained candidates. How could one man alone — concluded Gainza — conveniently fulfill his pastoral and official duties amid such adverse circumstances? How could he govern, even less than satisfactorily, such vast dioceses, prodigiously populated, with such variety of languages, with so many islands without communications, separated from each other by perilous seas, the access to which was so difficult that some of them had not been visited by the respective bishops since the days of the discovery? Besides, a bishop here had to attend to a large correspondence with the governors, mayors and other authorities of the provinces enclaved in their dioceses, on matters entirely strange to their functions as bishop, (but of the competence of a bishop of these Islands). There were inquiries to be answered daily, special faculties to be granted in virtue of special privileges of all overseas bishops. And finally, there were the more important obligations of the bishop's pastoral

²⁰ The Vincentian Fathers (Padres Paules), who came to the Philippines to take charge of the Diocesan Seminaries, did not arrive until 1862. By 1872 all the seminaries of the country—five in all—were placed under their direction.

ministry. The bishops had to visit the whole diocese every five years. And yet there were places which were visited only every twenty years, and some, like Batanes, Catanduanes²¹ and the far-away Marianas which had never been visited by their bishops since the conquest. How then could a Bishop have direct knowledge of his priests and of his flock, of their needs and their problems?

Apparently, by the time Gainza was writing this, the Government was considering the creation of Cathedral chapters for the three suffragan dioceses of the country. That plan would increase the helpers of the bishop, but would not diminish the population, nor shorten the distances, nor take away the difficulties of purely material character which confronted a Prelate. Only one step could solve the spiritual problem of the country: the fragmentation of the dioceses.

The second point which Gainza set out to prove was that the division of the existing dioceses would powerfully contribute to the material progress of the Philippines. In discussing this point, Gainza had in mind those Government officials who in every reform, even ecclesiastical, only expected a source of financial income. Had the number of Bishops or the increase of ecclesiastical jurisdictions anything to offer in the line of material progress? Cautiously refraining from exaggerating the influence of the bishops and from belittling the role of the government officials in this respect, Gainza proved his point. For him, the basis of the wealth of an agricultural country is the population itself — manpower. Anything that contributes to the increase of the labour force will contribute to the agricultural production and wealth. In the Philippines there were two ways of multiplying the labour force: the reduction of the non-Christian peoples and the detection of the evasive tax-payers.

It was quite understandable that the creation of a Diocese, Prelature or Apostolic Vicariate in Mindanao or in the Mountain Province would hasten the conversion and reduction to civilization of non-Christian tribes which could cultivate vast and potentially rich lands. A Vicar Apostolic in those distant regions, free from most of the social commitments that took much time

²¹ An error of Gainza with reference to Catanduanes elicited a reply of Bishop Manuel Crijalvo of Nueva Caceres in the issue of August of the *El Católico Filipino*, in which the said Bishop proves that the Catanduanes had been previously visited by the bishops of Nueva Caceres (in 1784, 1832 and 1850). Gainza welcomed this rectification, which being the only one made by the readers—he said—corroborated the rest of his statements.

from a bishop's schedule in the big capitals, could dedicate all his energies to rally the local authorities and the clergy to the task of attracting the non-Christians of that area.

Though the influence of a bishop in the improvement of the census and tax collection might not seem noticeable in other countries, it was very strong in the political structure of 19th century Philippines. The Government heavily depended upon the clergy for the administration of the towns and barrios. As long as that system subsisted — Gainza maintained — the parochial clergy was the only institution that could detect the many thousands of taxpayers who defrauded the government every year, because it was the priest's duty to correct the statistical lists, to supervise and rectify the census and to propose the name of those who were considered entitled to exemption. In turn, much of the clergy's success would depend on the bishops, who by means of exhortations, pastoral visits, examination of the census lists and parochial books, and by their duty to watch over public morality and to promote the rights of the State, could exert a tremendous influence in the priests and in the faithful. The subdivision of a diocese would be followed by the further subdivision of parishes and the better distribution of priests, which would again result in a better spiritual administration and in an increase of the census and of the tax returns.

But the wealth and progress of a nation is not just the fruit of population growth. This population must have morality, laborious habits, stimulus for work, it must not be undermined by vices nor paralysed by indolence. And in this respect, there is no question that the bishop's proximity to his flock would enhance all positive values of man.

Once the need for the fragmentation of the country's dioceses was proved, Gainza proposed his own division of ecclesiastical jurisdictions. If the provisions of the legislation of the Indies were to be followed to the letter, the number of resulting dioceses would be quite high and, therefore, impracticable at the moment. The number of eight dioceses would be acceptable. And so, making a survey of the whole Archipelago and taking into account the topography of the different regions, the number of islands, the communication facilities, the density of population, the number of Christians and non-Christians, the material resources, the importance of cities and towns, the civil divisions, etc., Gainza conceived and proposed the following division:

<i>Diocese</i>	<i>Provinces</i>	<i>Souls</i>	<i>Total</i>
Arzobispado	{ Manila	267,828	962,964
	{ Bulacan	225,314	
	{ Pampanga	185,681	
	{ Cavite	110,650	
	{ N. Ecija y Principe	88,526	
	{ Morong	43,499	
	{ Bataan	40,976	
	{ Corregidor	490	
Nueva Segovia	{ Pangasinan	272,427	798,995
	{ Ilocos Sur	173,891	
	{ Ilocos Norte	136,703	
	{ Union	87,012	
	{ Zambales	62,272	
	{ Abra	39,189	
	{ Distrito de Lepanto	14,562	
	{ Distrito de Bontoc	7,529	
Cagayan	{ Distrito de Bengued	5,410	124,263
	{ Cagayan	59,447	
	{ Isabela	28,297	
	{ Nueva Vizcaya	26,135	
	{ Batanes	8,268	
Batangas	{ Batangas	254,931	525,018
	{ Laguna	132,660	
	{ Tayabas	90,387	
	{ Mindoro y Marinduque	38,772	
	{ Infanta	8,268	
Nueva Caceres	{ Albay	204,799	396,583
	{ Camarines Sur	134,479	
	{ Camarines Norte	21,943	
	{ Catanduanes	22,532	
	{ Masbate y Ticao	11,841	
	{ Burias	989	
Cebu	{ Cebu	273,790	865,430
	{ Bohol	173,690	
	{ Leyte	150,895	
	{ Samar	127,108	
	{ Negros	113,379	
	{ Calamianes	17,964	
	{ Marianas	8,604	

<i>Diocese</i>	<i>Provinces</i>	<i>Souls</i>	<i>Total</i>
Iloilo	Iloilo	579,762	841,739
	Capiz	165,850	
	Antique	77,639	
	Romblon	18,488	
Mindanao	Misamis	50,447	90,307
	Surigao	16,200	
	Zamboanga	11,293	
	Biclig	10,739	
	Davao	800	
	Basilan	546	
	Pollok	282	
TOTAL.....			4,605,299

As far as geography and statistics go, there seems to be plenty of logic and common sense in the choice of the above-mentioned dioceses. Eight dioceses were evidently below the legislative provisions and still insufficient for the needs of the country. But as the new dioceses would double the number of the existing ones, Gainza foresaw objections from the Finance Department, which would have to furnish the corresponding endowments. To dispel any wrong impression about the expenses the project would entail, he advanced a few timely considerations.

Leaving aside the Diocese of Iloilo, the expenses of which were by that time approved in principle by the Government, there remained the new dioceses of Mindanao, Batangas and Cagayan. The expenditures they would involve were really very small. In the first place, there was no need of cathedral chapters for the time being. Conciliar seminaries could also be dispensed with: (1) in Mindanao and Cagayan, because there was no secular clergy, and if anyone wished to follow the ecclesiastical career, he could do it in the Capital; (2) in Batangas, because it was very near Manila and, at any rate, the creation of a seminary there would be an easy matter, since that province had a big number of secular clergy and its students were many and perhaps the best ones of the Islands.

What remained to be done in those dioceses? The episcopal palaces at the estimated cost of 10,000 pesos each, and the transformation of the parish church into a cathedral at a negligible cost. As for the expenses of maintenance: the seminary,

if any, would be maintained by the 3% of the *Sanctorum*,²² the boarding fees of the seminarians, and by other donations. The salary of each bishop (6,000 pesos) and of the two assistant priests (200 pesos) would make a total of 18,000 pesos. If we add to this the endowment of the Chancellor (2,000 pesos), of the Fiscal Promotor (1,000 pesos) and of the Notary with assistants (1,000 pesos) which make a total of 12,000 pesos, the maintenance of the personnel of the three dioceses would cost the treasury of the State 30,000 pesos yearly, a modest amount compared to the expenditures involved in the maintenance of the government offices in any province.

Such was the situation of the Philippine ecclesiastical division by the middle of the nineteenth century, and such were the reforms suggested by one of the most learned men among the regular clergy. Fr. Gainza possessed sufficient power of vision, courage and ability to launch the publication of this revolutionary project. But, unfortunately, his voice found no echo in the Government, and another fifty years would have to pass before a similar ecclesiastical division was effected according to the needs, not of the year 1861, but of the twentieth century.

The failure of the proposed division was entirely the fault of the State, not of the Church. It is to be born in mind that the Patronato was now manipulated by a Government which, from the religious point of view, was a far cry of the rulers of the sixteenth century who, together with the privileges of the Patronato, accepted and conscientiously fulfilled the duties inherent in it "for the glorification of God's name," for the interests of the Church and for welfare of the Indies. The "liberal" cabinets of mid-nineteenth century, knew how to take advantage of these privileges without being equally zealous about the obligations. The multiplication of dioceses, they thought, would entail heavy expenses without immediate benefits for the State.

Very likely, Gainza was fully aware that his plan would be defeated. Perhaps he was just bargaining with the Government in the sense that by asking too much he was sure of obtaining at least a little. The "little" in this case was the acceleration of the Government's approval of the erection of the Diocese of Jaro. This would soon be obtained. *(To be continued)*

FR. FIDEL VILLARROEL, O.P.

²² In the Philippines, the *Sanctorum* was a collection taken up in the parishes for the maintenance of the church, to which collection all the Filipino families had to contribute.

PASTORAL SECTION

HOMILETICS

SECOND SUNDAY AFTER EASTER (May 2, 1965)

THE GOOD SHEPHERD

Let's pay close attention to the description that Jesus makes of Himself. It will make our love for Jesus grow all the more. He compares Himself to a good shepherd. The good shepherd has two outstanding qualities: he knows his sheep individually; and is ready to risk his life in defence of his sheep. The divine Shepherd knows His sheep with the Knowledge with which He knows His Father and His Father knows Him. It is therefore not an abstract knowledge, but it is a knowledge accompanied by love. Furthermore, the divine Shepherd has laid down His life for the good of His sheep. His sheep therefore, cannot doubt the sincerity and the greatness of His love; His sheep know him!

THE GOOD SHEPHERD NEEDS OTHER SHEPHERDS

Jesus has other sheep that are not yet of His fold. Again there are sheep that have wandered away from His fold. They all must be brought back to the fold lest they perish in hunger or fall victims to ravenous wolves. But who will gather them all to the fold of Jesus? Jesus needs other shepherds, men who resemble His character and are possessed of the same love for souls. Jesus needs religious and priests to bring to His fold those sheep that have never been in it, or those that have strayed away from it. Will you help Jesus gather all His sheep? Are you willing to give up riches, family, your own selves to become shepherds of Jesus? Are you ready to risk your life should that be necessary? Do you want to be religious or priests?

THE GOOD SHEPHERD NEEDS ALSO THE LAITY

The problems of the Good Shepherd are enormous. His immediate helpers are a handful compared to the immense number of sheep that are

not yet of His fold, or are straying away from it. And the number of His helpers will gradually dwindle in the measure as the sheep outside His fold rapidly increase in number. Time will come when His immediate helpers will be just like droplets in the ocean, unless the christian laity chip in their collaboration. Their collaboration may take the form of praying for more vocations; of conditioning their families to be nurseries of vocation; of exercising their secular apostolate by proclaiming Christ to their fellowmen through an exemplary life; of responding to the invitation of the Hierarchy to participate in its sacred apostolate. Then will prospects become clearer, hope become more certain, of these being just one fold with only one shepherd.

THIRD SUNDAY AFTER EASTER (May 9, 1965)

APPEAL OF ST. PETER TO THE CHRISTIANS

There are rich lessons to be learned from today's Epistle and Gospel. In his Epistle St. Peter appeals to the christians of his time to abstain from carnal desires, to behave honorably among the pagans by engaging in good works and by submitting to the laws and authority, and to use their freedom for good purposes. The christians, then, constituted a minority in a society that was in theory and in practice a pagan society. They were conscious of their new found freedom as sons of God. Christ said that truth would make them free. However, there was the danger of mistaking license for freedom. Hence St. Peter exhorted them not to use that freedom as a pretext for throwing overboard all laws and authority. They were to continue as servants of God and free only from the bonds of sin and malice. The laws were to be obeyed, and the authorities respected. Not only was this the will of God, but by so doing they would put to silence the pagans who talked evil of the christians whose lives and motivation they could not understand.

TO BEHAVE AS STRANGERS AND PILGRIMS

While their christian vocation did not therefore take away their status as citizens of their respective nations, they were however, to conduct themselves as strangers and pilgrims, at least as far as carnal desires are concerned. A traveler who has no intention of remaining permanently in a foreign land avoids attachment of any kind in that place. To the mind of St. Peter, a christian must behave in a similar way. He must be foreign and a stranger to all carnal desires which he saw his pagan countrymen indulging in unashamedly.

SORROW FOLLOWED BY JOY

In the Gospel there is mentioned a period of sorrow that will fall upon the Apostles, to be followed however by a period of joy which no one will take from them anymore. The cause of that sorrow was the absence of Jesus on account of His death; but His resurrection and His reappearitions would bring about the period of joy. We, too, find ourselves in a period of sorrow. Although we do not live in the midst of pagans in his country, we do live in a paganized society. If the pagans, the radio, the television, the world of entertainment, the everyday conversation of the rank and file of our fellowmen are a reflection of what goes on in the mind and in the heart of our society, then we will have to conclude that those carnal desires, which St. Peter mentions as being the distinctive of paganism, occupy a prominent place in our lives. Christ is very absent in many of us. We have buried Him deep in His grave, and our sins have been His grave-diggers. The exhortations of St. Peter are very opportune then. We christian must abstain as pilgrims and strangers from carnal desires. We must behave ourselves so that this pagan atmosphere which is threatening to choke our spiritual life may be substituted with another conducive to our Christian calling and productive of joy.

FOURTH SUNDAY AFTER EASTER (May 16, 1965)

THE GIFT FROM ABOVE

All perfect gifts originate from above. And the giver is one in whom there is no shadow of change whatsoever. He gives freely; He gives without regret. Among His gifts to His creatures, there is one which excels infinitely all others: it is the Holy Spirit, the uncreated Gift, the Donation of the Father and of the Son to their friends. The Holy Spirit is the Gift of the Father to mankind: by the Holy Spirit we become children of God in a most real manner. The Holy Spirit is the Gift of the Son to mankind; by the Holy Spirit we become similar to and co-heirs with Christ. In the Holy Spirit we find a master, a guide, a friend, a consoler.

SACRIFICE IS THE PRICE OF THIS GIFT

The Apostle grew fond of Our Lord's company. The announcement of His approaching departure caused them great sadness. But Christ showed them why it was expedient that He must leave them and go to

the Father. If He departs He would send them the Holy Spirit; but if He remains the Holy Spirit would not be sent to them. They should consent to being deprived of the physical presence of their Master; they should be content to walk in the light of faith only. Their faith, their sacrifice will be rewarded by the sending of the Holy Spirit upon them. Similarly if good christians would only be willing to suffer the lack of sensible consolations, how patiently they would be rewarded by greater inpouring of the grace of the Holy Spirit upon them. Their loss of sensible consolations would be immensely compensated by the gain of the consolations of the Holy Spirit.

THE CONDUCT OF A CHRISTIAN RECEIVING THE GIFT

It is partly laid down by St. James in his Epistle for today's Mass. The christian who has received the most excellent Gift from the Father is expected to conduct himself in a manner acceptable to God. He should show himself a ready listener, slow to speak his mind, slow to take offence. He should avoid anger as that doesn't bear fruit pleasing to God. The Holy Spirit produces other kinds of fruits in the soul: they are charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency and chastity. Consequently, all defilements, all ill-will, all anger should be far removed from the christian who has received the Gift of the Holy Spirit from the Father.

FIFTH SUNDAY AFTER EASTER (May 23, 1965)

THE JOY OF RETURNING TO ONE'S OWN ORIGIN

There are many points we can discuss about concerning the Epistle and the Gospel that were read to you. But I am inviting your attention to just this one: to the thing Jesus was referring when He said: "It was from the Father I came out, when I entered the world, and now I am leaving the world, and going on my way to Him".

Think now, my dear brethren, of this mysterious thing: the origin of any creature. If you reflect carefully on it you will discover that any creature is happy as long as you don't separate it from its origin; the moment you separate it, it will be restless, it will be miserable until you return it to its former place; then only will it recover its peace and contentment.

VITAL FOR ALL CREATURES

Remove, for example, the young sparrows from their nests, like boys do during the long vacation when it is also that time for the birds to

increase in numbers. The young sparrows will not cease to shriek piteously until you return them to where you have taken them.

Remove a gold-fish from its bowl. You'll see it quickly get listless and will start to agonize; return it to its bowl and immediately it will happily glide in the water.

This shows how vital and important is to any creature its origin. It is the basis of its life, its happiness, its contentment. Nothing can be compared to the happiness experienced by a babe that has been taken away and then returned to its mother's bosom. Nothing can be compared to the happiness enjoyed by the sweethearts who have been separated and then reunited. What joy, what happiness, what contentment to be reunited to one's own origin.

Impossible to measure the joy that betrayed itself in Jesus' face when He said: "... and now I am leaving the world, and going on my way to the Father." The rejoinder of His Apostles is not surprising: "Why, now thou art speaking openly enough. Now we are sure that thou knowest all things. This give us faith that Thou hast come out from the Father."

We also, beloved brethren, have come from God. He is our origin, in going back to our Father, in returning to God. It is important for us to know how to find our way to God. That is through Jesus, because it is He who said, I am the Way.

FEAST OF THE ASCENSION (May 27, 1965)

TO HOOK OR NOT TO LOOK

There is scarcely anything new I can discuss with you concerning the Epistle and the Gospel of today, which exude beauty and joy just as the Feast of today is beautiful and joyful. Apart from that, I believe you are in a hurry since many of you have to report for work today. So I won't be holding you unduly, and were it not that today's feast is a grand feast, I would have desisted altogether from addressing you so that while I could fulfil my obligation to those who have time and leisure to listen, I may not make undue demands on those who are in a hurry.

To begin with, you may have noticed, while you followed the Mass with your missal, two things that appear to contradict each other. In the Collect of the Mass, Holy Mother Church is inviting us to direct

our thoughts to heaven where Jesus Christ had ascended. But in the Epistle, two angels are asking with apparent impatience: "Men of Galilee, why do you stand thus looking heavenwards?" In the Collect we are bidden to look heavenwards; in the Epistle we are chided for looking heavenwards. What then are we to do?

TWO KINDS OF ERRING CHRISTIANS

In reality there is no contradiction between the words of Holy Mother Church and of the two angels. They are not opposed to one another. Both have reasons to speak in that manner, because there are two kinds of christians who need to be told of their faults. And here let us examine ourselves to find out whether we belong to either of these kinds.

There are christians who are so immersed in their secular occupations that they practically have no time for the business of their souls. To them the advice of Mother Church to direct their thoughts to heaven, is very appropriate. There are other christians who think that holiness consists in interminable prayers, devotions and novenas, even though they may be neglecting their duties at home, in the office or elsewhere. To them the words of the angels chiding their reverie, are very timely.

THE PERFECT CHRISTIAN

Consequently, the perfect christian is not the one who is buried in earthly affairs, nor the one who is perennially gazing at heaven; but he it is who while going about his temporal duties, has his heart fixed in heaven. He is the perfect Christian who while contemplating the azure sky that will be his Home one day, is diligently tending the piece of earth that has fallen as his portion.

In short, he is the perfect christian who carried out the summon of Christ: "Go forth into all the Nations and preach the Gospel to all creatures. You are to be my witnesses in all places unto the ends of the earth." May we be deemed worthy witnesses of Christ by our diligence in our secular occupations and by our desire for heaven.

SUNDAY AFTER ASCENSION (May 30, 1965)

CHRISTIANS, PREACHERS ALL

Last Thursday, feast of Ascension, I said that Christ commanded you to go forth and preach the Gospel to all Nations, that Christ expected you to be His witnesses even to the ends of the earth. Those of you who had heard me last Thursday may have taken pains to suppress a

smile, and may have said within themselves that I was placing on their shoulders a responsibility which belonged only to bishops, priests and missionaries.

However, I believe I was not mistaken in telling that you also are included in the number of those who must carry out the command of Jesus. To be sure, this duty falls principally upon the ecclesiastics. Nevertheless you have a share in that duty. This can clearly be deduced in the Gospel of last Thursday; and it can be deduced again in the Gospel of today's Mass.

THE ENTIRE CHURCH IN PROCLAIMING THE GOSPEL

We should not be surprised at this however. Christ left to His Church the sacred duty of witnessing to Him in this world. Jesus had said, when He was still in this world, that He is God, He is the Savior, He is the salvation of the world. Consequently, if the world wants to be saved it must accept Christ. The Church accordingly has the duty to proclaim this truth to the world, especially now that Christ does not visibly proclaim this necessary truth. The Church has the obligation to give witness to the world that Christ is God, is the Savior, is the salvation of mankind. Such is the duty of the Church. And the Church is made up not only of bishops, priests, and missionaries, but also of you.

THE PART OF THE LAITY

Perhaps you would ask: If what I say is true, will it be necessary for you to leave behind your family, your country, and go to the ends of the earth to preach the Gospel? I answer that it won't be necessary to do that, although there are some christians who actually have left home and country on account of their fervent love for souls. No, the Church does not expect this kind of witness from you. You may remain in your present state, and still give witness on behalf of Christ. All that you have to do is to realize perfectly the Christian ideal in the world where you live.

This ideal is partly described by St. Peter in his Epistle in today's Mass. Live wisely, he writes, and keep your senses awake to greet the hours of prayer. For the christian who does not pray, is not a christian. Be hospitable, he continues, to one another without murmuring. According to the gift that each one has received, administer it to others as stewards of the manifold grace of God. And there are many other advices which it is not necessary to enumerate. This is the kind of witnessing to Christ that the Church expects from you. It is in this manner that you are to proclaim the Gospel to all creatures even unto the ends of the earth.

Fr. Mario BALTASAR, O.P.

CASES & QUERIES

INSTAURATIO OFFICII DIVINI

Ad Directionem huius Ephemeridis pervenit consultatio cuiusdam lectoris qui se profitetur *Religiosus Monachus*, tenoris sequentis:

1. Quare instauratio Officii divini, iuxta art. 89 et 95 *Constitutionis de Sacra Liturgia* Concilii Vaticani II, et Litterarum Apostolicarum "Sacram Liturgiam" Pauli PP. VI, n. VI, iuxta quos ommissio Horae Primae et aliarum duarum Horarum minorum tantum attingit Sacerdotes saeculares et modernorum Institutorum Religiosos, minime tamen antiquorum Ordinum vel Monasteriorum? Quis invexit talem distinctionem?

2. Si quis autem Religiosorum antiquorum omisserit absque gravi necessitate aliquam Horam minorem, peccaretne graviter, sicut antea evidenter peccabat.

Ne inutiliter tempus teramus in responsione ad ista quaesita, credimus prius stabiliendam esse talem distinctionem quoad obligationem omnium Horarum minorum inter chorales vel professos solemnes et saeculares ordinatos in sacris.

Notandum est imprimis quod instauratio praedicta recepit normas praecissas in dicta Constitutione: 1. ita ut tantum referatur ad *Officium iuxta Ritus Romanum*, ut dicitur in art. 87. Hinc non refertur ad alios ritus romanos, scilicet Monasticum, Dominicanum, Carmelitanum, etc., qui aliter designantur, et non titulo Ritus Romani. Multo minus refertur ad alios ritus latinos, ut sunt *Ritus Ambrosianus* et *Ritus Mozarabicus*, qui adhuc exercentur Mediolani et Toleti.

Praeterea notandum est quod praedicta instauratio debet ad praxim deduci a Sacra Rituum Congregatione, ut apparet ex ipso Motu proprio Pauli VI, cum N. VI modo extraordinario iam nunc aliqua omittenda permittit.

Existitne praedicta differentia quoad recitationem Primae et duarum Horarum minorum, ex una parte scilicet Canonicorum et Regularium, ex alia Clericorum, qui choro non adstringuntur?

Ex solo textu Constitutionis, iam apparebat talis distinctio. In art. 95 c) dicebatur: "Omnes illarum communitatum sodales, qui sunt aut in Ordinibus maioribus constituti aut solemniter professi, conversis exceptis, debent eas Horas canonicas soli recitare, quas in choro non persolvunt". Quatenus sint tales Communitates, antea dictum erat: Ordines Canonicorum (*regularium*), Monachorum et Monialium aliorumque Regularium; Capitula cathedralia et Collegialia (Art. 95, a) et b). *Soli* recitant, scilicet non in choro, sive illegitime absentes, sive legitime ex licentia Superioris, sive ex aliquo privilegio in ipsis Constitutionibus, quod solet dependere ex aliqua circumstantia, et non pro toto Officio, vel saltem non modo constanti (ut in Ordine Praedicatorum).

Quoad illegitime absentes a choro, quod est minimum, certe non dispensantur ab illis Horis, praesertim quia, ut dicebatur iam in Iure Romano: "Nemo ex suo delicto meliorem suam conditionem facere potest" (l. 134, D., *De Reg. Iuris*, L, 17), quod principium in Iure Canonico ita enuntiabatur: "Delictum personae non debet in detrimentum Ecclesiae redundare" (c. 76, *De Reg. Iur.*, in VI, V, 12). Nec etiam videntur excludi qui ex licentia legitima in casibus particularibus dispensantur, cum etiam isti recte possint dici *chori obligatione adstricti*. Alique difficultas posset esse quoad illos qui aliquo privilegio modo permanenti gaudent: hos tamen nec etiam credimus exemptos, cum privilegium non sit sufficienter generale et perpetuum.

Post publicationem *Motu proprio* Pauli VI in *L'Osservatore Romano*, 29 Ianuarii, nobis communicatus fuit solus textus N. VI, cum adnotatione quod nihil omittebatur ubi de Regularibus loqueretur: ideo cum esset aliquid generale credidimus quod Paulus VI, ultra concessionem Concilii, dispensabat recitationem illarum Horarum *omnibus absentibus a choro*. Haec interpretatio vim amissit ex illa clausula postea nobis communicata, quam in praedicto folio inserendam dicebatur in textu officiali in *Actis Apostolicae Sedis*, scilicet: "Salvo semper praescripto art. 95, 96 Constitutionis".

In textu authentice edito in praedictis *Actis*, vol. LVI, 1964, pag. 140, apparet quod illa clausula non fuit introducta in praedicto textu; tamen erat clausula satis fortior: "iis qui chori obligatione non astringuntur" qua satis clare excluduntur a gratia

concessa a Paulo VI omnes illi qui "chori obligatione astringuntur", scilicet sodales illarum communitatum supra dictarum.

Contra istam interpretationem scriptum fuit *Studium Canonicum* a REGATILLO ("Sal Terrae", Iunio 1964, pag. 374-378), ubi sequentia dicit. Primo, quod, recepto textu apocrypho folii romani praedicti, sentiebat quod Canonici privatim recitantes non tenebantur quatuor Horis canonicis, et quod, sensu magis obvio, Regulares ad illas tenebantur, quamvis, ex non satis claro textu, possent illas omittere. Dicit etiam quod ex textu illo addendo, sed non addito, in textu officiali, institutae fuerunt disputationes circa obligationem vel minus quoad Capitulares et Regulares recitandi privatim praedictas Horas Canonicas.

Etiam praedictus Scriptor dicit quod, recepto textu authentico *Motu proprio* Pauli VI, quamvis non omnino clare constaret, ipse declarabat: Capitulares et Regulares dispensati vel excusati a choro, iuxta mentem N. VI novi textus tenentur privatim recitare quatuor Horas minores. Cum novus textus non loquatur de illis qui chori obligatione astringuntur, manet exclusi a privilegio, quia *inclusio unius est exclusio alterus*.

Tamen finalis decisio praedicti Auctoris est eadem ac data ex solo textu apocrypho ex *L'Osservatore Romano*, scilicet: Capitulares et Religiosi chorales privatim recitantes omittere possunt Primam et duas Horas minores usquequo authentica declaratio in contrarium perveniat. Eius ratiocinatio ad hanc contrariam sententiam stabiliendam aliquibus defectibus scatet in ordine iuridico.

Primo dicit quod illud principium de exclusionem cum quis non includitur, indiget, praecipue in re iuridica, explicatione et distinctione. Pluries enim Legislator, cognoscens disputationes Auctorum, non vult in nova lege controversiam dirimere. Ita, iuxtam ipsum, hic occurrit: cognoscens Paulus VI disputationes ortas ex textu in folio romano publicato, si voluisset illos Regulares excludere a privilegio, clare diceret: *Qui lege Ecclesiae vel Constitutionum chori obligatione astringuntur, si excusati vel dispensati fuerunt, tenentur privatim recitare quatuor Horas canonicas*. Etiam recurrit ad qualitates quas lex generalis debet habere, et praecipue quod sit *pro tota communitate*, alioquin remaneret dubia, et proinde applicandae sunt regulae interpretationis datae in Primo Libro *Codicis Iuris Canonici*.

Haec omnia non faciunt ad rem. In praedicto *Motu proprio* Paulus VI non gerit personam Legislatoris, sed Superioris ad praxim deducens aliquam Normam datam in Concilio relate ad

instaurationem Officii divini, et quidem anticipando pro aliquibus privilegia in Concilio indicata. *Motu proprio* istud non est lex pro tota communitate, et speciatim N. VI continet favorem anticipatum in gratiam illorum qui *chori lege non astringuntur*. Est inutilis exclusio aliquorum, cum de illis non loquatur; nihil ipsis conceditur, nihil in sui favorem possunt exigere, nisi quis velit recurrere ad communicationem privilegiorum.

Praeterea ante istud documentum nulla controversia, quam non vellet dirimere Romanus Pontifex, existerat: ex praepropera publicatione documenti iam exarati, sed modo imperfecto, inceperunt discussiones; nihil proinde erat ante confectionem documenti quod esset dirimendum vel non dirimendum.

Proinde, iuxta nostram opinionem, Canonici et Regulares, etiam illi qui *Breviarium iuxta Ritum Romanum* adhibent, privatim recitantes ex quacumque causa, tenentur ad illas quatuor Horas minores. Stat proinde distinctio.

Nunc autem veniamus ad responsiones dandas quaestionibus propositis in initio a Religioso Monachali.

Distinctio, ut patet, introducta fuit tanquam *Norma instaurationis Officii* divini a Concilio Vaticano II, scilicet art. 95, c), ut supra habetur, ex una parte, et ex alia in art. 96: "Clerici choro non obligati, si sint in Ordinibus maioribus constituti, cotidie, sive in communi, sive soli, obligatione tenentur totum Officium persolvendi, ad normam art. 89", et proinde: art. 89, d) "Hora Prima supprimatur; c) In choro Horae minores Tertia, Sexta, Nona servantur. Extra chorum e tribus unam seligere licet, diei tempori magis congruentem".

Qualis potest esse *ratio suppressionis Horae Primae*? Apud antiquiores Auctores et Patres apparet Psalmodia in horis quae memorantur in Novo Testamento pro oratione facta a Domino nostro et ab Apostolis, uti ex. c. habemus in Constitutionibus Apostolorum, lib. VIII, cap. 34: "Precationes facite mane (*Matutinae, seu potius Laudes*), et Tertia Hora, ac Sexta, et Nona, et Vespere, atque in Gallicinio (*Matutinum, seu Nocturni*). Hora Prima, quae, iuxta *Cassianum* (*De Institutis Coenobitarum*), recitabatur in Monasterio Bethlemitico, introducta fuit in aliis Monasteriis saeculo V; *Completerium* vero, de quo in Regula S. Benedicti, saeculo VI. Ratio videtur esse ad implendas lacunas temporis liberi.

Forsitam ratio suppressionis Horae Primae fuit ut revertamur ad tempus antiquum, ita ut maius tempus relinquatur ministerio animarum. E contra, Completorium videtur maiorem honorem recipere, dum in *Codex Rubricarum* commendatur "tanquam ultima precatio in fine diei", et in *Constitutione Concilii* dicitur, art. 89 b): "Completorium ita instruatur, ut fini diei apte conveniat".

Qualis autem potest esse *ratio distinctionis* inter Canonicos aut Monachos, aut Regulares, et Sacerdotes saeculares aut sodales Institutorum modernorum?

Circa hoc possumus aliqua suspicare et indigitare.

Quoad membra *Capitulorum Cathedralium* vel *Collegialium*, ratio obligationis (excepta Prima, quae supprimeretur in instauratione Officii divini) ea videtur esse quod in ipsa recidit praxis Sponsae Christi, seu totius Ecclesiae, perficiendi laudes Deo. Et hoc a fortiori videtur dicendum de *Ordinibus Canonicorum* propter finem specialem dictorum *Ordinum*.

Quoad *Ordinem Monachorum*, quia iam ab initio hoc modo exercebant vitam contemplativam, et ideo *Opus Dei*, seu *Servitutis pensio*, semper consideratum fuit in suis Regulis, addita lectione et etiam addito opere manuali, uti principalis praxis vitae contemplativae. Posterioribus temporibus, instigante praecipue D. MABILLON, etiam rebus scientificis se dedicaverunt, nihil tamen remittentes de observantiis monachalibus.

Introducta in Ecclesia nova forma Status religiosi, scilicet *Regularium*, seu vitae mixtae (contemplativae et activae), plura receperunt ex *Ordinibus monachalibus*, quamvis ea aliquantum mitigando, ut in ministerio animarum possent laborare. Ideo, ex. gr. in *Ordine Praedicatorum*, sive ad Psalmodiam ordinariam, sive cum cantu, dicitur quod "debet fieri breviter et succincte, sed cum pausa in medio versus, sine festinatione aut confusione, et sollemnus in diebus festis, semper vero sine discantu et octava" (*Const. O.P.*, N. 573), et ratio allata: "ne fratres devotionem amittant et studium eorum minime impediatur". Hac eadem ratione in *Codice Iuris Canonici*, can. 589 § 2, dicit: "Studiorum tempore magistris et alumnis officia ne imponantur quae a studio eos avocent vel scholam quoque modo impediunt; supremus autem Moderator et in casibus particularibus alii quoque Superiores possunt pro sua prudentia eos a nonnullis communitatis actibus, *etiam a choro, praesertim nocturnis horis*, eximere, quoties id studiis excolendis necessarium videatur".

Haec mutatio ideae monachalis secum tulit perplures contradictiones, ita ut aliqui vellent Regulares excludere a magisterio, immo eos vellent obligatos ad opus manuale, quasi haec duo essent essentialia statui religioso. Aliqui tamen Regulares, uti Societatis Iesu, in suis Regulis omnino reiecerunt etiam psalmodiam choralem ut liberius possent se dedicare ministerio animarum, quod fuit altera modificatio in statu religioso.

Hinc factum fuit ut *Instituta clericalia* posteriora etiam reicerent servitium chorale, propter eandem rationem, ideoque in suis Regulis, quas profitebant, exclusum fuit illud officium orationis publicae nomine Ecclesiae, quod sufficienter gerebatur sive a Canonicis, sive a Monachis, sive a Regularibus. Utique haec oratio *privatim* facta est *oratio publica nomine Ecclesiae*, nam ut dicit PIUS XII, in III parte Litterarum Encyclicarum "Mediator Dei", "Est igitur 'Divinum Officium' quod vocamus, Mystici Iesu Christi Corporis precatio, quae christianorum omnium nomine eorumque in beneficium adhibetur Deo, cum a Sacerdotibus aliisque Ecclesiae ministris et a religiosis sodalibus fiat, in hanc rem ipsius Ecclesiae instituto delegatis". Circa hoc aiebat S. PETRUS DAMIANUS: "Quisquis ergo frater in cellula singulariter habitat, communia Ecclesiae verba proferre non timeat. Quem videlicet e conventu fidelium etsi locale spatium dividit, eum omnibus tamen unitas fidei in caritate coniungit. Qui licet absint per moles corporum praesto sunt tamen per unitatis ecclesiasticae sacramentum" (Lib. *Dominus vobiscum*).

Quoad *ceteros Clericos*, qui nec pertinet ad Ordines Canonicorum, Monachorum aut Regularium, nec ad aliquod Capitulum Cathedrale vel Collegiale, Concilium illos dispensat iam nunc a recitatione Primae et a duabus Horis minoribus absque ulla distinctione. Sed notandum est quod quamvis Beneficiati, lege ecclesiastica tenerentur eo ipso ad Officium divinum, illi qui tantum erant sacris Ordinibus ordinati, non tenebantur lege ecclesiastica, sed solum antiqua *consuetudine* generali, usque ad *Codicem Iuris Canonici*, anno 1918, ubi expresse ponitur talis obligatio in can. 135. Utrique autem solum tenentur recitare Officium divinum *privatim*, quod iam est aliqua derogatio relate ad *orationem publicam*. Hinc, omnes isti maiore ratione possunt dispensari ut in suis muneribus, sive studiorum, sive ministerii magis vacent quam de praecedentibus diximus.

Restat nunc aliquid dicere de ultima quaestione circa *gravitatem* omissionis unius Horae minoris nobis proposita.

Quamvis haec quaestio moralis extra nostram provinciam cadat, tamen statim possumus dicere quod determinatio Concilii et Pauli VI nullam differentium apponit relate ad doctrinam antiquam a Moralistis stabilitam.

Moralistae quidem considerant omissionem *recitationis Officii divini*, sine legitima causa excusante, tanquam *aliquid grave*, et ratio allata est quia est violatio legis ecclesiasticae *in materia gravi*. Immo etiam ommissio alicuius *Horae minoris* consideratur ut materia gravis. Et ulterius aliqui includunt uti materiam gravem parvissimam illam Horam Vesperarum quae recitabatur in Sabbato Sancto, quod tamen non omnes admittebant; et etiam aliqui gravem culpam assignabant omittentibus *partem notabilem alicuius Horae*; quibus alii respondebant partem notabilem non esse sumendam respectu alicuius Horae, sed tantum respectu totius Officii.

Quare autem *totum Officium* debeat considerari uti materia gravis, alumno interroganti respondimus: quia hoc respondet fructibus beneficii, propter quos imponitur a lege ecclesiastica talis recitatio, et illi fructus solent componere materiam gravem. Sed quid quoad *partem Officii*, scilicet, quid quoad aliquam Horam minorem vel eius rem aequivalentem? Quando Auctores loquuntur de parte notabili, non modo absoluto, seu in seipsa, sed modo relativo, per comparisonem ad totum, aliqui considerant *tertiam partem* totius uti notabilem, quod tamen alii negant. Nunc vero, aliqua Hora minor est nunc *decima pars* totius Officii divini. Qualis potest esse ratio gravitatis omissionis unius Horae? Quaestionem relinquimus Moralistis. (*)

FR. A. SANTAMARIA, O.P.

(*)Cum haec consultatio tardius publicata nunc sit propter plurima documenta quae urgentius edita sunt, fuit enim scripta initio mensis Octobris 1964, iam minorem valorem habet propter Instructionem Consilii ad executionem Constitutionis de S. Liturgia, 26 Septembris 1964, cuius N. 78 a) sequentia habet, quae cum hac consultatione conveniunt:

"78. Donec divini Officii instauratio perficiatur: a) Communitates Canonicorum, Monachorum et Monialium aliorumque Regularium vel Religiosorum ex iure vel Constitutionibus choro adstritae, praeter Missam Conventualem, debent cotidie totum Officium in choro persolvere. Singuli vero harum Communitatum sodales, qui sunt in Ordinibus Maioribus constituti aut sollemniter professi, conversis exceptis, *etsi a choro legitime dispensati, debent cotidie Horas Canonicas*, quas in choro non persolvunt, soli recitare" (Editor).

NEWS

LOCAL.

Eucharistic Congress of Manila.—

As a fitting preparation for the forthcoming celebration of the 400th anniversary of the evangelization of the Philippines the Archdiocese of Manila held a Eucharistic and Catholic Action Congress from February 4-7. The climax of the celebration was a Pontifical High Mass officiated by H. Em. Rufino J. Cardinal Santos at the Wallace Field. Some 150,000 Catholics attended the Mass among whom were the First Lady, Mrs. Evangelina Macapagal, and high government officials. In his sermon Cardinal Santos said that the introduction of Christianity in the country has been "the most significant event in our history". The Cardinal exhorted the faithful to "live the Mass." He asked them to realize the presence of Christ among them, to understand the significance of His presence and to accept the commission to "go out and change the world." Cardinal Santos urged greater understanding of the meaning of the Holy Mass and its significance in this country, the only Christian nation in the Far East and the base from which the Faith could be spread to other countries in this area.

H. Exc. the Papal Nuncio, Archbishop Carlo Martini, officiated at the benediction, while Bishop Herando Antiporda read the act of consecration. Bishop Pedro N. Bantigue carried the Bl. Sacrament in the procession after the Mass.

New Rector Magnificus of U.S.T.

— In a colourful ceremony the Very Rev. Fr. Jesus Diaz y Garcia,

O.P., was installed as the 82nd Rector Magnificus of the University of Santo Tomas on February 13. Fr. Diaz succeeds the Very Rev. Fr. Juan Labrador, O.P., whose term of office had expired. Fr. Diaz was born in 1914. He was professed in the Dominican Order in 1931 and was ordained priest in 1938. The new Rector made graduate studies at the Catholic University of America, Washington, D.C., where he obtained his doctor's degree in Sacred Theology. He has held several responsible positions in the University of Santo Tomas, and was Prior of Santo Domingo Priory, Quezon City, at the moment of his nomination.

The installation rites were attended by H. Em. the Cardinal-Archbishop of Manila, by the First Lady, Mrs. Evangelina Macapagal, by H. Exc. the Papal Nuncio and by members of the diplomatic corps, cabinet ministers, government officials and representatives of other universities and religious congregations. In his inaugural address on "The Mission of a Catholic University", the new Rector Magnificus stressed the importance of scientific research. "The professor", he said, "must be a true scholar, a man of science, passionately in love with scientific truth, constantly thinking of his discipline, and perseveringly seeking new avenues of knowledge." Theology and liturgical worship are the other dimension of University life, which cannot be separated from the scientific work in a Catholic University.