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## *Editorial*

### Four Hundred Years Old

Christianity, the Catholic Church, is four hundred years old in the Philippines. Four hundred years is quite a venerable age. We are celebrating it in Cebú.

"May the blessing of almighty God, Father, Son, and the Holy Ghost descend upon you, and remain with you always", the priest must have said at the end of the mass intended as the inauguration of the work to be done in the Philippines by Spain. The Spanish flag flying there by the side of the altar was destined to disappear; but the cross had been planted for the occasion on Filipino soil, and it remained deeply rooted in the heart of the Philippines.

The fact that the Philippines is a four hundred years old Christian nation is not to be overlooked.

In "missionary" publications of some countries and religious associations, under the caption "From the Philippines", imposing statistics of sacraments administered, wonderful photographs of thousands, or millions of participants at Catholic religious services, beautiful documentaries on art and customs and monuments, grace the pages. It would be fair to remind the readers that those wonders are the fruit of silent laborers in the vineyard of the Lord along four hundred years.

On the other hand, a high sounding word had been coined, "Folk-Catholicism". And following the spell of the connotation of ignorance, superstition, survivals from heathen practices attached to the word, the altars of the Catholic churches in the Philippines are being "cleaned" from "santos", and "town fiestas" suppressed, as well as "cenáculos", "pasiones", "santacrusanes", processions, pilgrimages, etc., etc., etc. The wonder is that they

are systematically replaced by rallies, charity balls, parochial games, masses in African or Igorot "rhythm liturgical music". It would be just fair to mind that along four hundred years the Filipino heart has created those Christian ways and manners in order to live, as the Filipinos understood and loved it, the glory of Christian Faith. Were not they the "audio-visual aids" and the "kerigmatic" catechetical approach possible in yesteryears? Are not they still the spontaneous outburst of the Filipino sense of a beautiful and colourful life?

That they have become somehow, some times unruly? Well, it is but natural that during four hundred years popular living celebrations have developed some outgrowth, that needs some trimming. As for uprooting, there is no sense in admitting into the church, and for the mass, the music for the heathen trance of the "cañao", while rejecting the "villancicos", the "turumba" and the "sinulog", as if they were pagan survivals christianized. Would not be a better feat of the centenary celebrations to study them, and try to see why and how they succeeded in christianizing the heart and life of the Philippines?

The "Santo Niño" is also four hundred years old and above. It reproduces, some people needs to be reminded, the "Santo Niño de Praga" that is to say, the Child Jesus sporting the imperial crown, mantle, sceptre, and globe, as the people of Spain in the time of Charles, the First as king of Spain, and the Fifth as Emperor of Germany — the times of Magellan — loved to see and worship Him, as the Master of the Masters of the World. Jesus the Child, tender, happy, kind, dignified is a fitting symbol and ideal of Filipino Catholicism, as Jesus Crucified is the beloved symbol of the forceful Catholicism of some other countries. He is always Our Lord Jesus Christ.

The Redeemer, Master of the World: East and West, Oriental and Occidental culture, old and new history, should gain be a reminder of a glorious mission to be taken up as a vocation by the Philippines the first and the only Catholic nation of the Orient.

St. John saw Jesus as High Priest with seven stars in His hand. Please God that one of them be forever the Hierarchy of the Philippines. And Jesus was walking amidst the golden candlesticks lighted to bear witness of the living faith of the churches. The golden candlestick of the Catholic Church in the Philippines had been shining for four hundred years now before the eyes of the King of Kings. Let it shine gloriously forever.

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

## CONSTITUTIO DOGMATICA DE ECCLESIA

(*Continuatio*)

### CAPUT IV DE LAICIS

30. Sancta Synodus, muneribus Hierarchiae declaratis, libenter animum advertit statui illorum Christifidelium qui laici nuncupantur. Quodsi omnia quae de Populo Dei dicta sunt, ad laicos, religiosos et clericos aequaliter diriguntur, laicis tamen, viris et mulieribus, ratione condicionis et missionis, quaedam particulariter pertinent, quorum fundamenta ob specialia rerum adiuncta nostri temporis magis expendenda sunt. Pastores enim sacri probe norunt quantum laici ad bonum totius Ecclesiae conferant. Sciunt enim Pastores se a Christo non esse institutos, ut totam missionem salvificam Ecclesiae versus mundum in se solos suscipiant, sed praeclarum munus suum esse ita pascere fideles eorumque ministrationes et charismata ita recognoscere, ut cuncti suo modo ad commune opus unanimiter cooperentur. Oportet enim, ut omnes «veritatem facientes in caritate, crescamus in Illo per omnia, qui est caput Christus: ex quo totum corpus compactum et connexum per omnem iuncturam subministrationis, secundum operationem in mensuram uniuscuiusque membri, augmentum corporis facit in aedificationem sui in caritate» (*Eph.* 4, 15-16).

31. Nomine laicorum hic intelleguntur omnes christifideles praeter membra ordinis sacri et status religiosi in Ecclesia sanciti, christifideles scilicet qui, utpote baptismate Christo concorporati, in Populum Dei constituti, et de munere Christi sacerdotali, prophetico et regali suo modo participes facti, pro parte sua missionem totius populi christiani in Ecclesia et in mundo exercent.

Laicis indoles saecularis propria et peculiaris est. Membra enim ordinis sacri, quamquam aliquando in saecularibus versari possunt, etiam saecularem professionem exercendo, ratione suae particularis vocationis praecipue et ex professo ad sacrum ministerium ordinantur, dum religiosi suo statu praeclarum et eximium testimonium reddunt, mundum transfigurari Deoque offerri non posse sine spiritu beatitudinum. Laicorum est, ex vocatione propria, res temporales gerendo et secundum Deum ordinando, regnum Dei quaerere. In saeculo vivunt, scilicet in omnibus et singulis mundi officiis et operibus et in ordinariis vitae familiaris et socialis condicionibus, quibus eorum existentia quasi contextitur. Ibi a Deo vocantur, ut suum proprium munus exercendo, spiritu evangelico ducti, fermenti instar ad mundi sanctificationem velut ab intra conferant, sicque praeprimis testimonio vitae suae, fide, spe et caritate fulgentes, Christum aliis manifestent. Ad illos ergo peculiari modo spectat res temporales omnes, quibus arcte coniunguntur, ita illuminare et ordinare, ut secundum Christum iugiter fiant et crescant et sint in laudem Creatoris et Redemptoris.

32. Ecclesia sancta, ex divina institutione, mira varietate ordinatur et regitur « Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter alterius membra » (*Rom. 12, 4-5*).

Unus est ergo Populus Dei electus: « unus Dominus, una fides, unum baptisma » (*Eph. 4, 5*); communis dignitas membrorum et eorum in Christo regeneratione, communis filiorum gratia, communis ad perfectionem vocatio, una salus, una spes indivisaque caritas. Nulla igitur in Christo et in Ecclesia inaequalitas, spectata stirpe vel natione, condicione sociali vel sexu, quia « non est Iudaeus neque Graecus: non est servus neque liber: non es masculus neque femina. Omnes enim vos "unus" estis in Christo Iesu » (*Gal. 3, 28 gr.; cfr. Col. 3, 11*).

Si igitur in Ecclesia non omnes eadem via incedunt, omnes tamen ad sanctitatem vocantur et coaequalem sortiti sunt fidem in iustitia Dei (*cfr. 2 Petr. 1, 1*). Etsi quidam ex voluntate Christi ut doctores, mysteriorum dispensatores et pastores pro aliis constituuntur, vera tamen inter omnes viget aequalitas quoad dignitatem et actionem cunctis fidelibus communem circa aedificationem Corporis Christi. Distinctio enim quam Dominus posuit inter sacros ministros et reliquum Populum Dei, secumfert coniunctionem, cum Pastores et alii fideles inter se communi necessitudine devinciuntur; Ecclesiae Pastores, exemplum Domini secuti, sibi invicem aliisque fidelibus ministrent, hi autem alacriter Pastoribus et doctoribus sociam operam



praestent. Sic in varietate omnes testimonium perhibent de mirabili unitate in Corpore Christi: ipsa enim diversitas gratiarum, ministratorum et operationum filios Dei in unum colligit, quia « haec omnia operatur unus atque idem Spiritus » (1 Cor. 12, 11).

Laici igitur sicut ex divina dignatione fratrem habent Christum, qui cum sit Dominus omnium, venit tamen non ministrari sed ministrare (cfr. *Matth.* 20, 28), ita etiam fratres habent eos, qui in sacro ministerio positi, auctoritate Christi docendo et sanctificando et regendo familiam Dei ita pascunt, ut mandatum novum caritatis ab omnibus impleatur. Quocirca pulcherrime dicit S. Augustinus. « Ubi me terret, quod vobis sum, ibi me consolatur quod vobiscum sum. Vobis enim sum episcopus, vobiscum sum christianus. Illud est nomen officii, hoc gratiae; illud periculi est, hoc salutis ».<sup>1</sup>

33. Laici in Populo Dei congregati et in uno Corpore Christi sub uno capite constituti, quicumque sunt, vocantur, ut tamquam viva membra ad Ecclesiae incrementum eiusque iugem sanctificationem vires suas omnes, beneficio Creatoris et gratia Redemptoris acceptas, conferant.

Apostolatus autem laicorum est participatio ipsius salvificae missionis Ecclesiae, ad quem apostolatium omnes ab ipso Domino per baptismum et confirmationem deputantur. Sacramentis autem, praesertim sacra Eucharistia, communicatur et alitur illa caritas erga Deum et homines, quae anima est totius apostolatus. Laici autem speciatim ad hoc vocantur, ut praesentem et actuosam reddant Ecclesiam in eis locis et rerum adiunctis, ubi ipsa nonnisi per eos sal terrae evadere potest.<sup>2</sup> Sic omnis laicus, ex ipsis donis sibi collatis, testis simul et vivum instrumentum missionis ipsius Ecclesiae existit « secundum mensuram donationis Christi » (*Eph.* 4, 7).

Praeter hunc apostolatium, qui ad omnes omnino christifideles spectat, laici insuper diversis modis ad cooperationem magis immediatam cum apostolatu Hierarchiae vocari possunt,<sup>3</sup> ad modum illorum virorum ac mulierum, qui Paulum apostolum in Evangelio adiuvabant, multum in Domino laborantes (cfr. *Phil.* 4, 3; *Rom.* 16, 3 ss.). Praeterea aptitudine gaudent, ut ad quaedam munera ecclesiastica, ad finem spirituales exercenda, ab Hierarchia adsumantur.

Omnibus igitur laicis onus praeclarum incumbit adlaborandi, ut divinum salutis propositum ad universos homines omnium temporum et ubique terrarum magis magisque pertingat. Via proinde eisdem

<sup>1</sup> S. Augustinus, *Serm.* 340, 1: PL 38, 1483.

<sup>2</sup> Cfr. Pius XI, Litt. Encycl. *Quadragesimo anno*, 15 maii 1931: AAS 23 (1931) p. 221 s. Pius XII, Alloc. *De quelle consolation*, 14 oct. 1951: AAS 43 (1951) p. 790 s.

<sup>3</sup> Cfr. Pius XII, Alloc. *Six ans se sont écoulés*, 5 oct. 1957: AAS 49 (1957) p. 927. De « mandato » et missione canonica. cfr. Decretum *De Apostolatu laicorum*, cap. IV, n. 16, cum notis 12 et 15.

undequaue pateat, ut pro suis viribus temporumque necessitatibus opus salutare Ecclesiae naviter et ipsi participant.

34. Supremus et aeternus Sacerdos Christus Iesus, cum etiam per laicos suum testimonium suumque servitium continuare velit, eos suo Spiritu vivificat indesinenterque impellit ad omne opus bonum et perfectum.

Illiis enim, quos vitae et missionis suae intime coniungit, etiam sui muneris sacerdotalis partem tribuit ad cultum spiritualem exercendum, ut glorificetur Deus et salventur homines. Qua de causa laici, utpote Christo dicati et Spiritu Sancto uncti, mirabiliter vocantur et instruuntur, ut uberiores semper fructus Spiritus in ipsis producantur. Omnia enim eorum opera, preces et incepta apostolica, conversatio coniugalis et familiaris, labor quotidianus, animi corporisque relaxatio, si in Spiritu peragantur, imo molestiae vitae si patienter sustineantur, fiunt spirituales hostiae, acceptabiles Deo per Iesum Christum (cfr. *1 Petr.* 2, 5), quae in Eucharistiae celebratione, cum dominici corporis oblatione, Patri piissime offeruntur. Sic et laici, qua adoratores ubique sancte agentes, ipsum mundum Deo consecrant.

35. Christus, Propheta magnus, qui et testimonio vitae et verbi virtute Regnum proclamavit Patris, usque ad plenam manifestationem gloriae suum munus propheticum adimplet, non solum per Hierarchiam, quae nomine et potestate Eius docet, sed etiam per laicos, quos ideo et testes constituit et sensu fidei et gratia verbi instruit (cfr. *Act.* 2, 17-18; *Apoc.* 19, 10), ut virtus Evangelii in vita quotidiana, familiari et sociali eluceat. Ipsi se praebeant ut filios repromissionis, si fortes in fide et spe praesens momentum redimunt (cfr. *Eph.* 5, 16; *Col.* 4, 5) et futuram gloriam per patientiam expectant (cfr. *Rom.* 8, 25). Hanc autem spem non in animi interioritate abscondant, sed conversione continua et colluctatione « adversus mundi spiritualia nequitiae » (*Eph.* 6, 12) etiam per vitae saecularis structuras exprimant.

Sicut sacramenta Novae Legis, quibus vita et apostolatus fidelium alitur, coelum novum et terram novam (cfr. *Apoc.* 21, 1) praefigurant, ita laici evadunt validi praecones fidei sperandarum rerum (cfr. *Hebr.* 11, 1), si cum vita ex fide professionem fidei inhaesitanter coniungunt. Haec evangelizatio, nuntium Christi scilicet et testimonio vitae et verbo prolutum, notam quamdam specificam et peculiarem efficacitatem acquirit ex hoc, quod in communibus condicionibus saeculi completur.

Quo in munere magni pretii apparet ille status vitae, qui speciali sacramento sanctificatur, scilicet vita matrimonialis et familiaris. Ibi

exercitium et schola praeclara apostolatus laicorum habetur, ubi religio christiana totam vitae institutionem pervadit et in dies magis transformat. Ibi coniuges propriam habent vocationem, ut sibi invicem et filiis sint testes fidei et amoris Christi. Familia christiana tum praesentes virtutes Regni Dei tum spem vitae beatae alta voce proclamat. Ita exemplo et testimonio suo arguit mundum de peccato et eos qui veritatem quaerunt illuminat.

Proinde laici, etiam quando curis temporalibus occupantur, pretiosam actionem ad evangelizandum mundum exercere possunt et debent. Quodsi quidam eorum, deficientibus sacris ministris, vel iisdem in regimine persecutionis impeditis, quaedam officia sacra pro facultate supplent; et si plures quidem ex eis totas vires suas in opere apostolico impendunt: universos tamen oportet ad dilationem et incrementum Regni Christi in mundo cooperari. Quapropter laici sollerter in profundiorum cognitionem veritatis revelatae incumbant, et instanter a Deo sapientiae donum impetrent.

36. Christus, factus oboediens usque ad mortem et propter hoc a Patre exaltatus (cfr. *Phil.* 2, 8-9), in gloriam regni sui intravit: Cui omnia subiiciuntur, donec Ipse se cunctaque creata Patri subiiciat, ut sit Deus omnia in omnibus (cfr. *1 Cor.* 15, 27-28). Quam potestatem discipulis communicavit, ut et illi in regali libertate constituentur et sui abnegatione vitae sanctae regnum peccati in seipsis devincant (cfr. *Rom.* 6, 12), immo ut Christo etiam in aliis servientes, fratres suos ad Regem, cui servire regnare est, humilitate et patientia perducant. Dominus enim regnum suum etiam per laicos fideles dilatare cupit, regnum scilicet veritatis et vitae, regnum sanctitatis et gratiae, regnum iustitiae, amoris et pacis;<sup>4</sup> in quo regno ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei (cfr. *Rom.* 8, 21). Magna sane promissio, magnumque mandatum discipulis datur: « Omnia enim vestra sunt, vos autem Christi, Christus autem Dei » (*1. Cor.* 3, 23).

Fideles igitur totius creaturae intimam naturam, valorem et ordinationem in laudem Dei agnoscere, et per opera etiam saecularia se invicem ad sanctiorem vitam adiuuvare debent, ita ut mundus spiritu Christi imbuatur atque in iustitia, caritate et pace finem suum efficacius attingat. In quo officio universaliter adimplendo laici praecipuum locum obtinent. Sua igitur in profanis disciplinis competentia suaeque activitate, gratia Christi intrinsecus elevata, valide conferant operam, ut bona creata secundum Creatoris ordinationem Eiusque Verbi illuminationem humano labore, arte technica, civilique cultura ad utilitatem omnium prorsus hominum excolantur, aptiusque inter

<sup>4</sup> Ex Praefatione festi Christi Regis.

illos distribuuntur, et suo modo ad universalem progressum in humana et christiana libertate conducant. Ita Christus per Ecclesiae membra totam societatem humanam suo salutari lumine magis magisque illuminabit.

Laici praeterea, collatis quoque viribus, instituta et condiciones mundi, si qua mores ad peccatum incitant, ita sanent, ut haec omnia ad iustitiae normas conformentur et virtutum exercitio potius faveant quam obsint. Ita agendo culturam operaque humana valore morali imbuunt. Hoc modo simul ager mundi melius pro semine verbi divini paratur, et Ecclesiae latius patent portae, quibus praeconium pacis in mundum introeat.

Propter ipsam oeconomiam salutis, fideles discant sedulo distinguere inter iura et officia quae eis incumbunt, quatenus Ecclesiae aggregantur, et ea quae eis competunt, ut sunt humane societatis membra. Utraque inter se harmonice consociare satagent, memores se, in quavis re temporali, christiana conscientia duci debere, cum nulla humana activitas, ne in rebus temporalibus quidem, Dei imperio subtrahi possit. Nostro autem tempore maxime oportet ut distinctio haec simul et harmonia quam clarissime in modo agendi fidelium elucescant, ut missio Ecclesiae particularibus mundi hodierni conditionibus plenius respondere valeat. Sicut enim agnoscendum est terrenam civitatem, saecularibus curis iure addictam propriis regi principibus, ita infausta doctrina, quae societatem, nulla habita religionis ratione, exstruere contendit et libertatem religiosam civium impugnat et eruit, merito reiicitur.<sup>5</sup>

37. Laici, sicut omnes christifideles, ius habent ex spiritualibus Ecclesiae bonis, verbi Dei praesertim et sacramentorum adiumenta a sacris pastoribus abundanter accipiendi,<sup>6</sup> hisque necessitates et optata sua ea libertate et fiducia, quae filios Dei et fratres in Christo decet, patefaciant. Pro scientia, competentia et praestantia quibus pollent, facultatem, immo aliquando et officium habent suam sententiam de iis quae bonum Ecclesiae respiciunt declarandi.<sup>7</sup> Hoc fiat, si casus ferat, per instituta ad hoc ab Ecclesia stabilita, et semper in veracitate, fortitudine et prudentia, cum reverentia et caritate erga illos, qui ratione sacri sui muneris personam Christi gerunt.

Laici, sicut omnes christifideles, illa quae sacri Pastores, utpote Christum repraesentantes, tamquam magistri et rectores in Ecclesia sta-

<sup>5</sup> Cfr. Leo XIII, Epist. Encycl. *Immortale Dei*, 1 nov. 1885: AAS 18 (1885) p. 166 ss. Idem, Litt. Encycl. *Sapientiae christianae*, 10 iam. 1890: ASS 22 (1889-90) p. 397 ss. Pius XII, Alloc. *Alla vostra filiale*, 23 mart. 1958: AAS 50 (1958) p. 220: «la legitima sana laicità dello Stato».

<sup>6</sup> Cod. Iur. Can., can. 682.

<sup>7</sup> Cfr. Pius XII, Alloc. *De quelle consolation*, 1. c., p. 789: «Dans les batailles décisives, c'est parfois du front que partent les plus heureuses initiatives...». Idem, Alloc. *L'importance de la presse catholique*, 17 febr. 1950: AAS 42 (1950) p. 256.

tuunt, christiana oboedientia prompte amplectantur, Christi exemplum secuti, qui sua oboedientia, usque ad mortem, beatam libertatis filiorum Dei viam omnibus hominibus aperuit. Neque omittant precibus suis Praepositos suos Deo commendare, quippe qui pervigilant quasi rationem pro animabus nostris reddituri, ut cum gaudio hoc faciant et non gementes (cfr. *Hebr.* 13, 17).

Sacri vero Pastores laicorum dignitatem et responsabilitatem in Ecclesia agnoscant et promoveant; libenter eorum prudenti consilio utantur, cum confidentia eis in servitium Ecclesiae officia committant et eis agendi libertatem et spatium relinquant, immo animum eis addant, ut etiam sua sponte opera aggrediantur. Paterno cum amore coepta, vota et desideria a laicis proposita attente in Christo considerent.<sup>8</sup> Iustam autem libertatem, quae omnibus in civitate terrestri competit, Pastores observanter agnoscent.

Ex hoc familiari commercio inter Laicos et Pastores permulta bona Ecclesiae exspectanda sunt: ita enim in laicis roboratur propriae responsabilitatis sensus, fovetur alacritas, et facilius laicorum vires Pastorum operi associantur. Hi vero, laicorum experientia adiuti, tam in rebus spiritualibus quam in temporalibus, distinctius et aptius iudicare valent, ita ut tota Ecclesia, ab omnibus membris suis roborata, suam pro mundi vita missionem efficacius compleat.

38. Unusquisque laicus debet esse coram saeculo testis resurrectionis et vitae Domini Iesu atque signum Dei vivi. Omnes insimul et unusquisque pro sua parte mundum fructibus spiritualibus alere debent (cfr. *Gal.* 5, 22), in eumque spiritum diffundere, quo animantur illi pauperes, mites et pacifici, quos Dominus in Evangelio beatos proclamavit (cfr. *Matth.* 5, 3-9). Uno verbo, « quod anima est in corpore, hoc sint in mundo christiani ».<sup>9</sup>

## CAPUT V

### DE UNIVERSALI VOCATIONE AD SANCTITATEM IN ECCLESIA

39. Ecclesia, cuius mysterium a Sacra Synodo proponitur, indefectibiliter sancta creditur. Christus enim, Dei Filius, qui cum Patre et Spiritu « solus Sanctus » celebratur,<sup>1</sup> Ecclesiam tamquam sponsam suam dilexit, Seipsum tradens pro ea, ut illam sanctificaret

<sup>8</sup> Cfr. 1 *Thess.* 5, 19 et 1 *Io.* 4, 1.

<sup>9</sup> *Epist. ad Diognetum*, 6; ed. Funk, I, p. 400. Cfr. S. Io. Chrysostomus, *In Matth.* Hom. 46 (47), 2; PG 58, 478, de fermento in massa.

<sup>1</sup> Missale Romanum, *Gloria in excelsis*. Cfr. *Lc.* 1, 35; *Mc.* 1, 24; *Lc.* 4, 34; *Io.* 6, 69 (ho hagios tou Theou); *Act.* 3, 14; 4, 27 et 30; *Hebr.* 7, 26; 1 *Io.* 2, 20; *Apoc.* 3, 7.



(cfr. *Eph.* 5, 25-26), eamque Sibi ut corpus suum coniunxit atque Spiritus Sancti dono cumulavit, ad gloriam Dei. Ideo in Ecclesia omnes, sive ad Hierarchiam pertinent sive ab ea pascuntur, ad sanctitatem vocantur, iuxta illud Apostoli: « Haec est enim voluntas Dei, sanctificatio vestra » (1 *Thess.* 4, 3; cfr. *Eph.* 1, 4), Haec autem Ecclesiae sanctitas in gratiae fructibus quos Spiritus in fidelibus producit, incessanter manifestatur et manifestari debet; multiformiter exprimitur apud singulos, qui in suo vitae ordine ad perfectionem caritatis, aedificantes alios, tendunt; proprio quodam modo apparet in praxi consiliorum, quae evangelica appellari consueverunt. Quae consiliorum praxis, Spiritu Sancto impellente, a multis christianis assumpta, sive privatim sive in conditione vel statu in Ecclesia sanctitatis, praeclarum in mundo fert, et ferre oportet, eiusdem sanctitatis testimonium et exemplum.

40. Omnis perfectionis divinus Magister et Exemplar, Dominus Iesus, sanctitatem vitae, cuius Ipse et auctor et consummator exstat, omnibus et singulis discipulis suis cuiuscumque conditionis praedicavit: « Estote ergo vos perfecti, sicut et Pater vester coelestis perfectus est » (*Matth.* 5, 48).<sup>2</sup> In omnes enim Spiritum Sanctum misit, qui eos intus moveat, ut Deum diligant ex toto corde, ex tota anima, ex tota mente et ex tota virtute sua (cfr. *Marc.* 12, 30), et ut invicem se diligant sicut Christus eos dilexit (cfr. *Io.* 13, 34; 15, 12). Christi asseculae a Deo non secundum opera sua, sed secundum propositum et gratiam Eius vocati atque in Iesu Domino iustificati, in fidei baptismo vere filii Dei et consortes divinae naturae, ideoque reapse sancti effecti sunt. Eos proinde oportet sanctificationem quam acceperunt, Deo dante, vivendo tenere atque perficere. Ab Apostolo monentur, ut vivant « sicut decet sanctos » (*Eph.* 5, 3), et induant « sicut electi Dei, sancti et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam » (*Col.* 3, 12), fructusque Spiritus habeant in sanctificationem (cfr. *Gal.* 5, 22; *Rom.* 6, 22). Cum vero in multis offendimus omnes (cfr. *Iac.* 3, 2), misericordiae Dei iugiter egemus atque orare quotidie debemus: « Et dimitte nobis debita nostra » (*Matth.* 6, 12).<sup>3</sup>

Cunctis proinde perspicuum est, omnes christifideles cuiuscumque status vel ordinis ad vitae christianae plenitudinem et caritatis perfectionem vocari,<sup>4</sup> qua sanctitate, in societate quoque terrena, huma-

<sup>2</sup> Cfr. Origines, *Comm. Rom.* 7, 7: PG 14, 1122 B. Ps.-Macarius, *De Oratione*, 11: PG 34, 861 AB. S. Thomas, *Summa Theol.* II-II, q. 184, a. 3.

<sup>3</sup> Cfr. S. Augustinus, *Retract.* II, 18: PL 32, 637 s.—Pius XII, Litt. Encycl. *Mystici Corporis*, 29 iun. 1943: AAS 35 (1943) p. 225.

<sup>4</sup> Cfr. Pius XI, Litt. Encycl. *Rerum omnium*, 26 ian. 1923: AAS 15 (1923) p. 50 et pp. 59-60. Litt. Encycl. *Casti Connubii*, 31 dec. 1930: AAS 22 (1930) p. 548. Pius XII, Const. Apost. *Provida Mater*, 2 febr. 1947: AAS 39 (1947) p. 117. Alloc. *Annus sacer*, 8 dec. 1950: AAS 43 (1951) pp. 27-28. Alloc. *Nel darvi*, 1 iul. 1956: AAS 48 (1956) p. 574 s.

nior vivendi modus promovetur. Ad quam perfectionem adispiscendam fideles vires secundum mensuram donationis Christi acceptas adhibeant, ut Eius vestigia sequentes Eiusque imagini conformes effecti, voluntatem Patris in omnibus obsequentes, gloriae Dei et servitio proximi toto animo sese devoveant. Ita sanctitas Populi Dei in abundantes fructus excrescet, sicut in Ecclesiae historia per tot Sanctorum vitam luculenter commonstratur.

41. In variis vitae generibus et officiis una sanctitas excolitur ab omnibus, qui a Spiritu Dei aguntur, atque voci Patris oboedientes Deumque Patrem in spiritu et veritate adorantes, Christum pauperem, humilem, et crucem baiulantem sequuntur, ut gloriae Eius mereantur esse consortes. Unusquisque vero secundum propria dona et munera per viam fidei vivae, quae spem excitat et per caritatem operatur, incunctanter incedere debet.

Gregis Christi Pastores imprimis oportet, ut ad imaginem summi et aeterni Sacerdotis, Pastoris et Episcopi animarumstrarum, sancte et alacriter, humiliter et fortiter exsequantur ministerium suum, quod ita adimpletum, etiam pro eis erit praeelsum sanctificationis medium. Ad plenitudinem sacerdotii electi, sacramentali gratia donantur, ut orando, sacrificando et praedicando, per omnem formam episcopalis curae et servitii, perfectum pastoralis caritatis munus exerceant<sup>5</sup> animam suam pro ovibus ponere ne timeant et forma facti gregis (cfr. 1 Petr. 5, 3), Ecclesiam exemplo suo ad maiorem in dies sanctitatem promoveant.

Presbyteri in similitudinem ordinis Episcoporum, quorum spiritualem coronam efformant<sup>6</sup>, de eorum muneris gratia participantes per Christum, aeternum et unicum Mediatorem, quotidiano officii sui exercitio in Dei proximique amore crescant, communionis sacerdotalis vinculum servant, in omni bono spirituali abundant atque vivum Dei testimonium omnibus praestent<sup>7</sup>, aemuli eorum sacerdotum, qui saeculorum decursu, in humili saepe et abscondito servitio praeclarum sanctitatis specimen reliquerunt. Quorum laus est in Ecclesia Dei. Pro plebe sua et toto Populo Dei ex officio precantes et sacrificium offerentes, agnoscendo quod agunt et imitando quod tractant<sup>8</sup>, nedum apostolicis curis, periculis et aerumnis impediuntur, per ea potius ad altiozem sanctitatem ascendant, ex abundantia contemplationis actionem suam nutriendo et fovendo, in oblectamentum totius Ecclesiae Dei. Omnes presbyteri et speciatim illi qui peculiari suae ordinationis titulo sacerdotes dioecesani vocantur, meminerint quan-

<sup>5</sup> Cfr. S. Thomas, *Summa Theol.* II-II, q. 184, a. 5 et 6. *De perf. vitae spir.*, c. 18. Origenes, *In Is. Hom.* 6, 1: PG 13, 239.

<sup>6</sup> Cfr. S. Ignatius M., *Magn.* 13, 1: ed. Funk, I, p. 241.

<sup>7</sup> Cfr. S. Pius X, Exhort. *Haerent animo*, 4 aug. 1908: AAS 41 (1908) p. 560 s. *Cod. Iur. Can.*, can. 124. Pius XI, Litt. Encycl. *Ad catholicum sacerdotium*, 20 dec. 1935: AAS 28 (1936) p. 22 s.

<sup>8</sup> *Ordo consecrationis sacerdotalis*, in Exhortatione initiali.

tum ad suam sanctificationem conferant cum suo Episcopo fidelis coniunctio atque generosa cooperatio.

Missionis autem et gratiae supermi Sacerdotis peculiari modo participes sunt inferioris quoque ordinis ministri, imprimis Diaconi, qui mysteriis Christi et Ecclesiae servientes<sup>9</sup>, ab omni vitio puros se custodire atque Deo placere et omne bonum coram hominibus providere debent (cfr. 1 *Tim.* 3, 8-10 et 12-13). Clerici, qui a Domino vocati et in partem Eius sepositi, sub vigilantia Pastorum ad officia ministrorum se praeparant mentes et corda sua tam praeclarae electioni conformare tenentur, in oratione assidui, amore ferventes, quaecumque sunt vera, iusta et bonae famae cogitantes, omnia in gloriam et honorem Dei perficientes. Quibus accedunt illi a Deo electi laici, qui, ut plene se dedant apostolicis operibus, ab Episcopo vocantur, et in agro Dominic cum multo fructu laborant<sup>10</sup>.

Coniuges autem parentesque christiani oportet ut propriam viam sequentes, amore fideli, totius vitae decursu se invicem in gratia sustineant, et prolem amanter a Deo acceptam christianis doctrinis et evangelicis virtutibus imbuant. Ita enim exemplum indefessi et generosi amoris omnibus praebent, fraternitatem caritatis aedificant, et foecunditatis Matris Ecclesiae testes et cooperatores exsistant, in signum et participationem illius dilectionis, qua Christus Sponsam suam dilexit Seque pro ea tradidit<sup>11</sup>. Simile exemplum alio modo praebetur a viduis et innuptis, qui ad sanctitatem et operositatem in Ecclesia, et ipsi haud parum conferre possunt. Ii vero, qui laboribus saepe duris incumbunt, oportet ut humanis operibus seipsos perficiant, concives adiuvent, totamque societatem et creationem ad meliorem statum promoveant, verum etiam ut Christum, cuius manus fabrilibus se exercuerunt et qui semper cum Patre ad salutem omnium operatur, in actiosa caritate imitentur, spe gaudentes, alter alterius onera portantes, atque ipso suo quotidiano labore ad aliolem ascendant sanctitatem etiam apostolicam.

Specialiter etiam Christo pro salute mundi patienti se uniri sciant ii, qui paupertate, infirmitate, morbo, variisque aerumnis opprimuntur, vel persecutionem propter iustitiam patiuntur, quos Dominus in Evangelio beatos praedicavit et quos «Deus... omnis gratiae, qui vocavit nos in aeternam suam gloriam in Christo Iesu, modicum passos, Ipse perficiet, confirmabit solidabitque» (1 *Petr.* 5, 10).

Omnes igitur christifideles in vitae sua conditionibus, officiis vel circumstantiis, et per illa omnia, in dies magis sanctificabuntur, si cuncta e

<sup>9</sup> Cfr. S. Ignatius M., *Trall.* 2, 3: ed. Funk, I, p. 244.

<sup>10</sup> Cfr. Pius XII, *Alloc. Sous la maternelle protection*, 9 dec. 1957: AAS 50 (1958) p. 36.

<sup>11</sup> Pius XI, *Litt. Encycl. Casti Connubii*, 31 dec. 1930: AAS 22 (1930) p. 548 s. Cfr. S. Io. Chrysostomus, in *Ephes.* Hom. 20, 2: PG 62, 136 ss.

manu Patris coelestis cum fide suscipiunt et voluntati divinae cooperantur, caritatem qua Deus dilexit mundum in ipso temporali servitio omnibus manifestando.

42. « Deus caritas est et qui manet in caritate, in Deo manet et Deus in eo » (1 Io. 4, 16). Deus autem caritatem suam in cordibus nostris diffundit per Spiritum Sanctum qui datus est nobis (cfr. Rom. 5, 5); ideoque donum primum et maxime necessarium est caritas, qua Deum super omnia et proximum propter Illum diligimus. Ut vero caritas tamquam bonum semen in anima increseat et fructificet, unusquisque fidelis debet verbum Dei libenter audire Eiusque voluntatem, opitulante Eius gratia, opere complere, sacramentis, praesertim Eucharistiae, et sacris actionibus frequenter participare, seseque orationi, sui ipsius abnegationi, fraterno actuoso servitio et omnium virtutum exercitationi constanter applicare. Caritas enim, ut vinculum perfectionis et plenitudo legis (cfr. Col. 3, 14; Rom. 13, 10), omnia sanctificationis media regit, informat ad finemque perducit<sup>12</sup>. Unde caritate tum in Deum tum in proximum signatur verus Christi discipulus.

Cum Iesus, Dei Filius, caritatem suam manifestaverit, animam suam pro nobis ponendo, nemo maiorem habet dilectionem quam qui animam suam pro Eo et fratribus suis ponit (cfr. 1 Io. 3, 16; Io. 15, 13). Ad hoc ergo maximum amoris testimonium reddendum coram omnibus, praesertim persecutoribus, aliqui christiani iam a primo tempore vocati sunt et semper vocabuntur. Martyrium igitur, quo discipulus Magistro pro mundi salute mortem libere accipienti assimilatur, Eique in effusione sanguinis conformatur, ab Ecclesia eximium donum supremaque probatio caritatis aestimatur. Quod si paucis datur, omnes tamen parati sint oportet, Christum coram hominibus confiteri, Eumque inter persecutiones, quae Ecclesiae numquam desunt, in via crucis subsequi.

Sanctitas Ecclesiae item speciali modo fovetur multiplicibus consiliis, quae Dominus in Evangelio discipulis suis observanda proponit<sup>13</sup>. Inter quae eminent pretiosum gratiae divinae donum, quod a Patre quibusdam datur (cfr. Matth. 19, 11; 1 Cor. 7, 7), ut in virginitate vel coelibatu facilis indiviso corde (cfr. 1 Cor. 7, 32-34) Deo soli se devoteant<sup>14</sup>. Haec perfecta propter Regnum coelorum continentia semper in honore praecipuo ab Ecclesia habita est, tamquam signum et stimulus caritatis, ac quidem peculiaris fons spiritualis foecunditatis in mundo.

Ecclesia etiam Apostoli monitionem recogitat, qui fideles ad caritatem provocans, eos exhortatur, ut hoc in se sentiant quod et in Christo Iesu,

<sup>12</sup> Cfr. S. Augustinus, *Enchir.* 121, 32; PL 40, 288. S. Thomas, *Summa Theol.* II-II, q. 184, a. 1. Pius XII, *Adhort. Apost. Menti nostrae*, 23 sept. 1950: AAS 42 (1950) p. 660.

<sup>13</sup> De consiliis in genere, cfr. Origenes, *Comm. Rom.* X, 14; PG 14, 1275 B. S. Augustinus, *De S. Virginitate*, 15, 15; PL 40, 403. S. Thomas, *Summa Theol.* I-II, q. 100, a. 2 C (in fine); II-II, q. 44, a. 4, ad 3.

<sup>14</sup> De praestantia sacrae virginitatis, cfr. Tertullianus, *Exhort. Cast.* 10; PL 2, 925 C. S. Cyrianus, *Hab. Virg.* 3 et 22; PL 4, 443 B et 461 A s. S. Athanasius (?), *De Virg.*: PG 28, 252 ss. S. Io. Chrysostomus, *De Virg.*: PG 48, 533 ss.

qui «semetipsum exinanivit formam servi accipiens. . . factus oboediens usque ad mortem» (*Phil.* 2, 7-8) et propter nos «egenus factus est, cum esset dives» (2 *Cor.* 8, 9). Huius caritatis et humilitatis Christi imitationem et testimonium cum a discipulis semper praeberi necesse sit, gaudet Mater Ecclesia plures in sinu suo inveniri viros ac mulieres, qui exinanitionem Salvatoris pressius sequuntur et clarius demonstrant, paupertatem in filiorum Dei libertate suscipientes et propriis voluntatibus abrenuntiantes: illi scilicet sese homini propter Deum in re perfectionis ultra mensuram praecepti subiiciunt ut Christo oboedienti sese plenius conforment<sup>5</sup>.

Omnes igitur christifideles ad sanctitatem et proprii status perfectionem prosequendam invitantur et tenentur. Attendant igitur omnes, ut affectus suos recte dirigant, ne usu rerum mundanarum et adhaesione ad divitias contra spiritum paupertatis evangelicae a caritate perfecta prosequenda impediatur, monente Apostolo: Qui utuntur hoc mundo, in eo ne sistant: praeterit enim figura huius mundi (cfr. 1 *Cor.* 7, 31 gr.)<sup>16</sup>

## CAPUT VI DE RELIGIOSIS

43. Consilia evangelica castitatis Deo dicatae, paupertatis et oboedientiae, utpote in verbis et exemplis Domini fundata et ab Apostolis et Patribus Ecclesiaeque doctoribus et pastoribus commendata, sunt donum divinum, quod Ecclesia a Domino suo accepit et gratia Eius semper conservat. Ipsa autem auctoritas Ecclesiae, duce Spiritu Sancto, ea interpretari, eorum praxim moderari et etiam stabiles inde vivendi formas constituere curavit. Quo factum est ut, quasi in arbore ex germine divinibus dato mirabiliter et multipliciter in agro Domini ramificata, variae formae vitae solitariae vel communis, variaeque familiae creverint, quae tum ad perfectum sodalium, tum ad bonum totius Corporis Christi opes augent<sup>1</sup>. Illae enim familiae sodalibus suis adminicula conferunt stabilitatis in modo vivendi firmioris, doctrinae ad perfectionem prosequendam probatae, communionis in militia Christi fraternae, libertatis per oboedientiam roboratae, ita ut suam religiosam professionem secure implere et fideliter custodire valeant, atque in caritatis via spiritu gaudentes progrediantur<sup>2</sup>.

<sup>15</sup> De spirituali paupertate cfr. *Matth.* 5, 3 et 19; *Marc.* 10, 21; *Luc.* 18, 22; de oboedientia exemplum Christi affertur *Jo.* 4, 34 et 6, 38; *Philip.* 2, 8-10; *Hebr.* 10, 5-7. Patres et Ordinum fundatores abundant.

<sup>16</sup> De praxi effectiva consiliorum quae non omnibus imponitur, cfr. S. Io. Chrysostomus, *In Matth.* Hom. 7, 7: PG 57, 81 s. S. Ambrosius, *De Viduis*, 4, 23: PL 16, 241 s.

<sup>1</sup> Cfr. Rosweydeus, *Vitae Patrum*, Antverpiae, 1628. *Apophthegmata Patrum* PG 65. *Palladius, Historia Lausiaca*: PG 34, 995 ss.; ed. C. Butler, Cambridge 1898 (1904). Pius XI, Const. Apost. *Umbratilem*, 8 iul. 1924: AAS 16 (1924) pp. 386-387. Pius XII, Alloc. *Nous sommes heureux*, 11 apr. 1958: AAS 50 (1958) p. 283.

<sup>2</sup> Paulus VI, Alloc. *Magno gaudio*, 23 maii 1964: AAS 56 (1964) p. 566.



Status huiusmodi, ratione habita divinae et hierarchicae Ecclesiae constitutionis, non est intermedius inter clericalem et laicalem conditionem, sed ex utraque parte quidam christifideles a Deo vocantur, ut in vita Ecclesiae peculiari dono fruantur et, suo quisque modo, eiusdem missioni salvificae prosint<sup>3</sup>.

44. Per vota aut alia sacra ligamina, votis propria sua ratione assimilata, quibus christifideles ad tria praedicta consilia evangelica se obligat, Deo summe dilecto totaliter mancipatur, ita ut ipse ad Dei servitium Eiusque honorem novo et peculiari titulo referatur. Per baptismum quidem mortuus est peccato, et Deo sacratus; ut autem gratiae baptismalis uberio rem fructum percipere queat, consiliorum evangelicorum professione in Ecclesia liberari intendit ab impedimentis, quae ipsum a caritatis fervore et divini cultus perfectione retrahere possent, et divino obsequio intimius consecratur<sup>4</sup>. Tanto autem perfectior erit consecratio, quo per firmiora et stabiliora vincula magis repraesentatur Christus cum sponsa Ecclesia indissolubili vinculo coniunctus.

Cum vero evangelica consilia suos assecclas, per caritatem ad quam ducunt<sup>5</sup>, Ecclesiae eiusque mysterio speciali modo coniungant, spiritualis horum vita bono quoque totius Ecclesiae devoveatur oportet. Inde oritur officium pro viribus et secundum formam propriae vocationis, sive oratione, sive actuosa quoque opera, laborandi ad Regnum Christi in animis radicandum et roborandum, illudque ad omnes plagas dilatandum. Unde et Ecclesiae propriam indolem variorum Institutorum religiosorum tuetur et fovet.

Evangelicorum proinde consiliorum professio tamquam signum apparet, quod omnia Ecclesiae membra ad officia vocationis christianae impigre adimplenda efficaciter attrahere potest ac debet. Cum enim Populus Dei hic manentem civitatem non habeat, sed futuram inquirat, status religiosus, qui suos assecclas a curis terrenis magis liberat, magis etiam tum bona coelestia iam in hoc saeculo praesentia omnibus credentibus manifestat, tum vitam novam et aeternam redemptione Christi acquisitam testificat, tum resurrectionem futuram et gloriam Regni coelestis praenuntiat. Formam quoque vitae, quam Filius Dei accepit, mundum ingressus ut faceret voluntatem Patris, quamque discipulis Ipsum sequentibus proposuit, idem status pressius imitatur atque in Ecclesia perpetuo repraesentat. Regni Dei denique super omnia terrestria elevationem eiusque summas necessitudines peculiari modo patefacit; supereminnetem quoque magnitudinem virtutis Christi regnantis atque infinitam Spiritus Sancti potentiam, in Ecclesia mirabiliter operantem, cunctis hominibus demonstrat.

<sup>3</sup> Cfr. *Cod. Iur. Can.*, c. 487 et 488, 40. Pius XII, *Alloc. Annus sacer*, 8 dec. 1950: AAS 43 (1951) p. 27 s. Pius XII, *Cons. Apost. Provida Mater*, 2 febr. 1947: AAS 39 (1947) p. 120 ss.

<sup>4</sup> Paulus VI, l. c., p. 567.

<sup>5</sup> Cfr. S. Thomas, *Summa Theol.* II-II, q. 184, a. 3 et q. 188, a. 2. S. Bonaventura, *Opusc. XI, Apologia Pauperum*, c. 3, 3: ed. Opera, Quaracchi, t. 8, 1898, p. 245 a.

Status ergo, qui professione consiliorum evangelicorum constituitur, licet ad Ecclesiae structuram hierarchicam non spectet, ad eius tamen vitam et sanctitatem inconcusse pertinet.

45. Cum ecclesiasticae Hierarchiae munus sit Populum Dei pascere et ad pascua uberrima ducere (cfr. *Ezech.* 34, 14), ad ipsam spectat evangelicorum consiliorum praxim, quibus perfectio caritatis erga Deum et proximum singulariter fovetur, legibus suis sapienter moderari<sup>6</sup>. Ipsa etiam, Spiritus Sancti impulsus dociliter sequens, regulas a praeclaris viris et mulieribus propositas recipit et ulterius ordinatas authentice adprobat, necnon Institutis ad aedificationem Corporis Christi passim erectis, ut secundum spiritum fundatorum crescant atque floreat, auctoritate sua invigilante et protegente adest.

Quo autem melius necessitatibus totius dominici gregis provideatur, quodcumque perfectionis Institutum ac sodales singuli a Summo Pontifice, ratione ipsius in universam Ecclesiam primatus, intuitu utilitatis communis, ab Ordinariis loci iurisdictione eximi et ei soli subiici possunt<sup>7</sup>. Similiter possunt propriis auctoritatibus patriarchalibus relinqui aut committi. Ipsi sodales, in officio erga Ecclesiam ex peculiari suae vitae forma adimplendo, reverentiam et oboedientiam secundum canonicas leges praestare debent Episcopis, ob eorum in Ecclesiis particularibus auctoritatem pastorem et ob necessariam in labore apostolica unitatem et concordiam<sup>8</sup>.

Ecclesia autem professionem religiosam non tantum sua sanctione ad status canonici dignitatem erigit, sed eam ut statum Deo consecratum etiam actione sua liturgica exhibet. Ipsa enim Ecclesia, auctoritate sibi a Deo commissa, profitentium vota suscipit, prece sua publica eis auxilia et gratiam a Deo impetrat, eos Deo commendat eisque spiritualem benedictionem impertitur, oblationem eorum sacrificio eucharistico adsocians.

46. Solicite attendant religiosi, ut per ipsos Ecclesia revera Christum in dies, sive fidelibus sive infidelibus, melius commonstret, vel in monte contemplantem, vel turbis Regnum Dei annuntiantem, vel aegrotos et sanctos sanantem ac peccatores ad bonam frugem convertentem, vel pueris benedicientem, et omnibus beneficientem, semper autem voluntati Patris qui Eum misit obodientem<sup>9</sup>.

Omnes tandem perspectum habeant, consiliorum evangelicorum professionem, quamvis renuntiationem secumferat bonorum quae indubie

<sup>6</sup> Cfr. Conc. Vat. I, Schema *De Ecclesia Christi*, cap. XV, et Adnot. 48: Mansi 51, 549 s. 619 s.—Leo XIII, Epist. *Au milieu des consolations*, 23 dec. 1900: AAS 33 (1900-01) p. 361. Pius XII, Const. Apost. *Provida Mater*, l. c., p. 114 s.

<sup>7</sup> Cfr. Leo XIII, Const. *Romanos Pontifices*, 8 maii 1881: AAS 13 (1880-81) p. 483. Pius XII, Alloc. *Annus sacer*, 8 dec. 1950: AAS 43 (1951) p. 28 s.

<sup>8</sup> Cfr. Pius XII, Alloc. *Annus sacer*, l. c., p. 28. Pius XII, Const. Apost. *Sedes Sapientiae*, 31 maii 1956: AAS 48 (1956) p. 355. Paulus VI, l. c. pp. 570-571.

<sup>9</sup> Cfr. Pius XII, Litt. Encycl. *Mystici Corporis*, 29 iun. 1943: AAS 35 (1943) p. 214 s.

magni aestimanda veniunt, tamen personae humanae vero profectui non obstare, sed natura sua ei summo opere prodesse. Consilia enim, secundum cuiusquam personalem vocationem voluntarie suscepta, ad cordis purificationem et spiritualem libertatem non parum conferunt, fervorem caritatis iugiter excitant et praesertim ad genus vitae virginalis ac pauperis, quod sibi elegit Christus Dominus, quodque Mater Eius Virgo amplexa est, hominem christianum magis conformare valent, ut exemplo tot sanctorum fundatorum comprobatur. Nec quisquam aestimet religiosos consecratione sua aut ab hominibus alienos aut inutiles in civitate terrestri fieri. Nam etsi quandoque coetaneis suis non directe adstant, profundiore tamen modo eos in visceribus Christi praesentes habent atque cum eis spiritualiter cooperantur, ut aedificatio terrenae civitatis semper in Domino fundetur ad Ipsumque dirigatur, ne forte in vanum laboraverint qui aedificant eam<sup>10</sup>.

Idcirco denique Sacra Synodus confirmat et laudat viros ac mulieres, Fratres ac Sorores, qui in monasteriis, vel in scholis et nosocomiis, vel in missionibus, constanti et humili fidelitate in praedicta consecratione Sponsam Christi condecorant, omnibusque hominibus generosa ac diversissima servitia praestant.

47. Unusquisque autem ad professionem consiliorum vocatus sedulo curet, ut in quam vocationem a Deo vocatus est, in ea permaneat atque magis excellat, ad uberiores Ecclesiae sanctitatem, ad maiorem gloriam unius et indivisae Trinitatis, quae in Christo et per Christum est omnis sanctitatis fons et origo.

(Continuabitur)

<sup>10</sup> Cfr. Pius XII, Alloc. *Annus sacer*, l. c., p. 30, Alloc. *Sous la maternelle protection*, 9 dec. 1957: AAS 50 (1958) p. 39 s.

## DECLARATIO

## De interpretatione n.23 in Motu Proprio "Pastorale Munus"

Ad omnem tollendam dubitationem quoad interpretationem n.23 in Litteris Apostolicis "Pastorale Munus" die XXX novembris anno MCMLXIII Motu Proprio datis et facultates spectantibus atque privilegia quaedam Episcopis concessa, Summus Pontifex Paulus Pp. VI hanc novam praefati numeri textus formulam dignatus est approbare divulgandam:

"23. Permittendi ut, accedente gravi causa, interpellatio coniugis infidelis ante baptismum partis quae ad fidem convertitur fieri possit; necnon, graviter pariter de causa, ab interpellatione, *sive ante sive post baptismum* partis quae convertitur, dispensandi; dummodo hoc in casu ex processu saltem sumario et extrajudiciali constet interpellationem fieri non posse, vel fore inutilem".

Die XXVIII mensis novembris a. MCMLXIV.

(AAS, LVII, 1965, p. 187)

SACROSANCTUM CONCILIUM OECUMENICUM  
VATICANUM II

## Quarta Oecumenicae Synodi periodus indicitur

Sanctissimus Dominus Noster Paulus Pp. VI, in Audientia hac die infrascripto impertita, statuere dignatus est ut quarta Ss.Concilii Oecumenici Vaticani Secundi periodus initium habeat die XIV mensis Septembris, in festo Exaltationis S. Crucis, anno MCMLXV; qua periodo exacta, memorato Concilio finis imponetur.

Ex Aedibus Vaticanis, die IV mensis Ianuarii, anno MCMLXV.

✠ HAMLETUS I. Card. CICOGNANI  
*a publicis Ecclesiae negotiis*

## LITURGICAL SECTION

### CONSILIUM AD EXSEQUENDAM CONSTITUTIONEM DE SACRA LITURGIA

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#### DE ORATIONE COMMUNI SEU FIDELIUM

(Continuatio)

#### APPENDIX

##### I

#### DE HISTORIA ORATIONIS COMMUNIS SEU FIDELIUM

1. Oratio fidelium, quae nunc in omnibus fere ritibus exstat, et videtur olim in omnibus exstitisse, *originem apostolicam*, vel etiam iudaicam, habuisse facile creditur etiam si textus I Epistolae ad Timotheum, a Constitutione citatus,<sup>1</sup> non habeat strictum respectum ad hanc peculiarem formam obsecrationis liturgicae, sed ad christianum officium orationis in genere.

2. Manifestius ligamen cum liturgica oratione communi in technico sensu invenimus in fine Epistolae *sancti Clementis papae*, in qua ante finem saeculi primi, successor sancti Petri, post homileticam exhortationem ad Corinthios, invitat ut: *deprecemur Creatorem omnium, instanti petitione et supplicatione ei facta, ut computatum numerum electorum suorum in toto orbe integrum conservet per puerum suum Iesum Christum.*

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<sup>1</sup> « Obsecro igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones, pro omnibus hominibus, pro regibus et omnibus qui in sublimitate sunt, ut quietam et tranquillam vitam agamus. in omni pietate et castitate... coram Salvatore nostro Deo, qui omnes homines vult salvos fieri, et ad agnitionem veritatis venire » (I Tim., 2, 1-4).



Post hanc brevem admonitionem ad auditores epistolae, ex abrupto incipit Clemens magnam deprecationem ad Deum directam, pro populo Dei, pro iis qui variis premuntur necessitatibus, pro remissione peccatorum, pro pace, pro regibus; et absolvit eam magnifica conclusione doxologica.

3. Sed primam et claram assertionem huius orationis communis, ut partis liturgiae, quae sequitur homiliam vel ritus baptismi, ante osculum pacis et sacrificium eucharisticum, quisquis scit inveniri anno 150, in *I Apologia sancti Iustini* martyris, qui scribit: « (dominica die, post lectionem Scripturae et homiliam praesidis) *stamus simul omnes et orationes promimus* » (67); et quando agitur de baptismo: « (neobaptizatum) *ad congregatos fratres ducimus, communes orationes facientes pro nobis, et pro illuminato, et omnibus aliis ubicumque sint, ut digni efficiamur veritatem agnoscentes, et bonis in operibus conversari et custodes praeceptorum inveniri, ut aeternam salutem consequamur* » (65). Quas « communes orationes » totius coetus Iustinus omnino distinguit ab illa « eucharistia et prece » quam, post osculum pacis, super allatum panem et vinum, « *emittit qui fratribus praeest* », et cuius in fine populus clamat: Amen.

4. *S. Hippolytus romanus*, in primis annis saeculi III, in « Traditione apostolica », similibus verbis praescribit, ut statim post baptismum receptum, neophyti « *iam simul cum omni populo orent, non primum orantes nisi omnia haec fuerint consecuti* ». Sequuntur osculum pacis, et oblatio panis ac vini (Ed. Botte, Münster, 1963, 54, vel Paris, 1946, 53).

5. Ad orationem communem *frequenter alludunt multi Patres* (ut in Occidente: Cyprianus, Tertullianus, Ambrosius, Arnobius, Augustinus, Siricius; in Oriente: Clemens et Dionysius Alexandrini, Origenes, Athanasius, Chrysostomus, et alii). Licet in aliquibus textibus in quibus loquuntur de oratione communi, non clare appareat num agatur de hac liturgica parte Missae, saepius hoc manifestum videtur.

Attamen de forma specifica et de intentionibus pro quibus oratio fit, satis incertae remanent assertiones Patrum II et IV saeculi. Obiter Tertullianus (*Apologeticum*, 39, 2) meminit christianos « *orare etiam pro imperatoribus, pro ministris eorum et potestatibus, pro statu saeculi, pro rerum quiete, pro mora finis* ». Et Ambrosius: « *oratio petitur pro populo, pro regibus, pro caeteris* » (*De sacramentis*, 4, 14).

6. *Orationes sollemnes*, quibus concluditur liturgia verbi feria VI Hebdomadae sanctae, sunt quidem antiquissimus textus et antiquissima forma quae pervenit ad nos huius orationis communis in ritu romano; qui textus a Baumstark et Jungmann attribuitur saeculo III; saeculo V, clare citatur a sancto Prospero Aquit.; postea usus eius reducitur ad solam Hebdomadam sanctam, sed initio saeculi VIII, ab Ordine romano 10, adhuc attestatur vigere non solum feria VI, sed etiam feria IV illius hebdomadae.

Ut notum est, in his orationibus sollemnibus, petitiones fiunt successive pro novem intentionibus: pro Ecclesia, pro Papa, pro omnibus gradibus populi Dei, pro imperatore, pro catechumenis, pro iis qui variis necessitatibus premuntur, pro haereticis et schismaticis, pro Iudaeis, pro paganis. Et quidem in hac forma:

a) Novies, sacerdos ipse invitat congregatos fideles ad orationem, proponendo intentionem in forma integrae amplitudinis: « *Oremus ... pro ... ut* ».

b) Post singulas invitationes, diacono iubente, populus genuflectit et precem suam silentio effundit.

d) Denique populus precis conclusivae sacerdotis assentit clamando: *Amen*.

7. Alteram formam orationis communis, quae iam antea vigeat in Oriente, scilicet *litaniam*, suam fecit liturgia romana in fine saeculi V. In hac formula deprecationis.

a) Diaconus promit intentionem modo breviori quam in orationibus sollemnibus romanis, sive in eadem forma plena: « *Oremus pro ... ut ...* », sive in forma brevi: « *Oremus ut ...* », sive in forma breviori: « *Oremus pro ...* », in qua iam non dicitur quid petendum, sed tantum in cuius gratiam fit petitio. Propositionibus intentionum brevialis, numerus earum valde crescit, et apparent novae intentiones: pro fructibus terrae, pro benefactoribus, pro defunctis, etc.; et pro ipso coetu, singillatim petitur: remissio peccatorum, angelus custos, conversatio christiana, bonus finis, etc.

b) Singulis invitationibus diaconi, populus respondet brevissima acclamatione deprecativa: quae, crescente numero intentionum, repetitur multoties, saepe usque ad quinquies et decies, vel vices (*Testamentum Domini*, in textu syriaco, saec. V), vel etiam quinquies et tricies (eadem *litaniam Testamenti Domini*, in textu liturgiae aethiopicae).

c) Sacerdos, coniungendo plures intentiones in series, colligit orationibus populi tantum ter, aut bis, aut etiam semel in fine totius litaniae.<sup>2</sup>

8. Num talis litania sit primitiva forma orationis communis in liturgiis orientalibus, praesertim Syriae, difficile est dicere. Aliquae orientales formulae confectae videntur saeculo III. Sed quaecumque sint eius exordia, haec forma plene effloruit in toto Oriente in fine saeculi IV.

Talis usus miro modo se propagavit etiam in Occidente, saeculis sequentibus, saepe suscipiendo locum primigenae localis formae orationis communis. Sic apparuerunt et litania celtico-germanica dicta *Deprecatio Sancti Martini*, et litania ambrosiana *Divinae pacis*, adhuc Mediolani in Quadragesima usitata, utraque ad litteram translatio graecarum formularum,<sup>3</sup> et Romae *Deprecatio Gelasii papae*, scripturae valde melioris; quae, introducta in fine saeculi V, et posito, iam ab initio vel paulo post, ad introitum Missae papalis, supplantavit, excepta Hebdomada sancta, antiquam formam romanam orationis communis, donec ipsa reducta est ante finem saeculi VII ad simplicem acclamationem *Kyrie, eleison*.

9. Antiqua oratio communis non tantum in Missa, sed ut videtur, *ut conclusio cuiusque maioris celebrationis non eucharisticae* habebatur;<sup>4</sup> et quidem antiquissima forma romana huius orationis permanent apud nos in fine liturgiae verbi feriae VI Hebdomadae sanctae; litania adhuc dicitur in ritibus byzantino, armeno, et aliis, in fine horarum matutinarum et vespertinarum; quod fuit etiam olim usus romani ritus, et cuius reliquiae sunt preces feriales et dominicales officii divini.

<sup>2</sup> Cf. RIGHETTI, *Storia liturgica*, 3, Milano, 1949, 244. Primam praescriptionem iuridicam orientalem de hac re habet canon 19 Concilii Laodicensis, medio saeculo IV *celebrati* (ante annum 381): « Quod oportet seorsim primum post allocutiones episcoporum, orationem super catechumenos celebrari, et postquam catechumeni egressi fuerint, super eos qui sunt in poenitentia preces fieri. His... discedentibus, orationes consummari fidelium tres, ita ut una, et quidem prima, sub silentio, secunda vero et tertia per acclamationes solitas expleant; postea pax datur... et tunc sancta oblatio offerretur » (HEFELE-LECLERQ, *Histoire des Conciles*, 1, 1010).

<sup>3</sup> Ultima pars litaniarum sanctorum videtur eandem originem habuisse (cf. BISHOP, *Liturgica historica*, 142). Hae litaniae, quarum origo adhuc obscura remanet, temporibus carolingicis adhibitae sunt ut supplicatio communis fidelium, sed in processionibus, non in Missa.

<sup>4</sup> Cf. P. BORELLA: « Tutte le grandi sinassi aliturgiche, ossia, adunanze di lettura e di preghiera senza celebrazione eucaristica, come le laudi matutine ed il vespro, erano chiuse dalla prece universale » (*Il rito ambrosiano*, Brescia, 1964, p. 164).

10. Saeculo IV, imprimis in Oriente, postea etiam Romae, instituta est, *intercessio sacerdotalis* in fine anaphorae vel in medio canonis Missae; in qua resumuntur ipsae intentiones et saepe ipsamet verba antiqua orationis communis. De qua amplissima exstant testimonia, et adhuc viget in omnibus ritibus, mozarabico excepto.<sup>5</sup>

11. *In liturgia visigothica Hispaniae* (et in liturgiis gallicanis) videtur viguisse forma indigena orationis communis, quae complectebatur, ante propositiones particulares intentionum, praevidiam admonitionem sacerdotalem, seu generalem invitationem ad orandum, directam ad populum (quam Galli vocabant praefationem Missae).

12. In regionibus ubi ritus romanus supplantavit ritus gallicanos, *numquam omnino cessasse* videtur aliquis dominicalis usus orationis communis, et quidem plerumque in fine liturgiae verbi ante eucharistiam.

Testimonia vigentis orationis fidelium in Gallia habentur ex Concilio Lugdunensi anno 517 celebrato, qui commemorat: « *orationem plebis quae post Evangelium legitur* », et ex Expositione Missae pseudo-Germani Parisiensis, saeculo VII, ubi agitur de diaconali litania, coniuncta cum oratione sacerdotali.

Verisimiliter ex his usibus gallicanis, transierunt in Missam romanam formulae orationis communis, quae inveniuntur in paucis documentis saeculorum IX, X, XI, germanicis et lotharingicis (sicut in Missali Leofrici Exoniensis), celticis et anglo-saxonibus (Missale Drummondiense, Evangelium Eboracense).

13. Ab initio saeculi X, in conceptionibus germanicis et gallicis Iuris canonici, resumitur *canon qui dicitur e Concilio aliquo Aurelianensi* depromptus: « Oportet ut in diebus dominicis vel festis post sermonem intra Missarum solemniam habitum, ad plebem sacerdos admoneat, ut iuxta apostolicam institutionem, orationem omnes in communi pro diversis necessitatibus fundant ad Dominum: pro rege et episcopo eorum, et rectoribus ecclesiarum, pro pace, pro peste, pro infirmis qui in ipsa parochia lecto decumbunt, pro nuper defunctis; in quibus singillatim precibus plebs orationem dominicam sub silentio dicat; sacerdos vero orationes ad hoc pertinentes per singulas admonitiones solemniter expleat. Post haec sacra celebretur oblatio » (MANSI, VIII, 361; PL. 132, 224; 140, 658; 161, 193).

<sup>5</sup> Ritus mozarabicus tamen commemorat offerentes, eo tempore quo oblationes afferuntur ad altare, hoc est tempore quod dicimus « offertorii ».

14. E saeculo XII, servantur diversae formulae orationis communis post homiliam, ex Germania et Bohemia; in quibus insignem locum tenet quam scripsit initio saeculi *Honorius Augustodunensis* in homiliario cui titulus « Speculum Ecclesiae ». Formula sic incipit: « *Fratres... non debetis hic otiosi stare, sed pro vobismetipsis et pro tota Ecclesia sancta Dei orare, ut Deus... dignetur eam pacificare, etc.* ». Quatuordecim longae propositiones intentionum respiciunt: Ecclesiam et clerum (4), regem et iudices (2), eos qui premuntur necessitatibus (5), omnem populum christianum (1), ipsum celebrantem (1) et ipsum coetum (1). Et sic concluditur formula: « *Eia nunc preces vestras alta voce ferte ad coelum, et cantate in laudem Dei: "Kyrie, eleison"* ».

15. Ab hoc textu vel similibus videntur defluisse pleraeque formulae mediaevales posteriores ad proponendas intentiones (in Gallia nuncupatae *Formules du Prône* vel *Prières du Prône*). Habentur de his testimonia vel textus a saec. VIII ad saec. XVI, fere ex omnibus regionibus ritus romani: ex Hispania, Gallia, Anglia, Germania, Islandia, Polonia, Bohemia, et etiam e civitate Senensi in Italia. Hoc ultimum testimonium tale est: « *Omni die dominico... septimanarius... orat populum ut oret pro pace, et pro his qui vadunt vel stant ad servitium Dei, ut eis Deus... et nobis sic concedat vivere in hoc saeculo, quod cum ipsis in regno coelorum partem possimus habere. Item pro infirmis in animo vel corpore, ut... Postea moveat ut oret populus pro animabus defunctorum... Et dicat ut content Pater noster, et clerus dicat psalmum...* ».

In saeculis posterioris medii aevi, circiter duodecim vel etiam quindecim promebantur a sacerdote in lingua vernacula propositiones intentionum in forma integra: *orate* (vel *oremus*) *pro... ut...*; postea saepe dicebantur unus vel duo psalmi et preces a solo clero, populo tacite dicente *Pater noster*.

De tali usu in ipsa Urbe hactenus non habetur testimonium.

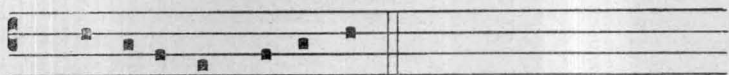
16. A tempore reformationum saeculi XVI et praesertim post Concilium Tridentinum, plerisque in regionibus, haec mediaevalis forma orationis *magnas mutationes* subiit.

In Italia, Hispania, Polonia, novis libris liturgiae romanae et aliis formis popularis pietatis receptis, hae preces repente vel gradatim ceciderunt.

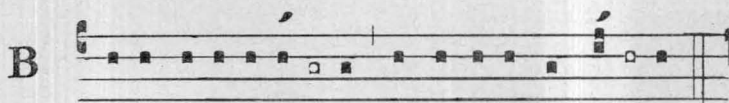
In Germania, pulchra formula a toto coetu ad Deum, a sancto Petro Canisio anno 1556 composita, vice fungitur pre-



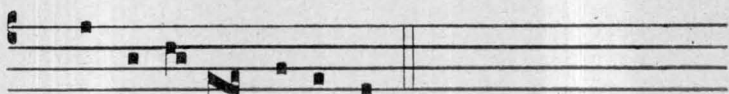




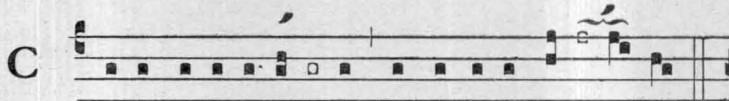
R. Te rogámus, audi nos.



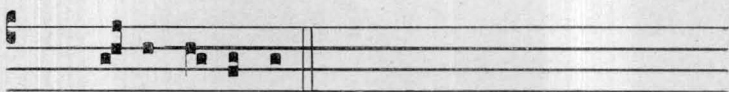
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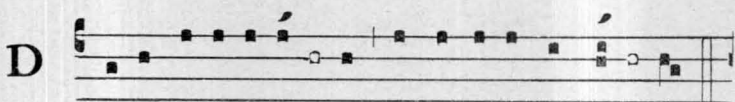
R. Te ro-gámus, audi nos.



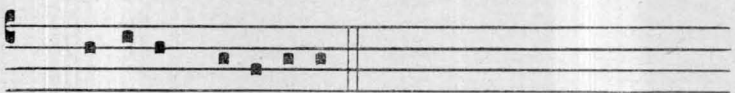
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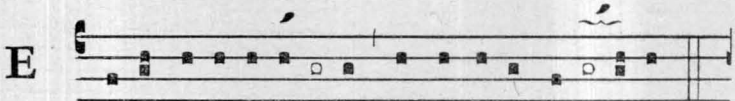
R. Christe, audi nos.



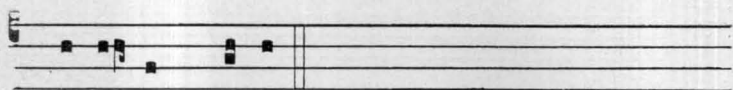
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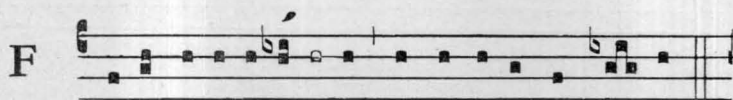
R. Dómine, mi-seré-re.



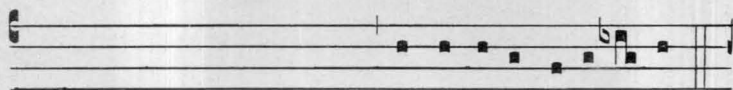
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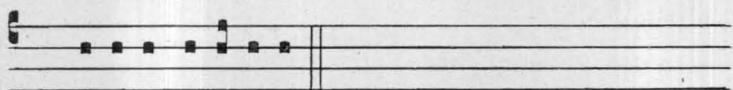
R. Exáu-di Christe.



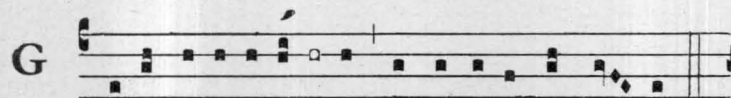
† adiuvá-re digné- ris.



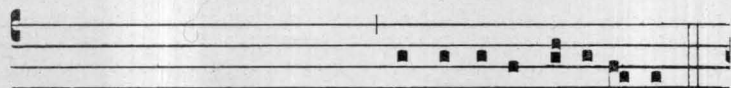
*vel* ádiuves.



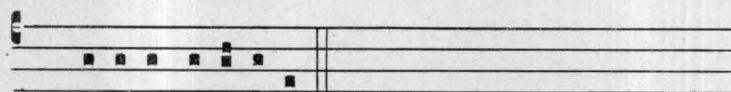
R. Ký-ri- e e-lé- i-son.



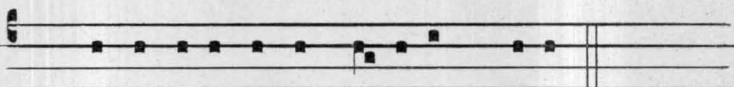
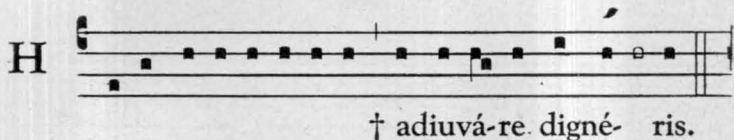
† adiuvá-re digné- ris.



*vel* ádiuves.



R. Ký-ri- e e-lé- i-son.



R. Præsta, ætérne omní-potens De-us.

## DUBIA PROPOSITA

*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."*

### A. Ad "Instructionem"

*Ad n. 21: Num in parandis textibus lingua vernacula formae textuum liturgicorum variari possint.*

R. Distinguendum est: adsunt formae quae tangunt aptationem *peculiarem* respectu loci, mentalitatis, personarum, et hae formae aptari possunt et praesentari possunt ad Sedem Apostolicam; formae vero characteris generalis nullo modo mutari possunt a singula Conferentia; pertinent ad profundiores mutationem, quae studio et potestati subiacet Apostolicae Sedis. Proinde si praesentantur "Consilio", praesentari debent ut *votum*, non ut deliberationes confirmandae.

*Ad n. 32: An celebrans omittere possit invocationem Domine, non sum dignus, quae ad fideles communicaturos spectat ante eorum communionem?*

R. Affirmative, iuxta *Ordinem Missae* recognitum.

*Ad n. 36 b: Utrum iurificatio "singularis" reservetur iis tantum "qui character episcopali sunt insigniti"?*

R. *Ritus servandus*, qui interpretatur et quodammodo extendit dispositionem n. 36 b, explicite, praeter Episcopos, no-

minat etiam *Ordinarios*, nempe omnes illos qui hoc nomine comprehenduntur iuxta can. 198 § 1, CIC.

*Ad n. 36 d:* Utrum celebrans et ministri, res, veluti paramenta, accipientes, osculari debeant?

R. Negative.

Utrum osculum anuli Episcopi communionem fidelibus distribuentis omittendum si?

R. Affirmative.

*Ad n. 42:* An Conferentia Episcoporum approbare debeat solummodo novas melodias celebrantis et ministrorum cum textu lingua vulgari vel etiam melodias quae a populo vel a schola canuntur?

R. Per se Conferentia Episcopalis approbare debet tantummodo novas melodias celebrantis et ministrorum cum textu lingua vulgari exarato. In casu dialogorum vel acclamationum, evidenter etiam partes populi vel scholae, nempe responsiones, approbationi Auctoritatis ecclesiasticae territorialis subici debent. Quoad melodias autem pro Ordinatione vel Proprio Missae, res immutatae manent: singuli episcopi, per Commissionem dioecesanam de Musica sacra invigilare debent ut eadem melodiae normis et legislationi generali Ecclesiae circa rem musicam recte conformentur.

*Ad n. 48:* Quoties actio quaedam liturgica immediate Missam praecedit processio introitus fieri nequit, ut patet, post illam actionem, nec preces ante gradus altaris sunt dicendae. Quaeritur utrum, in casu, omitti possit antiphona ad introitum, deficiente introitu?

R. *Negative.* Nam introitus celebrantis ad altare semper habetur, et tunc antiphona cum suo psalmo canitur.

*Ad n. 48:* Utrum "Consilium" aliquando permiserit Canonem lingua vulgari dicere.

R. *Numquam, nulli.*

*Ad n. 48 a:* In Missa lecta possuntne cani a populo omnes aut aliquae partes Ordinarii vel Proprii? Potestne celebrans eas una cum fidelibus canere?

R. *Affirmative* ad utrumque.

*Ad n. 48 b:* Utrum celebrans cantare debeat una cum populo *Sanctus-Benedictus*, etiam in Missis in cantu polyphonico?



R. *Negative*: sed solummodo in Missis gregorianis, vel etiam musica moderna conscriptis, at populari, et quae parum tempus requirat. Secus Canonem, ut nunc, incipiat: optandum tamen est ut *Sanctus semper* canatur melodiis facillimis, ut in pluribus gregorianis, ab omni coetu fidelium.

Ad n. 48 c: An voce "alia actio liturgica" intelligi possit quaelibet actio liturgica etiam sensu lato, ex.gr. preces novendiales in honorem alicuius sancti, rosarium marianum, etc.

R. *Nullo modo*. Agitur de actione liturgica stricte dicta, non de piis exercitiis, et quidem de actione liturgica quae directe cum Missa connectitur et eam, quodammodo, introducit.

Ad n. 48 c: Utrum preces ad pedem altaris omittendae sunt cum immediate praecedat delatio defuncti ad ecclesiam?

R. *Affirmative*.

Ad n. 48 d: Durante Canone, subdiaconus assistit ad sinistram celebrantis an sistit in plano post illum, uti hucusque factum est?

R. Sistit in plano (cfr. *Ritus servandus*, n. 69).

Ad n. 48 f: "Nobis dictum est premissionem dicendi lingua vernacula verba *Per ipsum* de more concedi. Ob hanc rationem includimus hanc petitionem in nostris postulatis. Quare responsum non invenitur in confirmatione Actorum"?

R. Quia numquam haec concessio facta est, nec ulla adest spes ut fiat. Vox contraria caret quocumque fundamento.

Ad n. 48: Num liceat *Placeat* in fine Missae omittere ut fiat ligamen inter admonitionem *Ite, Missa est* et Benedictionem celebrantis?

R. Res remittitur ad instaurationem generalem. Nihil pro modo innovetur et patientiam habeatis!

Ad n. 50: Cum in n. 50, ubi agitur de Missis non solemnibus cum populo celebratis, non dicatur utrum cantus interlectionales cani possint necne, quaeritur an prohibeatur has partes in cantu peragere.

R. *Negative*, immo consulitur ut, in quantum possibile est, "cantus" cantu peragantur et quidem cum participatione populi per opportunum responsum.

— An *lector* debeat in ordine lectoratus constitutus eligi?

R. In quantum possibile.

*Ad n. 56:* An “idoneus minister” ad intentiones orationis communis proponendas censendus sit etiam laicus, vestibus civilibus indutus, qui Missae lectae inserviat aut munus commentatoris exerceat extra presbyterium positus.

R. “Idoneus minister” in casu veste liturgica indui debet et in presbyterio stare.

— An oratio conclusiva orationis communis terminetur formula longiore vel brevior.

R. Concluditur formula brevior.

*Ad n. 57:* Utrum omnia Missalia praeter interpretationem vernaculam etiam textum latinum continere debent?

R. *Affirmative*, omnia Missalia, sive plenaria sive ad partem anni pertinentia ad usum liturgicum ad altare destinata bilingua sint necesse est. Missalia, quae monolingua, *ante publicationem Instructionis* impressa sunt, devendi possunt usque ad exhaustionem exemplarium. Cum vero reimprimuntur continere debent et textum latinum et recognitum *Ordinem Missae ac Ritum servandum* necnon alias *rubricas* in decursu voluminis exstantes, pariter emendatas.

— Quinam sensus expressionis: “adhibeatur lingua vernacula”, in decretis quorundam Coetuum episcoporum?

R. Sensus “imperativus” intelligendus est non contra, sed *ad mentem* Constitutionis et Instructionis de sacra liturgia, quae commendant primo linguam latinam, cantum gregorianum et polyphonicum. Proinde cum canitur Missa melodiis gregorianis vel polyphonicis, vel musica moderna, lingua vernacula adhibetur illis in partibus, quae non ornantur praedictis melodiis. Sed de hoc proximis mensibus sermo erit abundantior.

— Dicitur “in Missis sive in cantu sive lectis, quae *cum populo* celebrantur competens auctoritas . . . linguam vernaculam admittere potest”. Et in decreto pro nostra natione dicitur “in Missis quae cum fidelium *concursu celebrantur*”.

*Cum populo* videtur innuere ad assistentiam actuosam participantium; dum concursus fidelium haberi potest etiam absque actuosa participatione. Estne hic ultimus casus ratio sufficiens ad adhibendam linguam vernaculam?

R. Certissime. Immo, a fortiori, cum passiva adsistentia etiam ex hoc capite pendet quod fideles nihil intelligunt, neque de verbis quae proferuntur ad altare. De cetero expressiones *cum populo* vel *concursu populi* idem sonant.

*Ad n. 58:* An Praefationem Missae proferre vel cantare liceat lingua vulgari?

R. *Negative.* Haec fere responsio data est die 4 ianuarii 1965.

Cum plurimae sint et frequentes petitiones circa hunc punctum, placet omnes "oratores" monere Secretariam "Consilii" omnibus Praesidibus Conferentiarum et Commissionum liturgicarum "ex officio" communicare eventualem contrariam dispositionem (... et patientiam habeatis!).

*Ad n. 85:* Utrum religiosi, qui Officium divinum in choro una cum fratribus laicis persolvunt, illud dicere queant lingua vulgari.

R. *Nequaquam.* Et in proximo, longius de hac re.

*Ad n. 89:* Utrum Breviarium monolingue adhibere liceat a clericis, quibus ad normam Constitutionis art. 101 § 1, concessu est facultas linguam vernaculam adhibendi in persolvendo Officio divino?

R. *Minime gentium.* Et legatur attente n. 89: "Breviaria adhibenda a clericis... praeter interpretationem vernaculam, *textum etiam latinum* contineant oportet".

— Utrum textus latinus conglutinari, seu ligari sufficiat cum textu vernaculo?

R. *Esset in fraudem legis: non est seriusum.*

*Ad n. 95:* Utrum tabernaculum collocari possit in centro principalis absidis ecclesiae, aliquando longe ab altari, et altare tali ratione dispositum sit ut Missa celebrari possit versus populum?

R. *Affirmative,* sed quantum fieri potest, tabernaculum ita collocetur ut quodammodo videatur etiam cum celebrans stat ad altare; proinde, de more, altius ponatur statura alicuius personae. Haec solutio tamen difficultatem praebet quoad positionem praesidentialem sacerdotis, cum Missam versus populum celebrat. Sedes enim celebrantis tunc collocari nequit subter tabernaculum: hoc enim minime decet. Sed de his fusius in proximo numero.

## B. Ad diversa.

— An in Missa solemni caeremoniarius adhuc comitetur subdiaconum ad ambonem pro epistola?

R. *Affirmative.*

— An in Missa lecta acolythi pro lectione Evangelii comitari debeant celebrantem ad ambonem?

R. *Convenit.*

— Cum *Ritus servandus* praevideat (n. 9) quod in Missis cum populo celebratis calix super mensam parari possit, licetne ministranti illum ad altare ante offertorium deferre et post Communionem iterum ad mensam portare, etsi nullum Ordinem neque ipsam clericalem tonsuram recepit?

R. *Affirmative.*

— Religiosae regionis conciliaris italicae Trivenetae, adunatae, mense augusto 1964, in urbe Tarvisina numero 500, supplicem petitionem exhibuerunt, qua expostulabatur:

1) quod in Missa professionis religiosae votiva, cum una tantum religiosa professionem emittit, exprimatur in orationibus nomen ipsius religiosae addito titulo “soror”; in missis autem pro defunctis idem titulus addatur nomini religiosae defunctae;

2) quod religiosae solo signo crucis, et quidem valore “Sacramentalis” valeat benedicere quemcumque ipsas adeuntem, ministerii vel apostolatus causa;

3) quod permittatur communio sub utraque specie in XXV et L anniversario professionis religiosae.

Quaestio examinata est a 16 Consultoribus, ex diversis coetibus, quorum interest, selectis. Et responsum est:

Ad I: Nullum videtur inconueniens. Res tamen remittitur ad coetum 13 “de Missis votivis”, ut per rubricam illi provideat in instauratione liturgica definitiva.

Ad II: Petitio inseri debet in largiorem recognitionem benedictionum Ecclesiae et ad mentem art. 79 Constitutionis. Proinde transmittitur ad coetum 23 “de Sacramentalibus”.

Ad III: Expectetur ut promulgetur ritus definitivus Communionis sub utraque specie, ubi res iam soluta est.

## DOCTRINAL SECTION

### 400 GERMAN PHYSICIANS ATTACK PROPAGANDA FOR CONTRACEPTION

Following on an initiative taken by two doctors in Ulm, 400 German physicians signed a memorandum to the Federal German Ministry of Health dealing with the sexualization of public life, propaganda for contraception, and over-population in many countries. Among the signatories were nearly a hundred gynaecologists practising in the Federal State of Baden-Württemberg (all those in the State but for three and 45 professors, including 25 professors of gynaecology, among them the heads of the university gynaecological clinics of Tübingen, Freiburg (Breisgau), Heidelberg, Kiel. Apart from the gynaecologists, the best-known signatories are the internal specialists Professors Ludwig Heilmeyer of Freiburg, who treated Cardinal Stepinac, and Arthur Jores of Hamburg. Professor Hermann Knaus of Vienna, co-discoverer with Japanese Professor Ogino of the method of birth control known by their names, wrote a long letter welcoming the memorandum. He offered to help in any way he could and remarked: "It is strange indeed that the spread of my teaching and its practical application have been undertaken above all by the representatives of the Catholic Church—not, unfortunately, by the doctors."

This is the largest body of physicians ever to have taken a public stand on a matter of public interest. Already their initiative has led to a further move on a wider, international front. *The Congrès international pour la recherche sur la substance vitale l'alimentation et les maladies de civilisation* has drawn up a similar memorandum signed by members from sixteen countries, among them five experts from Communist states and a professor-nephew of Nehru.

The signatories begin by expressing their concern over the growing wave of public propaganda for contraception and birth control, towards which even leading personalities of the German Federal Republic seem to be not unfavourably disposed. Thus it appears that the abolition of the ban on public advertising of contraceptives is contemplated, and numerous



statements by gynaecologists and others have appeared in press, calling, among other things, for the unlimited sale of "anti-baby pills."

Protesting against dealing with so complex a problem in such fashion, which runs directly counter to the medical and ethical norms of the medical profession, the motion requests that all the many aspects of the problem be examined, with the aid of responsible experts, in order to arrive at common views and policies, and that the following demands of the signatories be taken into consideration:

1. The Federal Ministry of Health should investigate suitable ways of combating the real sources of the abortion plague, which are to be found in an unbridled public and private "sexualization" and the disintegration of the moral substance of the people.

2. The prohibition of public advertising of contraceptives should be continued.

3. Care should especially be taken to ensure that the indirect manner in which mass publications openly violate this ban be stopped.

4. The strict requirement that contraceptive pills be sold only on prescription must be upheld, in order to prevent their misuse.

5. The Federal Ministry of Health should energetically do everything it can to ensure that operative sterilization without compelling medical reasons remains forbidden.

## THE NATURE OF SEXUALITY AND ITS DEGENERATION

The above demands are substantiated in the document as follows:

1. The strongest powers and greatest possibilities for the creation, development, and preservation of the personality and the culture lie in the creative forces and energies of man. In the view of the English historian P. D. Unwin, the rise and fall of every culture has depended upon the disciplined and undisciplined application of these forces.

2. While we increasingly ignore these fundamental laws of life and allow our Christian Western inheritance to be destroyed, their importance as determining factors of history is more and more recognized in the Soviet Union and Red China, and they are being deliberately incorporated into the ideological and political planning of world revolution.

3. The view that the meaning of human life is to be found in "prosperity and pleasure-seeking" has become the guiding idea for the great majority of people. This attitude ignores the fact that our debt to our own parents and to the community means first and foremost the inescapable obligation to assume responsibility for the life of coming generations.

4. The essence of human sexuality is the total union of two human beings in a physical, spiritual, and intellectual life-partnership, whose visible expression is the child. Its meaning therefore lies in the preservation of the human race and formation of the community. Onesided and selfish misuse degrades and destroys the human personality and the community.

5. Most of the forms of "modern" sexuality are diseased artificial products of civilization. The now common degradation of the creative forces of man in the pursuit of private pleasure and for the physical exploitation of one's fellow-man is thus by no means anything that is "conditioned by nature."

### *THE REAL CAUSES OF THE PLAGUE OF ABORTIONS*

6. A decisive role in this is played by the sexualization of public life which is so common today. This includes in particular:

a. The unrestrained propagandistic exploitation of the female body and of sexual allurements for advertising purposes and for all kinds of unscrupulous profit-making in business, the theatre, films, television, illustrated magazines, books, etc.

b. The open propaganda for nudism and the systematic destruction of the natural sense of modesty at the beaches, beauty contests, etc.

c. The kind of "scientific", morally neutral sex education prevailing today, which deals only with superficial processes in the generation of human life, as if there could be no mysteries here. This type of sex education leads to irreverence and cynicism and destroys the last remaining inhibitions and barriers in this sphere.

d. The public propaganda for contraceptives which is now spreading is part of this "neutral" kind of sex education.

e. Statements by doctors, politicians, and even clergymen who declare pathological sexual behaviour of the individual and in society to be "permissible" only because the behaviour of so many people has become pathological.

f. Destruction of the family by an erroneous policy on taxes and wages, on the part of the State, business, and trade unions. Payment of excessively high wages to youth, and, at the same time, gross discrimination against heads of families and, above all, large families, through indirect taxes on consumer goods and through inadequate living space. Neglect of the children of working mothers and a bad spiritual and moral atmosphere at many places of work.

g. Public ridicule of chastity in most of the so-called cultural products of the theatre, press, and television. Making light of pre-marital and extra-marital sexual intercourse.

7. All of these phenomena contribute to perverting normal sensibilities and behaviour, frequently cause women to fear having children, and lead to the loss of mutual respect between married couples.

8. A further consequence is the loss of respect for the nascent life. Herein lies the real reason for the epidemic of abortions—this continuous mass murder of human life, for which, in most cases, in view of the present prosperity, social, financial, or ethical reasons can no longer be held responsible.

9. The idea of fighting the abortions plague through public propaganda for “anti-baby pills”, or even through sex education on television or in the schools confuses cause and effect. For, as already indicated, this propaganda is itself part of the public sexualization.

10. The indiscriminate distribution of such pills would, moreover, in the case of many more women and girls, remove the last brakes on the modern trend towards sexualization.

## THE PROBLEM OF OVER-POPULATION

1. The question to what extent use should be made of contraceptive pills in order to prevent the birth rate in Asia, Africa, and South America from running away from the existing level of food production and industrial development requires closer examination. The current attempt to solve this problem by public propagation of contraceptive pills, sterilization, or even abortion could have an even more catastrophic spiritual, biological, and moral impact in those countries than in the West. An aid programme which leads only to hygienic-medical and material progress, and not to the development of persons who act responsibly, will of necessity create more problems than it solves and will turn into a boomerang.

2. It is therefore not our task to impose upon the non-white peoples, for purely superficial and technical considerations, solutions which run counter to their best traditions and models. It is the responsibility of their *élites* to develop themselves the right way of mastering this problem. In this connexion, it is interesting to note that Ghandi called for pre-marital abstinence, late marriages, and occasional abstinence on the part of married couples, as the best way of practicing birth control in India. His grandson *Rhadshmahan Ghandi* holds similar views and has now started a campaign for developing the character of the Indian nation, which has been watched with great interest. Though such demands may sound utopian to Euro-

pean ears, there have been numerous individual cases in Asia and Europe which prove that such demands can indeed be realized. The ability to sublimate sexual forces for the sake of a higher goal represents a basic possibility in the nature of man and an essential attribute distinguishing him from the animal.

3. Mankind is developing technically, but man must also develop morally, if he is to escape self-destruction. This would demand a corresponding cultural policy on the part of the "developed" peoples towards the "underdeveloped" nations, a policy closely tied to the best traditions of these nations and helps them along.

4. In reality, however, we are pursuing—with our films, our books, our "scientific" sex education, our magazines, and the example we set at our universities and schools where the coloured intelligentsia are being trained—a cultural policy which is just the reverse. Though the Soviet Union and Red China view the demoralization of the *bourgeois* society and also of the so-called feudal society of the underdeveloped countries as a preliminary stage for the annihilation of these societies, they themselves have adopted a more effective course in the question of birth control, by appealing to a higher sense of ideological responsibility and by eliminating public sexualism. If we continue the "cultural" policy we have followed heretofore, the free world and the underdeveloped countries will inevitably be led into a catastrophe, and an important argument will be provided for the development of a world-wide, non-white racial front of the "proletarian peoples" (*Mao Tse-tung*).

## CONCLUSIONS

The problem of public sexualization and the contagion of abortions represents a matter of life or death for our nation as well as for the whole world. We must do far more than heretofore—in the homes, in the schools, and in the churches—to restore the moral health of the young and the old generation. The systematic destruction of our moral and spiritual substance must be countered by controlling and fighting the sources of infection.

In the field of medicine and biology, the State is, through its boards of health, responsible for the disinfection, immunization, and strict quarantine and radical isolation of the infected person. But where is a comparable responsibility on the part of the State for the spiritual and moral health of our own people or of those nations which are not yet fully developed? Are our "cultural" exports to these non-immunized peoples not just as dangerous as shipments of typhus bacilli would be? Would it not be

necessary to apply the same modest moral criteria to our film exports to these countries that we do to publications and films which are harmful to youth?

Do we really need one scandal after another in the Western world, one case after another of treason by people whose character and personality have been destroyed by sexual mania and perversion—before we realize that these questions by no means represent an isolated, private medical-psychological problem? In our view, the time has irrevocably come where this development can no longer be passively put up with; clear measures are needed.

The undersigned physicians would therefore like to ask you to exert your influence in the Cabinet and in Parliament along the lines of our statement, and to work with all your energy with us to change the present harmful situation.

(*HERDER CORRESPONDENCE*, v. 2, n. 4, April, 1965)



## RELIGION BILL IS CONSTITUTIONAL

### *No public fund spent*

House Bill No. 13405 which I authored together with other 81 Congressmen authorized public school teachers to conduct religious instruction VOLUNTARILY in public school buildings, amending for the purpose Sections 927 and 928 of the Administrative Code. The Bill is constitutional. It does not contravene Article VI, Sec. 23, Sub. Sec. 3 of the Constitution, which provides: "No public money or property shall ever be appropriated, applied, or used, directly or indirectly for the use, benefit, or support of any sect, church denomination, sectarian institution, or system of religion, or for the use, benefit or support of any priest, preacher, minister, or other religious teacher or dignitary as such, except when such priest, preacher, minister, or dignitary is assigned to the armed forces or to any penal institutions, orphanage, or leprosarium."

There are several cogent reasons to support my thesis, among them are the following: (1) The teaching of religion by a public school teacher is purely voluntary. (2) The public school teacher who chooses to teach religion is not given any compensation from the government, not even one centavo. The Bill carries no appropriation for its implementation. (3) He may teach religion at a time when he is not busy in his regular teaching hours. (4) His teaching hours of religion shall not be deducted from his normal regular teaching load. This particular condition is so stated unmistakably, in black and white terms, in the Bill. (5) As Dr. Antonio Molina points out, quoting an Opinion of the Secretary of Justice, religious instruction in public schools is not for the benefit and support of any particular sect or system of religion, but for the development and upbuilding of the spiritual standards and moral values of public school pupils.

### *Authority to public school teachers, constitutional*

The Administrative Code prohibits a public school teacher to conduct religious instruction in public school buildings, whereas the Bill under consideration seeks to lift this prohibition.

It is our humble opinion that Congress is empowered to make this chance, under Art. XIV, Sec. 5 of the Constitution which says that "Optional religious instruction shall be maintained in the public schools as now authorized by law." What the Constitution ordains the Government is to maintain religious instruction in the public schools, but it should be optional, that is, that the parents preserve their choice or decision to have their children receive religious instruction in the public schools. It cannot be contended that every detail, word, phrase or clause in the Administrative Code on religious instruction has been elevated to the category of a constitutional provision, for this interpretation is absurd and repugnant to sound principles. Moreover, if the Constitution intended to incorporate in toto Secs. 927 and 928 of the Administrative Code, it would have used the restrictive phrase "religious instruction shall be maintained as now "limited" or "prescribed" by law," instead of using the broader and general phrase "optional religious instruction now authorized by law."

A good, written Constitution must be brief. It must contain only the important rules or aspects of the government; the minor details are left to the legislature to formulate. (Senator Arturo M. Tolentino, *The Government of the Philippines*, p. 203)

The Constitution is not a printed finality but a dynamic process; it is not merely the imprisonment of the past but the unfolding of the future. (Felix Frankfurter, Justice of the U.S. Supreme Court and former Professor of Harvard Law School, Mr. Justice Holmes on the Constitution).

A Constitution, to contain an accurate detail of all the subdivisions of which its great powers will admit, and of all the means by which they may be carried into execution, would partake of a prolixity of a legal code, and could scarcely be embraced by the human mind. It would probably never be understood by the public. Its nature therefore, requires that only its great outlines should be marked, its important objects designated, and the minor ingredients which compose those objects be deduced from the nature of the objects themselves. . . (U.S. Supreme Court Chief Justice Marshall in *M'Culloch v. Maryland*).

Sections 927 and 928 of the Administrative Code are almost verbatim reproductions of Section 16 of Act 74 of the Philippine Commission, which was passed on January 21, 1901. Both Act and Code contain the same prohibition against public school teacher to conduct religious instruction. But conditions obtaining in the Philippines more than 65 years ago, which warranted the said prohibition, do not exist anymore nowadays. (1) In 1901, there were very few public school teachers. At present they number about 120,000. (2)

In 1901, the pupils in the public schools were less than 200,000; now there are about 6 million. It was then easy to teach them religion in the church or temple of the poblacion of every town, whereas, the great majority of the pupils are now concentrated in the mountains and rural areas. (3) As a result of our two Wars of Independence, one against Spain and the other against the United States, there was no peace and order in the country in 1901. It was only on July 4, 1902 that President Theodore Roosevelt issued a proclamation declaring the restoration of peace in the Archipelago, but even several years thereafter, there were serious uprisings of *Pulahanes* in Samar and in my home province of Cebu. It was only on February 26, 1903 that Apolinario Mabini, who was considered as the symbol of Filipino resistance to American sovereignty, returned to Manila, after 25 months of forced exile in Guam. (*Memorias de la Revolución Filipina* de A. Mabini, p. 239, and *Filipinas Su Glorioso Pasado*, p. 191, both official textbooks of Spanish in our universities and colleges.)

In the face of these facts and circumstances, it was perfectly understandable that public school teachers, many of them Americans, were prohibited in an Act passed in 1901 by the American controlled Philippine Commission from teaching religion in the public schools. Today, only less than 2 million pupils in the public schools, mostly in the rural areas, out of about 6 million receive optional religious instruction. This is due mainly to a big shortage of teachers of religion. The remaining 4 million pupils come from the poor class, whereas those pupils who receive religious instruction in private schools come from the well-to-do class. The Bill seeks to remedy, to a certain extent, this discrimination. If we were not to allow the public school teachers to conduct religious instruction voluntarily, our Government will continue to be remiss in its *constitutional duty to maintain* optional religious instruction in the public schools. The Government is also guilty of not complying with mandate of the Constitution that *all* schools shall aim to develop morality, personal discipline, civic conscience, vocational efficiency, and to teach the duties of citizenship. (Art. XIV, Sec. 5 of the Constitution).

#### *Opponents subvert our Constitutional System; Muslims in favor.*

Many of those who oppose Bill No. 13043 are really against the teaching of religion in our public schools, at the option of the parents or guardians. They hold the view that religion should be taught only in the home, temples or churches. These opponents are in fact advocating the subversion of our constitutional system, for it is crystal clear that the Constitution ordains our Government to see to it that *all* our schools develop moral character and personal discipline. It also enjoins the Government to give aid and support to the natural right and duty of parents in the rearing of

the youth for civic efficiency. (Art. II, Sec. 4). It further imposes on the Government the duty to *maintain* optional religious instruction in public schools. It is significant that the optional religious instruction clause is placed at the bottom of Art. XIV, Sec. 5, meaning that it is the intention of the Constitution that the same is only a means of carrying out the foregoing constitutional provisions, which outline the basic policies of the Government on education and instruction.

The United States Supreme Court held in the celebrated case of *Zorach v. Clauson*, 96 L. Ed. ad. op. No. 14: "We find no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence. The government must be neutral when it comes to competition between sects. It may not thrust any sect on any person. It may not make a religious observance compulsory. It may not coerce anyone to attend church, to observe a religious holiday, or to take religious instruction." By the standards set by the U.S. Supreme Court, House Bill No. 13043 is constitutional.

Because the Bill is not discriminatory Speaker Protempore Pendatun and Congressmen Ututalum (Chairman of the House Committee on Education) and Lucman, who are prominent Muslims, have voted in favor of the bill. Islam, to which about one million Filipinos belong, supports this vital measure.

MIGUEL CUENCO

*Congressman for the 5th District, Cebu*

## HISTORICAL SECTION

# THE MAKING OF A DIOCESE IN THE PHILIPPINES - JARO 1865

(Continued)

### FIRST STEPS TOWARDS THE DIVISION OF CEBU

Before the year 1831, there is no record of any proposal to divide the Diocese of Cebu. We know from the Pontifical Bull of erection of the Diocese of Jaro that the first to conceive that idea was the Augustinian Bishop Santos Gómez Maraño (1829-1840), who in the said year "begged this Holy and Apostolic See to limit the too widely spread territory of his diocese, and that, by the same Apostolic authority, another Bishopric with its residential seat in Jaro were created, which should therefore be called 'Jarensis.'"<sup>23</sup>

The realization of Maraño's idea took no less than thirty four years and the courageous efforts of one of his successors in the See of Cebu, the Dominican Bishop Romualdo Jimeno, who governed that Diocese from 1847 to 1872. It was Bishop Jimeno who took upon himself the exhausting task of setting

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<sup>23</sup> Apostolic Letter *Qui ab initio* (May 27, 1865) in *Pii IX Pontificis Maximi Acta* (Rome, undated edition) Pars. I, vol. IV, p. 477. Fr. Elviro Pérez, O.S.A. says of Bishop Maraño that "hay de él un *exposición a S.M.* pidiendo la creación de un nuevo Obispado en la Diócesis de Cebú (MS. Año 1831) (*Catálogo bio-bibliográfico de los religiosos agustinos de la Provincia del Santísimo Nombre de Jesús de las Islas Filipinas*, Manila 1901, p. 359). What is totally unintelligible is a statement made more recently about Bishop Maraño: "His ardent desire for a division of his diocese, rather extense, was not fulfilled until after his death. He erected the Dioces of Jaro as had announced to Philip II" (Pedro Galende, O.S.A., "The Augustinians in the Philippines, 1565-1890" in the *Boletín Eclesiástico de Filipinas*, Jan.-Feb., 1865, p. 61).



in motion the machinery of an indifferent government which seemed to have made a matter of policy to give elusive answers to his formal reports and petitions. In the approval of the Jaro Diocese by the Government and its erection by the Holy See no one was so conspicuously instrumental as Bishop Jimeno, whose work has been however completely ignored.<sup>24</sup>

At the root of this Bishop's solicitude and clamours there might lie a certain self-consciousness of his personal shortcomings. Monsignor Jimeno had joined the Dominican Order in 1825 and had come to the Philippines in 1831. He was a missionary in Nueva Vizcaya and, after having been transferred to the persecution-ridden missions of Tunkn, he was consecrated Bishop there in 1841. Recommended by Queen Isabel II for the vacant See of Cebu in 1847 and appointed by the Holy See, he took possession of his diocese in 1847, whereto he was accompanied by Fr. Mariano Cuartero, Dominican professor of Theology at the University of Santo Tomas. Jimeno possessed the heart of a true apostle, but he lacked academic training and the needed preparation for the technical aspects of a bishop's curial work. For this, he had recourse to the experience of Fr. Cuartero,<sup>25</sup> (until the latter left for Spain), and of Fr. Gainza.<sup>26</sup>

Soon after his arrival in Cebu, Bishop Jimeno started to feel the almost unbearable burden he had unwillingly undertaken. The administration of the Diocese of Cebu, the vastest in the world at that time, was certainly too much of a job for one man. Jimeno revived the idea of Marañón, and his one pervading concern thenceforth was the division of his diocese and the creation of a new one in the progressive and densely populated Island of Panay, with its episcopal seat in Jaro.

<sup>24</sup> Even Dominican biographers like Hilario Ocio bypass this aspect of Bishop Jimeno's life.

<sup>25</sup> Bishop Jimeno was so appalled and perplexed by his appointment to the See of Cebu that he accepted only after much moral pressure from the authorities. The Governor General was ready to refuse him a visa to go to Indochina, where the Bishop wished to return. In 1849, the Dominican Superiors recalled Fr. Cuartero to Manila. But Jimeno threatened to present his resignation unless Fr. Cuartero continued in Cebu, which the latter did until 1853. (See H. Ocio, *Compendio de la reseña biografica de los religiosos de la Provincia del Santísimo Rosario de Filipinas*, Manila 1895, pp. 726-727).

<sup>26</sup> Among the manuscripts of Gainza we have found several answers given by him to Bishop Jimeno's queries on juridical matters, as well as official letters drafted by Gainza for the Bishop of Cebu. See, for example, AUST, *Folletos* 108, pp. 140-143; 307-317; 384-386; 386-388; 421-423; 570-574; 636-638.

In the company of the Commandant of the Visayan region, Brigadier De la Canal "a zealous and understanding official," the Bishop visited some of the provinces of his Diocese and felt the "urgent, peremptory and inevitable need of erecting a new episcopal jurisdiction in the rich and teeming Panay."<sup>27</sup> In 1851 he presented to the Governor General an exposition of that need. It reached the Court of Madrid in August of the following year. Once the die had been cast, the Bishop's pleas and entreaties, his expositions, memorials and memoranda followed one another in continuous succession, even as the Government showed itself unenthusiastic or totally passive, or pretended to be considering the financial problems of the plan and its material advantages.

Four of these expositions are known to us: the first, drafted by Fr. Gainza in the name of an *Oidor* of Manila; the second and the third, also by Gainza, in the name of the Bishop of Cebu; the fourth was written by Bishop Jimeno himself.

On July 13 1851, the *Oidor* D. Bonifacio Martínez, member of the Superior Board of Finance, submitted to the Governor General a report proposing a plan for the projected new Diocese of Jaro.<sup>28</sup> The report presupposes the existence of previous informative documents presented by to the Manila Government by the Archbishop of Manila and by the Bishop of Cebu, in one of which Bishop Jimeno had suggested the postponement of the Conciliar Seminary of the new diocese, in order to ease the tension arising from financial difficulties. The *Oidor's* exposition implies that the budget needed for the setup of the new diocese, excluding the Seminary, would amount to 24,134 pesos. And he takes for granted that the cost of the maintenance of personnel (4,200 pesos) as well as of the maintenance of worship (434 pesos) should be defrayed by the Department of Justice and Ecclesiastical Affairs. But how should the remaining 19,500 pesos budgeted for church vestments and sacred vessels, for the conversion of the parish church of Jaro into cathedral and for the Bishop's palace be covered?

Since the funds of the *Sanctorum* had a "very different destination" and were insufficient to cover the needs in ques-

<sup>27</sup> "Oficio a nombre del Superior Gobierno" by Fr. Francisco Gainza, in AUST, *Folleto* 108, p. 471.

<sup>28</sup> A MS. copy is extant among the papers of Gainza (AUST, *Folleto* 108, pp. 102-105). The heading is as follows: *Informe sobre fondos para la dotación del nuevo Obispado de Iloilo, hecho para que lo firmase el Oidor D. Bonifacio Martínez Baños, individuo de la Junta Superior de Hacienda.*

tion, the Oidor proposed to the Government three ways of financing the diocese: either by fulfilling to the letter the provision of the *Leyes de Indias* (lib. I, tit. 2, leyes 2, 19)<sup>29</sup> which regulated the establishment of all churches in the Indies, and according to which the burden of the expenses should be divided between the Royal Treasury, the natives and the resident Spaniard (the encomenderos had long ceased to exist); or by applying to the present needs the tenth part of the capitation of the Diocese of Cebu, which amounted to 22,219 pesos; or by applying to this cause the funds accruing from the monetary contributions of those who compensated in money their absence from community works (*trabajos comunales*) in the provinces within the boundaries of the Cebu Diocese.

The Oidor then calls the attention to one point which "nobody has yet considered, but which deserves the most attentive reflexion." Against the opinion of the Bishop of Cebu, it was suggested that the construction of the Bishop's palace be postponed and that, instead, the Diocesan Seminary be built. Although the latter would cost a little more, it must be given preference because "the Seminary is the center of training of the clergy, and since the formation of the young candidates takes several years, it is imperative and absolutely indispensable that this need be attended to, while the Bishop can live temporarily in the Rectory or even in the Seminary itself."

By 1861, Bishop Jimeno in an almost desperate effort to obtain government approval of his plan addressed a petition to Queen Isabel, expressing in unmistakable terms his sentiments of frustration for the eight-year-long delay in approving a plan so beneficial to Church and State, of all plans "the most pleasing to God, the most in conformity with the religious sentiments of Your Majesty, the most urgently demanded by the spiritual needs of these Islands and perhaps the most fruitful to the Royal Treasury."

His exposition, penned by Gainza,<sup>30</sup> is but a compendious repetition of the arguments contained in the recently published article *De las Sillas Episcopales de estas Islas*. "It seems incredible, Señora — the Bishop says — that after the progress of three centuries of civilization in your Philippne Islands, after

<sup>29</sup> As extracted above in footnote 3 of the present article.

<sup>30</sup> MS. copy in AUST, *Folletos* 108, pp. 417-421. Gainza's heading reads: "Representación del Obispo de Cebu a S.M. sobre división del Obispado, hecha por mí."

development of their wealth, after the fragmentation of their territory, only the ecclesiastical sector stands today as your august and immortal predecessor, Philip II, organized it in 1595." The Bishop then proceeds to mention the arguments of Gainza's article, namely: the reorganization of the civil administration, the comparison with Spain, the growth of the population ("only the Diocese of the undersigned has over two million, of which eight hundred thousand are Christians"), the distances, lack of communications, diversity of languages, etc. He minimizes the financial expenses and emphasizes the material benefits of the plan. When the Bishop took over the Diocese — he says — the official census was one million. "Today, after fourteen years of continuous fatigue, Your Majesty has 1,711,830 Catholics; and although a considerable part of this increase must be attributed to a natural progressive growth, it can always be maintained that half a million of that truly prodigious growth has been due to exceptional causes". Which were these causes? The division and fragmentation of parishes which made the census more practicable, easier and more accurate. Which lead to the conclusion that the partition of his diocese would achieve greater results in the making of the census.

This emphasis on economic advantages was the last resort resorted to by a Pastor of souls helplessly pleading before a government of liberal ideas, as the term liberal was understood in the nineteenth century: arreligious or anti-religious. No wonder if the present petition of Bishop Jimeno contained phrases like this: "These are, Señora, the new reasons which justify the prompt erection of the See of Iloilo. If mention is made of the greater extension of our Cathoic faith among the numerous pagan tribes of this diocese, it is from the point of view of the increase in the number of tributes; if the morality of the people is invoked, it is as a basis of the growth of the population and tax-payers; if the partition of the parishes is upheld, it is as a means of discovering the many thousands of hidden contributors to the State; if the increase of parochial personnel is proposed, it is because parish priests are a key factor in the making of the census." When, months later, the Bishop sent a copy of this exposition to the Governor General of the Islands, he clearly confessed that this line of argument seemed necessary "to move those in the Central Government who only wished to see in the ecclesiastical partition a politico-financial reform."



In the letter to the Overseas Minister enclosing this petition to Queen Isabel, Bishop Jimeno expressed confidence that the Minister could and would interpose his influence towards the termination of the long process. But he also gave this warning: "I will not conceal that if — what I do not expect — my hopes fail me this time also, I am absolutely resolved to resign and to retire to the private life of a religious, because it is physically and morally impossible to fulfill even fairly well the duties of a burden as heavy as this."

There are perceptible indications that the article *De las Silla Episcopales*, excellent in itself, had given rise to second thoughts in the minds of the Bishop and of Gainza. They now seem to be afraid that the plan proposed in the article could give the Government an excellent excuse for further delay under the pretext that his bigger project should first be considered for possible implementation. "Because it is possible — adds the Bishop's exposition — that this respectful petition might give motive to expand the idea and subdivide the dioceses further, and this Bishop fears that by considering a greater good, the present good may be delayed, he begs Your Majesty to give now your approval to this proposed partition, leaving for the future the application of this remedy to the other provinces."

This apprehension was probably the reason for another exposition addressed by Bishop Jimeno to Governor General Jose Lemery,<sup>31</sup> who had assumed office on February of that year 1861. With even greater intensity of feelings, the Bishop recounts the story of his painful and long campaign for the welfare of his flock. "It is not possible — he says — to enumerate the negotiations undertaken during the last ten years in order to obtain the deeply desired partition. I have several times offered my resignation, because I do not possess the necessary science nor the indispensable robustness nor the solid virtue needed for the carrying of a burden which overwhelms in the full sense of the word. I have bothered Her Majesty not a few times asking her to permit me return to the hidden life of the cloister; I have molested the Prime Minister requesting him to support my supplications before the throne; I have asked the Overseas Minister to remove the obstacles on the way to the termination of this process; and I have even brought

<sup>31</sup> AUST, *Folletos* 108, pp. 471-473. It was also drafted by Gainza, who put this heading to it: "Oficio a nombre del Sr. Obispo de Cebu al Excmo. Sr. Vice-Patrono suplicándole agite la división de la diócesis." It is dated September 7, 1861.



into play the influence of the Queen's confessor, of the Apostolic Nuncio and other high personalities. I have talked and caused others to talk; I have written and caused other to write; some times I wrote in terms full of respect and humility, other times I used language filled with fire and restrained severity. Everything has proven useless to the present."

Various pretexts — according to the Bishop — caused this delay: first, it was due to a projected reform of all overseas bishoprics; later, it was announced that a reopening of diplomatic relations with the Holy See was on the making; then, it was argued that the Bishop's plan had to wait for a forthcoming administrative reorganization of the Visayan region; lately, the delay was made dependent on the provision of Bishop for the Diocese of Nueva Segovia, presently vacant. Would now Governor Lemery succeed in doing where all others had failed? Bishop Jimeno placed his trust in the powerful influence of the Governor General before the Queen's cabinet and in his kindness and interest in the welfare of the Islands. The Governor could not but pay attention "because there are things, and this is one of them, which cannot be refused by zealous authorities and generous hearts."

### *THE DIOCESE OF JARO APPROVED BY THE GOVERNMENT*

In spite of these supplications and hopes, the Cebu Prelate had yet to wait for another four years before his plan would finally materialise. Four long years which saw, among other events, the appointment of his able adviser and ghost-writer, Fr. Francisco Gainza, as Bishop of Nueva Caceres in 1862. At last, in January 17, 1865, a Royal Decree was made public "establishing in the town of Jaro, Island of Panay, a new Episcopal See under the advocacy of St. Elizabeth."<sup>32</sup>

The provisions and regulations of the government decree are contained in ten articles. *Articles 1 and 2* declare that from the Diocese of Cebu seven civil provinces are segregated, namely, Iloilo, Capiz, Antique, Calamianes, Negros, Zamboanga and Nueva Guipuzcoa; and that in the town of Jaro a new Episcopal See is created under the patronage of St. Elizabeth, the jurisdiction of which will comprehend the afore-mentioned separated provinces. *Article 3* declares the Diocese of Jaro

<sup>32</sup> Published in RODRIGUEZ SAN PEDRO, XII, 381.

the erection of cathedral chapter "until the state of revenues suffragan of the Archdiocese of Manila. *Article 4* suspends of the Philippines permits the endowment needed for the celebration of the divine cult with due solemnity and pomp"; instead, two clerics, secular or religious, are given to the future bishop as assistants to the pontifical and liturgical functions. *Article 5* assigns to the bishop of the new Diocese the endowment of 6,000 pesos yearly, and 100 pesos to each one of his assistant priests. *Article 6* allocates to the church of Jaro the sum of 528,03 pesos for yearly expenditures in candle wax, wine and oil, which amount is identical to the one allocated for the See of Nueva Segovia. *Article 7* provides that the parish church of Jaro be converted into a cathedral with the convenient reforms demanded by its new status; and that, near the cathedral, the Bishop's palace and the conciliar Seminary be constructed. *Articles 8* and *9* set aside for the construction of these buildings and for the provision of sacred vestments and vessels the amount of 31,000 pesos,<sup>33</sup> and the exceeding expenses, if any, be provided by the Vice-Royal Patron. Finally, *Article 10* states that Her Majesty's Government "will adopt the necessary measures in order to obtain from the Holy See the corresponding Brief by which the division of the Diocese of Cebu and the erection of that of Jaro in the Island of Panay, as outlined in this Royal Decree, be approved and confirmed." The Decree is signed by Queen Isabel II and by the Overseas Minister, Manuel de Seijas Lozano.

The Royal Decree can give us an idea of the Patronato at work, of its attributions and obligations. The Patronato fixed the boundaries of the diocese, assigned the Metropolitan See and even chose St. Elizabeth as the titular patroness of Jaro, obviously having in mind the onomastic of the Queen. All three provisions would later be honoured by the Holy See in canonically erecting the Diocese.

With regards to expenditures, the Government appears to have committed itself to finance all projects which the new jurisdiction would require. And what is more, by decreeing the construction of the bishop's palace *and* of the conciliar Seminary, the Government went beyond the expectations of Bishop Jimeno and Fr. Gainza, who were resigned to leave out either of the two projects in order to ease the burden of the Government.

<sup>33</sup> Of these 31,000 pesos "se satisfarán 16,000 por cuenta de los fondos del *Sanctorum* de las parroquias comprendidas en el Obispado de Panay,

## THE LAST APPEAL

The approval of the Government was only a preparatory, though necessary, step towards the creation of the Diocese. There remained the all-important canonical erection by the Holy See, which could give it official status. The Government, true to the terms of the last article of the Decree, brought the petition to Rome in the early months of the same year 1865. Rome could not be expected to delay the decision for long, since the partition of the Cebu Diocese could not but produce abundant spiritual benefits.

Would the decision come soon? Bishop Jimeno had had so many disappointments in the past years that he was no longer confident in quick results. There is nothing surprising, therefore, in that fact that, at this stage, he made an appeal to the Supreme Pontiff.

On April 5, 1865 he submitted to the Holy See his *Relación del estado de la Iglesia de Cebu*, an informative report which every bishop had to send every five years to the Sacred Congregation Interpreter of the Tridentine Decrees (today this is submitted to the Sacred Consistorial Congregation). Of particular interest in the present report of Jimeno is the narrative of his journey to, and canonical visitation of, the Marianas Islands, which had never been visited by any Cebu Prelate, under whose jurisdiction they were placed.

Two portions of this report, one dealing with the clergy and the other with the faithful, are pertinent to the present study. In both the picture of Panay is unfavourably compared with that of Cebu, presumably with the aim of calling the attention of the Holy See. Bishop Jimeno observes that the clergy and faithful of Cebu fulfill their Christian duties better because of the proximity of their Pastor. In Panay and in the other distant provinces, some members of the clergy were far from leading an exemplary life and had to be removed from their posts. "Your Eminence, — he exclaims — were this

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y los 15,000 restantes se pagarán por mitad entre las cajas de comunidad y las de *propios y arbitrios* de los mismos pueblos."

<sup>34</sup> The text of the *Relación* used here is a MS. copy preserved in AUST. Libros 112, near the end. This copy, in excellent handwriting, was probably written in Cebu and sent to the University of Santo Tomas for final correction. By this time Fr. Gainza was already Bishop of Nueva Caceres. The man who interspersed the text with many annotations, additions and corrections was Fr. Benito Corominas, Professor of Canon Law at the University.

Diocese divided into four or five bishoprics, many evils would be avoided. I have many times acted before the Government to obtain this, but until now I have achieved nothing. Would God that this Diocese were partitioned at least into two as has already been decreed by the Spanish Government, and, if I am not mistaken, the documents are already in Rome."

In the section dealing with "the things that pertain to the people," Bishop Jimeno praises the good character of his Christians, but he soon passes to expose some of the evils and vices prevalent amongst them. As a remedy, he proposes that the Diocese be divided "into three dioceses and one Vicariate Apostolic, in the following manner: one diocese would comprise the islands of Bohol, Cebu and Negros; another, the islands of Samar, Leyte and the Marianas; the third would include Iloilo, Capiz, Antique, Calamianes and Romblon; and the Apostolic Vicariate would be formed with the whole Island of Mindanao and could be entrusted to the Jesuit Fathers, since our Queen has decreed that the Jesuit Fathers undertake the administration of that province."

The tone of the whole exposition of Bishop Jimeno makes a splendid contrast to his earlier petitions to the Government. Here he speaks out of his heart, plainly, sincerely, freely, as a Pastor of souls whose only concern is the spiritual welfare of his flock without ignoring their material wellbeing. In his mind there is but one purpose: the correction of moral abuses, the better administration of the sacraments, the instruction of the Christian doctrine, the frequent contact of the Bishop and priests with the souls to impart them consolation and help.

What is altogether surprising is that Jimeno, in spite of the tremendous difficulties encountered from the Government for the establishments of just one diocese, would at this stage insist on the creation of four. Cardinal Caterini, Prefect of the Sacred Congregation Interpreter of the Tridentine Decrees, in his answer and comments to the report of the Bishop<sup>35</sup> dated May of the following year, made only this laconic remark on this matter: "I have no observations to make on the division of the diocese because this matter is not of the competence of this Sacred Congregation."<sup>36</sup> This would have been

<sup>35</sup> A MS. copy authenticated by the Bishop of Cebu is extant in AUST, Libros 112, following the text of the *Relación*.

<sup>36</sup> "Nihil de istius dioecesis divisione subiicio, quoniam hac de re cognoscere non competit huic Sacrae Congregationi" (*Ibid.*)

appalling news to Bishop Jimeno but for the fact that, at a much earlier date, through the competent offices of the Holy See, the canonical erection of the Diocese of Jaro had been studied and approved.

### CANONICAL ERECTION

The new Diocese was officially created on May 27, 1865 by the Apostolic Letter of Pope Pius IX which begins "*Qui ab initio*."<sup>37</sup> In this fourteen-page document, the Supreme Pontiff lays down in detail the basis on which the new ecclesiastical jurisdiction would stand. To a great extent, the clauses of the document run parallel to the articles of the Government decree, but here the canonical aspects are underlined and explained.

The Papal concession is granted in response to the "earnest" supplications of "Our beloved daughter in Christ, the Queen of Spain, Elizabeth, the second of this name," and of the Bishop of Cebu "Santos Gomez Marañon of happy memory" who "already from the year 1831...humbly requested this Apostolic See to limit the too widely spread territory of his diocese." No mention is made of Bishop Jimeno, though it is the usual practice of such documents to make reference of the incumbent bishop.

The Pope proceeds: "Willing to give solution to the problem, which due to the necessity of conveniently studying it was delayed by the Supreme Pontiffs Our predecessors...and having considered with due deliberation all that had to be taken into account.... We separate, set apart and dismember from the Diocese of Cebu those places included [in that province by the popular names of Iloilo, Capiz, Antique Calamianes, Zamboanga, Nueva Guipuzcoa, together with all and everyone of the faithful of both sexes residing and settled therein, with all the churches and pious institutions established in them."

The town of Jaro was chosen as seat of the Diocese "because Jaro — as we have come learn — situated on the right bank of the Iloilo river in a wide plain, enjoys a mild and healthy climate, it possesses a harbour apt to sustain very frequent commercial relations with the neighbouring provinces; it is the center of the same province of Iloilo, and it is very

<sup>37</sup> Published in *Pii IX Pontificis Maximi Acta* (Rome, undated ed.) vol. IV, pp. 477-491.



flourishing in culture and growing in population, which now amounts to 34,000 inhabitants. Besides, it has a church and a rectory big enough to temporarily serve as cathedral and episcopal residence respectively."

The parish church of Jaro "commonly called of the *Candelaria*," is promoted to the rank of Cathedral, though "it will continue as parish church with care of souls; but in consideration to the Queen's devotion, it shall from now on have as titular St. Elizabeth."

The endowment of the Diocese with its personnel is the one fixed by the Government. The Holy Father also decrees that the Bishop's palace and conciliar Seminary be constructed as early as possible. Provisions are made for the establishment of a cathedral chapter, but "under the present circumstances," due to lack of convenient endowment, it must be suspended. Meanwhile, two clerics should be appointed to assist the Bishop in his pontifical and pastoral functions.

The new Diocese is made suffragan of Manila, and in the eventual vacancy of Jaro, the same Archbishop will automatically take over the administration of the Diocese. If the Metropolitan See of Manila be also vacant, the senior Bishop of the Islands will become its administrator.

The future bishop of the Diocese is given the right to accept, possess and administer real properties for the maintenance of churches, parishes and institutions of the Diocese, inasmuch as the subsidy of the Government is not sufficient to attend to all the obligations of the Philippine dioceses, especially the suffragan Sees. The Government, on its part, is strongly requested to fulfill its commitments as Patron of the Church, and to respect and observe all the provisions of the Apostolic Letter. The Government is also requested to nominate and present to the Holy See an episcopal candidate for Jaro, one who must be "wise, capable, full of the spirit of God and burning with the charity of Christ." The Supreme Pontiff expresses hope that the Queen will abide by the terms of the Apostolic Letter, and that she will decree the early construction in Jaro of a hospital for the sick and of a "monte de piedad" to help the poor.

Finally, the Archbishop of Manila is given the commission to execute the provisions of the Apostolic Letter, and he is empowered to subdelegate this faculty to another "worthy and prudent man constituted in ecclesiastical dignity."

The Pontifical document was sent to Madrid for the formality of Royal approval in conformity with the privileges of the *Real Patronato*. The Court retained it for two years, apparently waiting for the provision of a bishop. On June 8, 1867 a Royal Decree addressed to the Governor General of the Islands "Vice-Patron of the churches of Asia" informed him that "the Queen, heeding the suggestions of the Council of State, had granted, on April 30, the *pase regio* in the ordinary manner to the Bull of erection of the Diocese and Church of Jaro."<sup>38</sup> The Governor is requested to transmit the documents to the Archbishop of Manila, who will carry them into effect.

The Archbishop of Manila, Most Rev. Meliton Martínez, fulfilled his commission on October 10, 1867. His "Decretum executorium" was also signed by the Rev. Jose Burgos, a secular priest soon to become one of the outstanding heroes of the country.<sup>39</sup> And on the 30th of the same month, the Archbishop officially notified the Superior Government that the provisions of the Papal bull had been carried to effect, and that until a Pastor were appointed the administration of the new Diocese corresponded to him as Apostolic Administrator. At the same time, Meliton Martinez communicated the news to all the provincial and district authorities as well as to the Vicars Forane and parish priests within the territory of the new diocese.<sup>40</sup>

### FR. MARIANO CUARTERO, BISHOP OF JARO

The "wise, capable and charitable" man chosen to lead the destinies of the new ecclesiastical jurisdiction was a brilliant yet humble Dominican priest, Fr. Mariano Cuartero. At the time of his preconization he was in Spain, but he had spent in the Philippines the best years of his life, some of them working in Cebu.<sup>41</sup> Born on March 22, 1813 near Zaragoza,

<sup>38</sup> RODRIGUEZ SAN PEDRO, XII, 382.

<sup>39</sup> The Archbishop's decree authorizing Fr. Burgos to sign the "Exequatur" says: "Therefore, because our Secretary the Presbyter Lic. D. Simeon Ramirez must stay in this capital (Manila) so that the ecclesiastical affairs suffer no delay, by means of this document we assign to substitute for him the Presbyter Lic. D. Jose Burgos, to whom this assignment must be made as soon as possible" (*Commemorative Book of the Canonical Erection of the Archdiocese of Jaro*, 1951, p. 41).

<sup>40</sup> See PABLO PASTELLS, S.J. *Misión de la Compañía de Jesús en Filipinas en el siglo XIX*, Vol. I (Badalona 1916) pp. 74-75.

<sup>41</sup> For further biographical data of Mariano Cuartero, see H. OCIO, O.P., *Reseña biográfica de los religiosos de la Provincia del Santísimo Rosario* (Manila 1895) pp. 725-732; *El Correo Sino-Anamita*, 1884, vol. XVIII,

Spain, and professed in 1828, he arrived in the Islands in 1841 at the head of a mission which included Fr. Gainza. For some years he taught Theology at the University of Santo Tomas. Though he was a Doctor of Philosophy and Theology he gladly engaged in missionary work for some years in northern Luzon. He was companion and adviser of Bishop Romualdo Jimeno in Cebu where he held the posts of Secretary, Chancellor, Fiscal Promotor and Director of the Seminary. In 1857 he was assigned to Spain as Procurator General of the Order, and, in the following year, he was appointed Rector of the College of Ocaña, near Toledo.

Considering his experience in administrative and pastoral matters, his close association with government officials in Madrid and his knowledge of the Visayan region and language, Fr. Cuartero could hardly be walled in his qualifications as bishop of the new Diocese of Jaro. He was preconized in the Sacred Consistory held on September 20, 1867 and consecrated on November 30 of that year. Present at his consecration in Ocaña were five bishops, four of them Dominicans, namely: The Archbishop of Zaragoza, Consecrator; Bishop Blanco, of Avila; Bishop Gainza, of Nueva Caceres; and Bishop Aguilar, of the China Mission. The fifth was Bishop Salvador, O.S.B., of Puerto Victoria, Australia.<sup>42</sup>

The new Bishop left Spain in the early days of the year 1868 and arrived in Manila on March 15. He was triumphantly and enthusiastically received in Jaro by the people of the town and of the distant barrios, who had gathered in the capital to see their Pastor. The fiestas organized in his honour lasted for three days.<sup>43</sup>

When the greetings and the celebrations were over, Msgr. Cuartero embarked himself on the tremendous and awe-inspiring task of building his diocese spiritually and materially. In the material aspect, at least, he had to start from the scratch. "Today — he wrote on May 22, 1868 to one of his nephews — an old house has the honours of being my palace. I have to build a church, a rectory, and episcopal palace and a sem-

1-28; *Boletín Eclesiástico del Arzobispado de Manila*, 27 julio, 1884; PEDRO GASCON DE GOTOR, "El Padre Cuartero" in *El Santísimo Rosario*, Abril-Mayo 1895, pp. 210-217, 277-286.

<sup>42</sup> RAMÓN SUAREZ, O.P. *Episcopologio Dominicano*, MS. of the Archives of Santo Domingo Convent, Quezon City, Doc. "Personal," fol. 129.

<sup>43</sup> For further details, see GOTOR, *op. cit.*, p. 278.

inary; and all these buildings will occupy one corner of the town plaza. Their construction will certainly encounter many difficulties."

Within one year, his palace had been built and the foundations of a new cathedral had been laid down. About the former, Cuartero said in a letter to his nephew Antonio: "It was a little novelty in this country, because in its building I introduced a new design unknown in its kind. There exists in this country a special architectural style suited to the tropical heat, to the rains and to the earthquakes. And having in mind reasons of convenience, they construct the buildings without beauty or good form. I have departed from this routine, and I have built a house which, in the opinion of the engineer who saw it, has proved that in this country there can be such thing as construction with elegance and style."<sup>44</sup>

The cathedral was started on March 9, 1869. "A work of this kind—Cuartero wrote then—takes half a century in the Philippines, especially in the provinces, but I intend to build it in five years."<sup>45</sup> He was completely right in his calculations. On February 1, 1874 a superb cathedral was blessed and inaugurated at the cost of untold sacrifices.<sup>46</sup>

While the cathedral was being constructed, the work of the seminary was started on March 1871. Bishop Cuartero himself made the plans of the quadrangular building. But, having first thought of training the seminarians than of the material building, he converted his own palace into seminary until the new building were completed. Forty four seminarians were accommodated in his palace. The Bishop kept for

<sup>44</sup> GOTOR, p. 282.

<sup>45</sup> Letter of April 13, 1869 to his nephew Antonio (GOTOR, p. 280).

<sup>46</sup> The anonymous author of necrological sketch of Bishop Cuartero (*Correo Sino-Anamita*, 1884, vol. XVIII, p. 14), contemporary of the events, narrates these difficulties: "Sin recibir del Estado más subvención que la ordinaria, pudo (Cuartero) llevar a cabo ese magnífico templo de tres naves, que tiene 73.84 metros de largo, 48 id. de crucero, 24.75 id. de ancho, 22.57 de elevación en el cimborrio y 1.75 metros de espesor en los muros. La piedra hubo que traerla del pueblo de San Joaquin confinante con la provincia de Antique, de la Isla de Guimarás, y hasta del pueblo de Meycauayan en Bulacan, con tantas dificultades para el embarque y a tan subido precio que llegó el caso de abandonar los sillares comprados en el canal de la Reina por no ser posible conducirlos a Iloilo. La cal se llevó de Guimarás; los ladrillos, muchos de ellos fueron hechos bajo la dirección del celoso P. Agüeria, mientras rigió la parroquia de Jaro, y otros conducidos de las fabricas de esta capital (Manila); y las maderas, más de dos mil piezas de doce a treinta y dos pies de longitud, traídas de los bosques de Negros y del distrito de la Concepción."

himself only a corner of the house and he even "paid the board like any other student." By October 1872, the seminarians and the Vincentian Fathers, who had been invited by the Bishop to take charge of the Seminary, moved to the new edifice, which was totally finished in November 1874,<sup>47</sup> and was named *Seminario Conciliar de San Vicente Ferrer*.

In the succeeding years, other works were undertaken through the initiative and untiring efforts of Bishop Cuartero. Among them, we can mention the rectory "more valuable than his own palace," a good cemetery, and, three years before his death, a "beautiful and graceful tower of notable height" provided with a clock.

What is admirable about Bishop Cuartero's achievements is the courage and determination with which he worked amidst very adverse circumstances. It is reported that the people of Jaro, who had welcomed him with such demonstrations of joy and enthusiasm, were not so enthusiastic in collaborating in their Pastor's projects, with the exception of a very small cooperative group.<sup>48</sup> Less surprising perhaps is the lack of response from the Government, which had been foreseen and feared by Bishop Jimeno and Fr. Gainza. In another letter to his nephew, Cuartero complains that "the Government did not give any help at all," and that the Government did not provide with "even the little that had been budgeted in the decree of erection of the Diocese." And he continues: "For my part, I am ignoring the Government, because if I were to count on its help, I would get involved in a lengthy drawing of reports and petitions which would not end in fifty years."<sup>49</sup>

<sup>47</sup> "El plano del Seminario fue trazado por el mismo Señor Obispo dando al edificio una forma cuadrada de 50.16 metros de longitud cada frente y un patio de arquería y de piedra y ladrillo de 23.40 metros en cuadro, quedando como apéndices de la obra la cocina y cuartos escusados" (*Correo Sino-Anamita* vol. XVIII, p. 15) More data on the Seminary in *Los Padres Paúles y las Hijas de la Caridad en Filipinas . . . por un sacerdote de la Congregación de la Misión* (Manila 1912, pp. 63-64.)

<sup>48</sup> "Jaro en la inmensa mayoría de sus habitantes permanecía frío e indiferente . . . Cuatro principales donaron mil pesos cada uno para la construcción de la catedral, y algunos otros prestaron alguna vez sus sirvientes y sus animales de carga. . . . Las maderas allegadas para la fábrica se hubieran muchas veces podrido a la intemperie, si el Alcalde de la Provincia no hubiera ordenado a los presos que las recogieran, pues el Sr. Obispo ni con jornales hallaba trabajadores, y si pedía carros al tribunal o ayuntamiento, éste contestaba que no podía darlos porque el gobernadorcillo se había ido a pasar unos días a las Isla de Negros" (*Correo Sino-Anamita*, XVIII, 12).

<sup>49</sup> GOTOR, p. 281.



For a man of profound faith in God and wholly dedicated to the mission of saving souls, there was only one guiding principle of action and of success: "I go on — Cuartero concluded the aforementioned letter — working with the help of God."

### THE INFANT DIOCESE — THE FIRST REPORT

What was the Diocese of Jaro like in the first years of its existence? If the semblance of a picture can be reproduced here, it is because we luckily possess the draft of the first report which Bishop Cuartero wrote to the Sacred Congregation Interpreter of the Tridentine Decrees. The extant draft, in Spanish, was sent by the Bishop to the University of Santo Tomas, for Fr. Corominas, Professor of Canon Law, to translate into Latin and put in canonical form. It was written between 1874 and 1876, that is, about eight years after the creation of the Diocese.<sup>50</sup> Unfortunately, a statistical survey mentioned in the report was not sent to Manila, as its presentation in latin was an easy task. A summary of the report will be made here:

1. *On the material state of the Diocese.* There are two big islands in the Diocese of Jaro: Panay and Negros. There are many other small islands with two or three pueblos each. In the big Island of Mindanao, the Diocese has jurisdiction over four districts with five parishes. Palawan is almost uninhabited. There is only one city, Jaro, and 140 *pueblos*, each with many dependent barrios. Every year, some of these barrios are being raised to the status of *pueblo*.

The Diocese has a cathedral made of stone, built after the creation of this jurisdiction. Everything in the cathedral is new: five altars, two sacristies (one provided with altar), baptistery. A church organ of uncommon proportions, made in Europe is now being installed. Of the other churches of the Diocese, one fourth of them are made of stone, most of the rest are built with *harigues*, others are just little huts. The Cathedral is well provided with ornaments and sacred vessels, all

<sup>50</sup> AUST, *Libros* 112, near the end. Closing this draft, there is a note by "F. Magdalena" to someone in Manila, which reads: "Este es el borrador que me dejó el Sr. Obispo para remitir al P. Corominas con el objeto de que allí se ponga en latin y se remita arreglado para firmarle cuando regrese de la Santa Visita." The report speaks of the cathedral as already completed, which was in 1874. Fr. Corominas left for Spain in 1876. The report was therefore written some time between these two dates.

bought with the Bishop's salary. Most of the churches have the necessary liturgical vestments and sacred vessels. The Government gives to the new churches 500 pesos, though usually late. The parish churches are maintained with one and a half *real* contributed by every tax-payer (*Sanctorum*) and with one eighth of the *jura stolae* of the parish priests. There are no religious communities of men. The Daughters of Charity have started the Colegio de San Jose. The Seminary is run by the Vincentian Fathers. The courses taught there are Latin, Philosophy and Dogmatic and Moral Theology. The Seminary is maintained with the 3% of the stipends of the diocesan priests, with the moderate pension of seven pesos monthly paid by each intern and with the tuition fees of the non-resident students.

2. *On the things pertaining to the Bishop.* The Bishop left the Diocese on only two occasions. He twice visited the whole Diocese. In all his pastoral visits, he administered the sacrament of Confirmation. Number of confirmations to the present: about 200,000 "without exaggeration." The Bishop has learnt the dialect and preaches in it every Sunday. The curate priests are paid by the Government in proportion to the number of tax-payers existing in their parishes.

3. *The Clergy.* The parish priests observe the law of residence. The old parochial books which, due to being made of chinese paper and to other natural causes are in poor state have been replaced by new ones, and the entries are registered with more regularity. Before the Diocese were separated from Cebu, there were only a few coadjutor priests; now there is a considerable number of them. Though many parish priests preach every Sunday, there is well founded suspicion that some of them do not fulfill this duty. During his pastoral visits, the Bishop asks the faithful questions on catechism in the presence of the parish priests, to stimulate the latter towards the fulfillment of this obligation. All the ecclesiastics wear the clerical habit. Among the local clergy there are many good priests, but there are also some who are not very exemplary.

4. *Regular clergy.* There are in the Diocese of Jaro Augustinians, Recollects and a few Jesuits. Among the regular clergy there are also many good priests and a few who need correction.

5. *Seminary.* The diocesan Seminary, being of new creation, will have provisional, though fixed rules and regulations

for some years before the final Statutes are made, so that with more observation and experience we may prepare the permanent Statutes which are deemed most convenient.

6. *Confraternities and pious institutions.* The day following the feast of St. Elizabeth, Patroness of the Cathedral, an anniversary is being held for the benefactors of the same cathedral. The Seminary is also bound to celebrate four monthly Masses and eight yearly anniversaries for the intentions of four generous persons who contributed 6,000 pesos for the building of the Seminary. In some parishes administered by the Augustinian Fathers, there exists the *Cofradía de la Correa*. There is no hospital in this Diocese, although the many cases of elephantiasis which frequently occur here would certainly require one such institution.

7. *The people.* In this Diocese there are two classes of people: the pure Visayans, who are the majority; and the *mestizos* (Visayan-Chinese or Visayan-European) who are the minority. The latter are very industrious, and they actually monopolize the greatest part of the land's wealth, but some times this is done by immoral means. There are some among them who are extremely God-fearing honest men, and practicing Christians. About their women, many of them are very virtuous. The pure Visayans are "docile, peaceful and inclined to the things of religion, and they are easily impressed on hearing certain truths which our faith teaches." But at times, these good qualities disappear in some of them who are indolent, vicious and spend thrift. Their women are more industrious and more solicitous for their children than the men.

The report ends with the Bishop requesting special faculties for the easier discharge of his pastoral ministry, faculties that enabled him to grant special dispensations which are normally reserved to the Holy See.

## EPILOGUE

The history of the birth and foundation years of the Diocese of Jaro ends here. In the succeeding decades, the Diocese of Jaro continued to grow and to progress in organization as well as in Christian vitality. In the present century the Diocese reached it full maturity and saw its territory divided to form new ecclesiastical jurisdictions: Zamboanga in 1910, Bacolod in 1933, Capiz in 1951 and San Jose de Antique in 1962. In 1951 the Holy See raised the Diocese of Jaro to

the rank of Archdiocese, which at present has three suffragan Sees: Bacolod, Capiz and San Jose de Antique. The Bishops who have governed the Diocese of Jaro after Msgr. Mariano Cuatero (1868-1884) are the following: Leandro Arrue, O.R.S.A. (1885-1897) Andrés Ferrero, O.R.S.A. (1898-1903), Frederick L. Rooker (1903-1907), James McCloskey (1920-1945). Since the year 1945, the Diocese of Jaro has been governed by its first Filipino Bishop, a dynamic and zealous Pastor, the Most Rev. Jose Ma. Cuenco, who in 1951 was installed as the First Metropolitan Archbishop of Jaro.

Fr. Fidel VILLARROEL, O.P.

## PASTORAL SECTION

### HOMILETICS

#### PENTECOST SUNDAY (June, 6)

##### *THE HOLY GHOST AND THE APOSTLES*

The Scriptures tell us that ten days after the Ascension of Our Lord, the Apostles were gathered at the cenacle in Jerusalem praying, when suddenly the Holy Ghost descended upon them like tongues of fire.

A remarkable change came upon the Apostles. They who once cowardly left the Master at the Passion, now go to public places to preach the name of Christ, converting the first day thousands of people. They who couldn't before stand the persecution levelled upon the Lord, now look up to the pains of martyrdom to seal with their blood their faith in the Savior. Their joy is to preach the Christ, to suffer for His name, to die for His kingdom.

The Holy Spirit through His coming has made them strong, transformed into soldiers of Christ, filled with sublime perfection.

##### *THE HOLY GHOST AND THE CHRISTIANS*

This perfection the Apostles achieved in Pentecost, can also be the lot of Christians now, through the gifts of the Holy Ghost existing in the souls of the just. For the gifts are the instruments of the Holy Spirit, enabling man to achieve under His motion the summit of Christian sanctity and perfection. The gifts are like the sails of a boat. As the sails are the instruments of the wind, moving the boat faster and quicker to its goal, so also the gifts are the instruments of the Holy Ghost, leading the soul faster and quicker in its journey towards God.

Indeed, with the influence of such a divine mover as the Holy Spirit, is it a wonder that the soul should reach to that high perfection achieved by the Saints on earth?



Under the Spirit's motion, man through the gifts shares a foretaste of heaven. Saints then seem to lose the instinct for the sensible and the human, and live solely with the instinct for the divine. Everything speaks to them of God, and reminds them of the object of their desires. The flux of days, the passage of years, and the change of time, only bring them to the contemplation of the Eternity Beyond. St. John of the Cross could thus soar, in transport of joy at the mere sight of a river, the beauty of a fountain, the tenderness of a flower. Inspired by the spectacle of nature, St. Francis of Assissi sang the famous Canticle to the sun, exclaiming with ecstatic bliss to created nature 'Brother Sun', 'Brother Wolf', 'Sister Flower'.

Souls will no longer have words to describe their feelings, but prefer to enjoy in secret the joy of the divine action. St. Thomas Aquinas, one of the greatest theologians the Church has had, could stamp these stupendous and almost incredible words concerning one of these gifts, the gift of understanding. "Even in this life, when the eye (of the Spirit) has been purified by the gift of understanding, *one can see God* in some manner" (I-II, 69, 2, 3m).

The perfection to which the gifts can lead man, is indeed so high that it is the Spirit alone that can give it to us. The gifts are beyond the reach of human actuation; they are the special instruments of the Holy Ghost, who moves them as He wills and when He wills. He is the gifts' sole mover and regulator, who takes their governing rule directly into His own hands.

However, we, my friends, can dispose ourselves for this divine motion; we can prepare ourselves for the divine action. Had it not been said, God helps those who help themselves? Let us do what we can, and God will do all the rest! We will then become, like the Apostles in today's feast of Pentecost, valiant and unafraid before the obstacles of life, firm and steadfast in our love for God, ready to shed even our very blood in testimony of our God.

## TRINITY SUNDAY (June, 13)

### THE MYSTERY OF THE TRINITY

Today is the feast of the Most Holy Trinity, the mystery in which we believe there are three Divine Persons in one God.

Among human beings, three different persons possess three *different* individual essences; but in God the three Divine Persons all have the

*same identical divine essence*, hence constitute but one God. Three persons, one essence! Three Divine Persons, yet only one God! How understand this? How explain it? Only God knows, only God understands. This is a truth that far surpasses the grasp of the human mind. It exceeds the limits of man's understanding.

And this should not surprise anyone. For indeed what is man, that he should presume to fathom the secrets of the Infinite God? Can the imperfect reach the All-perfect? Can the finite attain the Infinite? Frail that man is, like glass that now is and soon is broken, small like ant crawling the earth, how can he fathom the depths of the Eternal Truths hidden in the bosom of the Infinite? He should rather bow and adore in silence the mystery of the august Trinity.

### WORDS OF THE SCRIPTURE

The Christian believes in the Trinity, because God had told him it is true. If in daily life man believes the testimony of human beings, often so fallible, often so deceitful, should he not believe in the words of one so wise that He never can err, so truthful that He never can lie — the testimony of God? God has revealed the truth of the Trinity; it is but fitting that man adore and honor it with all his heart.

In today's Gospel, we have a sample of this divine revelation. Some time after His Resurrection, the Lord appeared to His disciples and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, *baptizing them in the name of the Father, and of the Son, and of the Holy Spirit*, teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world" (Math. 28, 19-20).

Remarkable also is that revelation we read in the gospel according to St. Matthew, 3, 13-17, where we find *God the Son*, in the person of Our Lord Jesus Christ, baptized by John in the river Jordan. We see *God the Holy Ghost*, in the form of a dove descending upon Jesus, and finally *God the Father*, in the guise of a voice manifesting the glory of His Son. "And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased" (Matth. 3, 16-17).

The mystery of the Holy Trinity is the fundamental truth which follows the Christian from his cradle to his tombstone. It is in its honor, he makes the Sign of the Cross so many times each day, saying: In the Name of the Father and of the Son, and of the Holy Ghost.

In its name he was baptized, strengthened at Confirmation, joined in wedlock. When he lay at the brink of death, it is again under its invocation he close his eyes to human existence, with the priest murmuring to his ears, "Go from this world, christian soul, in the name of the Father who created thee, in the name of the Son who redeemed thee, in the name of the holy Spirit who sanctified thee".

The Father, the Son, the Holy Ghost, Three Persons in One God: to them be honor and glory from our hearts, forever, Amen.

### FEAST OF CORPUS CHRISTI (June, 17)

#### REAL BLOOD AND BODY

The scene of today's gospel is Galilee, near the lake of Genesareth, not long after Jesus had multiplied the five barley loaves and two fishes, to feed the multitudes that followed him. All was then admiration and praises for the Son of Galilee, for the miracle He did.

But disillusionment was soon to destroy their faith in the Master. Jesus promised to give His flesh to eat, and His blood to drink. "My flesh is meat indeed; and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him" (John, VI, 56-57). His listeners were astounded. How can we eat his flesh, they murmured, how can we drink his blood? "This saying is hard, and who can hear it"? (John, VI, 61). But Christ was firm. He was to give His flesh to eat, and His blood to drink: a promise He fulfilled at the last supper, when He changed bread and wine into His very Blood and Body, and gave them to His apostles to eat and drink. The Evangelist narrates that "whilst they were eating, Jesus took bread; and blessing, broke, and gave to them, and said: Take ye, *This is my body*. And having taken the chalice, giving thanks, he gave it to them. And they all drank of it. And he said to them: *This is my blood* of the new testament, which shall be shed for many (Mark, XIV, 22--24).

#### FOOD OF ETERNAL LIFE

Christ's blood and body are to be the nourishment of men's souls, sustenance in their journey on earth, repast for hungry hearts, the food of eternal life. "He that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live forever" (John, VI, 58-59).

As the material food man eats three times each day, conserves the forces of his body, gives it strength to bear the daily burdens of life, and conveys delight to his palate, so likewise Christ's Body and Blood, given to us as food and drink under the eucharistic species of bread and wine, conserve the forces of the soul, strengthen man in his battle against evil, increase his love for God, and make him taste the delights of God's heavenly banquet.

In Holy Communion, the soul comes in contact with the Incarnate God, the fountain of grace itself, Jesus Christ. From the celestial throne, He unites Himself with poor human hearts, to give a taste of the celestial bounty, and the wealth that comes from union with the Divinity. Man's body is joined to Body, blood to Blood, two forming as it were but one. How great indeed is the God of the Christians, that He should deign dwell in the mansion of human hearts!

This is why holy souls have so anxious yearning for the Eucharist, so great thirst to receive the Lord in the altar, that sometimes they experience bodily sufferings, when deprived of Communion. Blessed Raymond of Capua tells of his penitent, St. Catherine of Sienna, that "if she could not receive Communion, she suffered more in her body than from a fever lasting many days". "Father", she used to say, "I am hungry, for the love of God, give my soul food". Such obsession for the Eucharist led Blessed Imelda Lambertini to the very portals of death, dying a victim of love, on receiving her Lord in her first Communion. How could anyone receive Our Lord in her heart, she had remarked, and not die of love!

This should therefore be our attitude in Holy Communion: to approach the sacred banquet with reverential awe in our footsteps, great faith in our minds, deep love in our hearts, burning zeal for the glory of the Eucharistic Lord, trust in His power, confidence in His promise in today's gospel, "He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me" (John VI, 57-58).

## SECOND SUNDAY AFTER PENTECOST (June, 20)

### *THE CELESTIAL BANQUET*

Christ was a good teacher. And because He was a good teacher, He made use of similes and examples taken from the ordinary lives of His listeners, so that all, even the most ignorant, could understand His teaching.

In today's gospel, He makes use of the simile of the great supper, to inculcate to His hearers His doctrine on the kingdom of heaven. The kingdom of heaven is like a great supper to which all are invited, whether rich or poor, healthy or crippled, to share of the delights of the celestial banquet.

The divine banquet consists, not in the fruition of mere material food, nor in the satisfaction of mere voluptuous pleasures, nor in any other created object, but in the possession of the Uncreated Good, in accordance with those famous words of St. Augustine, "Thou hast made us for Thee, O Lord, and our heart is restless until it rests in Thee".

For indeed the heart of man craves for a happiness that allows no mixture of sorrow, a good that has no share of evil, a good that is all good, a perfect good, an infinite good which can only be God. God is the innate craving of the human soul, and only when it possesses Him, can the soul rest in its anxious yearnings. The Divine Goodness is the comfort that alone can fill the boundless desires of the human heart.

#### *THE GREATNESS OF THE BANQUET*

When the Divinity takes perfect hold of the human soul, He fills it with the joy the Trinity enjoys in heaven. Man becomes engulfed in the immensity of the divine presence, and inundated with the sweetness of celestial company.

If the fields, the mountains, the valleys, the fountains, the rivers, the seas, the trees, the flowers, the stars, often so breathtaking in their beauty, delight the human soul, what shall we say of the delight that will be man's upon contemplating the Author of all beauty, the All-perfect, All-beautiful, Infinite God?

Again, if the beauty of an earthly creature like Thamar, as we read in the Scriptures, (II Samuel, XIII), should so inspire the son of David, Amnon, that he got sick for love of her, what can we say when we will come face to face with the Everlasting Beauty, in eternal possession of the Almighty, as He is in Himself?

As there is an infinite distance between the human and the divine, creatures and God, so there is also an immense difference between the possession of mere earthly happiness and the celestial happiness through the possession of God. Hence it had been said, even if all the creatures of earth were books, and all the waters of the rivers and seas ink, all of them—finite and imperfect as they are—will never be able to describe sufficiently the joys that proceed from the possession of the Infinite God. "Eye hath not seen, nor ear hath heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him" (I Cor. 2, 9).



Let us therefore hasten, my brethren, to this celestial banquet. In things we care for, let his be our supreme care. In the things we love, let this be our supreme love: to run in haste for the possession of the Beloved. Let it be ours that cry of the Prophet, "One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life: that I may see the delight of the Lord" (Ps. XXVI, 4).

### THIRD SUNDAY AFTER PENTECOST (June, 27)

#### *THE DIVINE JUSTICE*

The Gospel of today relates the great compassion of Christ on sinners, forgiving all offenses, if man would but turn his eyes to the Divine Mercy. "Even so, I say to you, there will be joy among the angels of God over one sinner who repents" (Luke, XV, 10).

Yet, paradoxically, there have been people who have denied the existence of such divine mercy. If God is infinitely merciful, they argued, why are there so many miseries in the world? Sickness, wars, bankruptcy, despair, dissillusionment, hell! Either there is no hell, or there is no divine mercy!

This apparent contradiction is easily resolved, if we remember that God, besides being merciful, is also just. The sufferings and miseries of earth and hell are explainable to His justice.

Man was not created in the state he is now. He was made impassible and immortal, free from the claws of death, untouchable by pain or sorrow. But he sinned, and was punished. As State justice puts guilty people behind bars, so also the scales of divine justice cannot leave without punishment those who dare offend the honor and rights of the Infinite God.

#### *THE DIVINE MERCY*

Yet God is so merciful, that He gives man opportunity to make good even of his sufferings. How often, indeed, when all is success and prosperity, when all seem smile and sweetness, man forgets his God! But when adversity begins to pile over his shoulders, when sorrows overwhelm his being, it is then he remembers of his God, kneels down and buries himself in prayer. Suffering is a means, of which the Lord employs to make people turn their eyes to the Divine Maker.

In fact, even in hell itself the divine mercy shines. For as we know, the offense is greater, the greater the dignity of the person offended. It

is certainly not the same to spit on an ordinary man, and to spit on the Pope of Rome or the Queen of England. Now sin is an offense not against a mere human king, nor any human creature, but against the King of kings, the Lord of all, the Infinite God; consequently it is somewhat an infinite offense, meriting an infinite punishment.

Now the punishment of hell falls far below the requirements of infinite justice; the mercy of God has mellowed it to a degree much lower than what is demanded by the scales of infinity. Hence the great theologian, St. Thomas, could say, "Even in the damnation of the reprobate, mercy is seen, which, though it does not totally remit, yet somewhat alleviates, in punishing short of what is deserved" (I, 21, 4, 1m).

This divine mercy we vividly see in today's gospel, where Christ compares Himself to a shepherd solicitously looking for his lost sheep, to a woman searching for the lost drachma. "What man of you having a hundred sheep, and losing one of them, does not leave the ninety nine in the desert, and go after that which is lost, until he finds it? And when he has found it, he lays it upon his shoulders, rejoicing. . . . I say to you that, even so, there will be joy in heaven over one sinner who repents, more than over ninety nine just who have no need of repentance" (Luke XV, 4-7).

God is merciful, and everything that we have, depend on that mercy. If He lifts His conserving power, our life would turn to nothingness. If He destroys our crops, we would perish of hunger. If He clothes us not, we would die of cold. If He doesn't enlighten intelligence, we would wallow in ignorance. If He consoles us not, we would despair.

In everything, therefore, my friends, let us rely on the Divine Mercy. In our journeys, let the Divine Mercy be our escort; in our business, our partner; in our sorrows, our comforter; in our joys, our sharer, in everything our all.

Cause of causes, have mercy on us!

## FEAST OF ST. PETER AND ST. PAUL (June, 29)

### *HEAD OF THE CHURCH*

St. Peter was a Galilean, of the town of Bethsaida. A fisherman, and a brother of Andrew, his original name was Simon, changed later by Our Lord to that of Peter.

Like so many of the Apostles, Peter had his weaknesses. Thrice He denied the Lord on the night of the Passion. But he also had a noble

heart, who knew how to ask forgiveness for the sins his weakness might have committed. He became a Saint, lover of God, and propagator of the Church Christ founded on earth.

Furthermore, Christ in His infinite mercy endowed Peter with powers and prerogatives that could fill with envy the angelical choirs of heaven. He made Peter the head of His Church, His Vicar upon earth, enjoying the Authority which the very Christ Himself had on His Church while still alive on earth.

The Gospel of today narrates how Christ asked His apostles one day who He was. And Peter answered and said, "Thou art Christ, the Son of the living God". And Jesus said to him, "Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (Math. XVI, 15-19).

Christ's words to Peter are clear. He is the *rock* upon which Christ builds His Church, the fundament upon which His Church is based. And just as the rock is strong that can withstand the forces of the elements in the midst of gales and storms, so the Church will be firm and steadfast, that will last for all ages. The devil may do anything it wants, the forces of evil may launch all the attacks it can muster, persecutions may pile and accumulate over its shoulders, but the Church will remain firm and permanent over all the years of life, for did not God say "Thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it"?

Was this an idle boast, my brethren? Look over the pages of history, and you will see the fulfilment of these words to Peter.

### *THE PERSECUTIONS AGAINST CHURCH*

Jewish persecutors, with Saul at their head, embittered at the sight of their declining religion, maneuvered to crush the rising Church of Christ. Romans filled their arenas with the blood of Christians. Wherever the eagle of Roman dominion flew, the blood of Christians ran down like streams, tainting with scarlet the ground upon which their bodies were thrown. Lions tore human limbs, tigers mangled bodies, leopards hurled their piercing claws upon innocent Christian victims. The Church had to go hiding under the cover of night and darkness, in the hidden laby-

rirths of the catacombs. But did the boat of Peter succumb under such a deluge of persecutions? No, the promise of Christ was present, it could not fail.

False philosophies, false doctrines, so many of them, from olden times to the present age, have spread poisonous errors against the Church of Peter. Protestantism, Atheism, Rationalism, Communism, and hosts of other *isms*! If they could only capsize the boat of Peter, if they could only sink the Church of Christ...! Vain efforts, useless attempts, futile tries! Theirs is a hopeless endeavor, for Christ's words to Peter will stand forever, "Thou art Peter, and upon thy rock I will build my Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed in heaven".

Shall we not love the Church, then, my brethren? Shall we lend deaf ears to its calling?

I know that with the help of St. Peter, whose feast we today commemorate, we will always be true children of the Church Christ has established on earth.

Fr. Pedro V. SALGADO, O.P.

## CASES AND QUERES

### NULLITY OF CIVIL MARRIAGE: ITS CANONICAL AND CIVIL EFFECTS

*Abelardo, a baptized Catholic, went to the States for a four-year stint of service in the navy. There he met and married Barbara Llana before a justice of the peace in 1954. A year later, Barbara filed a divorce suit against Abelardo. They had no child; Barbara soon remarried. On his return to the Philippines, Abelardo resumed his courtship of Tita, his childhood sweetheart. After a while, both started living together. Tita, now in the family way, is anxious to rectify their union. Abelardo has likewise approached the parish priest for help to nullify "in any way possible" his marriage with Barbara, so that he could marry Tita.*

\* \* \*

*In Iure.* Paragraph 434 of the First Plenary Council of the Philippines admonishes pastors to exercise vigilance in their care of souls, especially in counteracting that prevalent practice among the faithful of entering into so-called "civil marriages." For Catholics, "only those marriages are valid which are contracted in the presence of the pastor, or the local ordinary, or a priest delegated by either, and at least two witnesses, in accordance, however, with the further rules expressed in the canons which follow, and with the exceptions stated in canons 1098 ff (can. 1094)." Canon 1094, in brief, constitutes the valid substantial form which is required in the expression of consent in marriage. The Church, by this legislation, did not impose a substantial form as such, but rather created an invalidating impediment rendering the spouses incapable of contracting marriage in any other form than that specified by law. This canonical form of marriage binds all persons baptized in the Catholic Church or converted to it from heresy or schism, whether they contract marriage with baptized or unbaptized non-Catholics



(can. 1099). Indeed, since Jan. 1, 1949, children born of non-Catholic parents, but baptized in the Catholic Church were subject to the canonical form, even if they were not reared in the Catholic faith. The previous conditional exception relative to Catholic upbringing was abrogated.<sup>1</sup>

*In fact.* Abelardo's certificate of baptism would ascertain the objective fact of baptism. Additional documents, certifying that baptism was validly conferred, would provide the juridical basis for requiring the observance of the canonical form of marriage in Abelardo's case. The civil marriage was a *fiat accompli*; only the marriage certificates and affidavits of witnesses corroborating the performance of the civil rite would suffice to prove that the canonical form of marriage was not observed by Abelardo who was bound to do so. After a purely administrative inquiry into the pertinent facts of the case, the Ordinary or the pastor after consultation with the Ordinary could settle for the nullity of the marriage due to the neglect of form.<sup>2</sup>

While the declaration of nullity requires no judicial process in this case, the authorization to marry a new consort before the Church assumes much graver implications because of concurrent civil laws armed with penal sanctions. The Dominican Concordat of 1955 contained the Holy See's instruction, laying down the norms prescribed for such remedial marriage: (a) a grave reason sufficient to warrant the remedial marriage, when reconciliation of the spouses to previous marriage is morally impossible; (b) If possible, the civil tie of the previous marriage be dissolved so as to eliminate any appearance of bigamy; (c) that the danger of scandal be removed.<sup>3</sup>

*Canonical and civil effects.* The danger of incontinence, aggravated by the fact that Tita is bearing the child of Abelardo, is grave reason sufficient to warrant the inauguration of this remedial marriage. A divorce suit was filed by Barbara and the favorable judgment rendered by the American court enabled

<sup>1</sup> Pius XII, *motu propr. Decretum Ne Temere*, Aug. 1, 1948, abrogated the second clause of canon 1099, § 2, which exempted the Children, born of non-Catholic parents, even if baptized in the Catholic Church. These children were not bound to observe the form unless they were brought up as Catholics. Catholic "rearing" was difficult to determine; perhaps this difficulty had some influence in the ultimate abrogation of the exemption. However, the omitted clause is to be applied in determining the validity of marriages contracted before the law was changed.

<sup>2</sup> Cf. Pont. Comm., 16 Oct. 1919—AAS, XI (1919), 479.

<sup>3</sup> For a detailed treatment of the case, cf. AAS. XXXXVII (1955), 637-638, cap. II, n. 20.

her to re-marry. However, Philippine courts do not recognize decrees of divorce granted by foreign courts on the ground of the latter's lack of jurisdiction.<sup>4</sup> Hence Abelardo, before Philippine civil law, is legally bound to Barbara. Abelardo's and Tita's plan to settle elsewhere might minimize the element of scandal; but they are not completely free from the penal sanctions of the civil law. Abelardo's subsequent marriage opens him to the charge of bigamy or concubinage.

Bigamy is a public crime which may be prosecuted at the instance of the court fiscal. In addition to the previous bond of marriage, the second constitutive element of the crime of bigamy is a subsequent marriage contracted with all the requirements essential to a valid marriage.<sup>5</sup> Abelardo could be suggested to contract marriage under the extraordinary form stated in canon 1098, i.e. before two witnesses but without any priest performing the ceremony. The First Plenary Council of the Philippines included among its decrees the interpretation on the *physical absence* of the pastor, given by the Commission of Interpretation on March 10, 1928. Though materially present in the place, the Ordinary and pastor may still be said *physically absent* if because of some grave inconvenience they cannot ask and receive the matrimonial consent (*Decree n. 459; AAS. XXIII, 1031, p. 388*). Without the civil marriage license,<sup>6</sup> Abelardo would not be contracting "a valid marriage" before the civil law. Hence Abelardo could not be prosecuted for the crime of bigamy.<sup>7</sup> However, the resultant cohabitation with Tita will be considered as *concubinage*.<sup>8</sup> Since the concubinage is a crime against

<sup>4</sup> Cf. *Baretto Gonzalez vs. Gonzalez*, 58 Phil. 67; *Gorayeb vs. Hashim*, 50 Phil. 22; *Hix vs. Fluemer*, 55 Phil. 851; *Ramirez vs. Gmur*, 42 Phil. 855; *Sikat vs. Canson*, 37 O.G., No. 153, 3148.

<sup>5</sup> *People vs. Malana (CA)*, G.R. No. 5347, Jan. 30, 1940; *People vs. Moro Dumpo*, 62 Phil. 246, 248.

<sup>6</sup> The essential requirements for a civil marriage are: (a) legal capacity of the contracting parties; (b) their consent freely given; (c) authority of the person solemnizing the marriage; (d) a marriage license, except in marriage of exceptional character.—Art. 53 of the *New Civil Code of the Philippines*.

<sup>7</sup> Cf. *People vs. Lara*, GA-GR, No. 12583, Feb. 14, 1955; *People vs. Malana*, GA-GR, No. 5347, Jan. 30, 1940; *People vs. Mendoza*, GR-No. L-5877, Sept. 28, 1954; *People vs. Moro Dumpo*, 62 Phil. 246. In all four cases, the courts held that the prosecution for bigamy was not admissible because the subsequent marriages were invalid, even if the first marriage did not remain in force.

<sup>8</sup> "Any husband who shall keep a mistress in the conjugal dwelling, or shall have sexual intercourse, under scandalous circumstances, with a woman not his wife, or shall cohabit with her in any other place... is guilty of concubinage."—art. 334, *Revised Penal Code of the Philippines*.

chastity, and not against the status of marriage, only the aggrieved party can file a complaint for action.<sup>9</sup> But Barbara has already re-married, and the Revised Penal Code of the Philippines does not consider her competent to institute action of complaint.<sup>10</sup> The status of illegitimacy, on the other hand, would follow every child born of Tita's union with Abelardo.<sup>11</sup> Since Abelardo had no child in his previous marriage, the property rights of his children by Tita would practically remain intact.

Finally, it may be well to note that the double standard of validity for marriage in the Philippines has had ambivalent effects. Before the church law, Abelardo is free to marry; before the civil law, Tita is a concubine and all her children would be illegitimate.<sup>12</sup> Be that as it may, the inauguration of the remedial marriage before the church has more than the ordinary compensating benefits. It would give a new lease of life to repentant Abelardo, restoring the life of grace, especially to anxious Tita. More significantly though, their children will be canonically legitimate and their upbringing will be blessed with the grace of a sacramental marriage.

REV. EMILIO STA. RITA, JR.

<sup>9</sup> Cf. *People vs. Belen* (CA), GR, No. 150-R, May 29, 1947; *People vs. Schneckenbenger, et al.*, 73 Phil. 413.

<sup>10</sup> Cf. art. 349 of the *Revised Penal Code of the Philippines*.

<sup>11</sup> For a concept of illegitimacy and the rights of illegitimate children, see the *New Civil Code of the Philippines*, Chapter IV, Section 1, arts. 276-286 & Section 2, arts. 287-289.

<sup>12</sup> This problem has been dealt with comprehensively by this writer in his recently published book: *A PROPOSED FORM OF CIVIL MARRIAGE FOR CATHOLICS AND OTHER RELIGIOUS DENOMINATIONS IN THE PHILIPPINES*.

## NECROLOGY

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### ARCHBISHOP SANTOS OF NAGA DIES

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The Most Rev. Pedro P. Santos, Archbishop of Naga, died of heart attack on April 6 at San Juan de Dios Hospital, Manila.

Archbishop Santos of Caceres was born in Mitla, Porac, Pampanga, on June 29, 1889. He studied in his elementary grades at the Ateneo de Manila. He then studied for the priesthood in the former Saint Francis Xavier Seminary, forerunner of the present San José Seminary. He was among the first graduates of the Xavier. He was ordained in 1913.

After ordination, Father Santos became Assistant Chancellor of the Archbishop of Manila. For a time he was also Chaplain of San Lazaro Hospital. He was thereafter assigned Assistant Parish Priest of México, Pampanga. During his assignment in his home province, he founded Saint Mary's Academy in Bacolor in 1917 and Holy Angels Academy in Angeles, in 1937. He also established the provincial Catholic paper "In Cuyug" (The Companion).

On January 8 Fr. Santos was made Domestic Prelate by His Holiness Pope Pius XI. During the Manila Congress, in 1937, he was Master of Ceremonies at all religious services which saw the coming of the Papal Legate, the late Dennis Cardinal Dougherty of Philadelphia.

One year later, on May 21, 1938, he was appointed Bishop of Caceres, and elevated to the rank of Archbishop on January 29, 1951.

In 1963 he celebrated the golden jubilee of his priesthood and the silver jubilee of his consecration as bishop. During his incumbency as head of the episcopal see in Caceres, several Catholic schools were established and a great number of new parishes were created.

Last March 25, symbolic of the Caceres Archdiocese's strength and unity, the Catholic schools of the Archdiocese, members of the Bicol Association of Catholic Schools held their annual competition in various phases of scholastic activities.

Some time ago Archbishop Santos had a stroke. He got better, but last week he had to enter the Hospital. His condition was already serious. On April 6 he died quietly about one o'clock in the morning. He was 76 years old.

His body was brought to his diocese on April 7 and laid in state at the Archbishop's palace. He was interred in the Metropolitan Cathedral of Caceres on April 10 after a solemn high Mass offered by His Eminence Rufino Cardinal Santos. An estimated 20,000 people attended the two-kilometer funeral procession. Hundreds more lined the route. Executive Secretary Ramon Diaz represented the Chief of State at the funeral. Others who came included ranking members of the Clergy, government officials, and Catholic students from the six Bicol provinces.

**Requiescat in Pace.**

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