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(Continuatio)

### CAPUT VII

#### DE INDOLE ESCHATOLOGICA ECCLESIAE PEREGRINANTIS EIUSQUE UNIONE CUM ECCLESIA COELESTI

48. Ecclesia, ad quam in Christo Iesu vocamur omnes et in qua per gratiam Dei sanctitatem acquirimus, nonnisi in gloria coelesti consummabitur, quando adveniet tempus restitutionis omnium (*Act.* 3, 21) atque cum genere humano universus quoque mundus, qui intime cum homine coniungitur et per eum ad finem suum accedit, perfecte in Christo instaurabitur (cfr. *Eph.* 1, 10; *Col.* 1, 20; 2 *Petr.* 3, 10-13).

Christus quidem exaltatus a terra omnes traxit ad seipsum (cfr. *Io.* 12, 32 gr.); resurgens ex mortuis (cfr. *Rom.* 6, 9) Spiritum suum vivificantem in discipulos immisit et per eum Corpus suum quod est Ecclesia ut universale salutis sacramentum constituit; sedens ad dexteram Patris continuo operatur in mundo ut homines ad Ecclesiam perducatur arctiusque per eam coniungatur ac proprio Corpore et Sanguine illos nutriendo gloriosae vitae suae faciat esse participes. Restitutio ergo quam promissam expectamus, iam incepit in Christo, provehitur in missione Spiritus Sancti et per Eum pergit in Ecclesia in qua per fidem de sensu quoque vitae nostrae temporalis edocemur, dum opus a Patre nobis in mundo commissum cum spe futurorum bonorum ad finem perducimus et salutem nostram operamur (cfr. *Phil.* 2, 12).

Iam ergo fines saeculorum ad nos pervenerunt (cfr. *I Cor.* 10, 11) et renovatio mundi irrevocabiliter est constituta atque in hoc saeculo reali quodam modo anticipatur: etenim Ecclesia iam in terris vera sanctitate licet imperfecta insignitur. Donec tamen fuerint novi coeli et nova terra, in quibus iustitia habitat (cfr. 2 *Petr.* 3, 13), Ecclesia peregrinans, in suis sacramentis et institutionibus, quae ad hoc aevum pertinent, por-

tat figuram huius saeculi quae praeterit et ipsa inter creaturas degit quae ingemiscunt et parturiunt usque adhuc et expectant revelationem filiorum Dei (cfr. *Rom.* 8, 19-22).

Coniuncti ergo Christo in Ecclesia et signati Spiritu Sancto «qui est pignus hereditatis nostrae» (*Eph.* 1, 14), vere filii Dei nominamur et sumus (cfr. 1 *Io.* 3, 1), sed nondum apparuimus cum Christo in gloria (cfr. *Col.* 3, 4), in qua similes Deo erimus, quoniam videbimus Eum sicuti est (cfr. 1 *Io.* 3, 2). Itaque «dum sumus in corpore, peregrinamur a Domino» (2 *Cor.* 5, 6) et primitias Spiritus habentes intra nos gemimus (cfr. *Rom.* 8, 23) et cupimus esse cum Christo (cfr. *Phil.* 1, 23). Eadem autem caritate urgemur ut magis vivamus Ei, qui pro nobis mortuus est et resurrexit (cfr. 2 *Cor.* 5, 15). Contendimus ergo in omnibus placere Domino (cfr. 2 *Cor.* 5, 9) et induimus armaturam Dei, ut possimus stare adversus insidias diaboli et resistere in die malo (cfr. *Eph.* 6, 11-13). Cum vero nesciamus diem neque horam, monente Domino, constanter vigilemus oportet ut, expleto unico terrestres nostrae vitae cursu (cfr. *Hebr.* 9, 27), cum Ipso ad nuptias intrare et cum benedictis connumerari mereamur (cfr. *Matth.* 25, 31-46), neque sicut servi mali et pigri (cfr. *Matth.* 25, 26) iubeamur discedere in ignem aeternum (cfr. *Matth.* 25, 41), in tenebras exteriores ubi «erit fletus et stridor dentium» (*Matth.* 22, 13 et 25, 30). Etenim, antequam cum Christo glorioso regnemus, omnes nos manifestabimur «ante tribunal Christi, ut referat unusquisque propria corporis, prout gessit sive bonum sive malum» (2 *Cor.* 5, 10) et in fine mundi «procedent qui bona fecerunt in resurrectionem vitae, qui vero mala egerunt, in resurrectionem iudicii» (*Io.* 5, 29; cfr. *Matth.* 25, 46). Existimantes proinde quod «non sunt condignae passionibus huius temporis ad futuram gloriam quae revelabitur in nobis» (*Rom.* 8, 18; cfr. 2 *Tim.* 2, 11-12), fortes in fide expectamus «beatam spem et adventum gloriae magni Dei et Salvatoris nostri Iesu Christi» (*Tit.* 2, 13), «qui reformabit corpus humilitatis nostrae configuratum corpori claritatis suae» (*Phil.* 3, 21) et qui veniet «glorificari in sanctis suis, et admirabilis fieri in omnibus qui crediderunt» (2 *Thess.* 1, 10).

49. Donec ergo Dominus venerit in maiestate sua et omnes Angeli cum eo (cfr. *Matth.* 25, 31) et, destructa morte, Illi subiecta fuerint omnia (cfr. 1 *Cor.* 15, 26-27), alii e discipulis Eius in terris peregrinantur, alii hac vita functi purificantur, alii vero glorificantur intuentes «clare ipsum Deum trinum et unum, sicuti est»<sup>1</sup>; Omnes tamen, gradu quidem modoque diverso, in eadem Dei et proximi caritate communicamus et eundem hymnum gloriae Deo nostro canimus. Universi enim qui Christi sunt, Spiritum Eius habentes, in unam Ecclesiam coalescunt et invicem cohaerent in Ipso (cfr. *Eph.* 4, 16). Viatorum igitur unio cum fratribus qui in pace Christi dormierunt, minime intermittitur, immo secundum

<sup>1</sup> Conc. Florentinum, *Decretum pro Graecis*: Denz. 693 (1305).

perennem Ecclesiae fidem, spiritualium bonorum communicatione roboratur<sup>2</sup>. Ex eo enim quod coelites intimius cum Christo uniuntur, totam Ecclesiam in sanctitatem firmiter consolidant, cultum, quem ipsa hic in terris Deo exhibet, nobilitant ac multipliciter ad ampliorem eius aedificationem contribuunt (cfr. 1 *Cor.* 12, 12-27)<sup>3</sup>. Nam in patriam recepti et praesentes ad Dominum (cfr. 2 *Cor.* 5, 8), per Ipsum, cum Ipso et in Ipso non desinunt apud Patrem pro nobis intercedere<sup>4</sup>, exhibentes merita quae per unum Mediatorem Dei et hominum, Christum Iesum (cfr. 1 *Tim.* 2, 5) in terris sunt adepti, Domino in omnibus servientes et adimplentes ea quae desunt passionum Christi in carne sua pro Corpore Eius quod est Ecclesia (cfr. *Col.* 1, 24)<sup>5</sup>. Eorum proinde fraterna sollicitudine infirmatas nostra plurimum iuvatur.

50. Hanc communionem totius Iesu Christi Mystici Corporis apprime agnoscens, Ecclesia viatorum inde a primaevis christianae religionis temporibus, defunctorum memoriam magna cum pietate excoluit<sup>6</sup> et, «quia sancta et salubris est cogitatio pro defunctis exorare ut a peccatis solvantur» (2 *Mach.* 12, 46), etiam suffragia pro illis obtulit. Apostolos autem et martyres Christi, qui sui sanguinis effusione supremum fidei et caritatis testimonium dederant, in Christo arctius nobis conuinctos esse Ecclesia semper credidit, eos simul cum Beata Virgine Maria et sanctis Angelis peculiari affectu venerata est<sup>7</sup>, eorumque intercessionis auxilium pie imploravit. Quibus mox adnumerati sunt alii quoque qui Christi virginitatem et paupertatem pressius erant imitati<sup>8</sup> et tandem ceteri quos praeclararum virtutum christianarum exercitium<sup>9</sup> ac divina charismata piaefidelium devotioni et imitationi commendabant<sup>10</sup>.

Dum enim illorum conspiciamus vitam qui Christum fideliter sunt secuti, noya ratione ad futuram Civitatem inquirendam simulque tutissimam edocemur viam qua inter mundanas varietates, secundum statum ac condicionem unicuique propriam, ad perfectam cum Christo unionem seu sanctitatem pervenire poterimus<sup>11</sup>. In vita eorum qui, humanitatis nostrae

<sup>2</sup> Praeter documenta antiquiora contra quamlibet formam evocationis spirituum inde ab Alexandro IV (27 sept. 1258), cfr. Encycl. S.S.C.S. Officii, *De magnetismi abusu*, 4 aug. 1856: AAS (1865) pp. 177-178, Denz. 1653-1654 (2823-2825); responsionem S.S.C.S. Officii, 24 apr. 1917: AAS 9 (1917) p. 268, Denz. 2182 (3642).

<sup>3</sup> Videatur synthetica expositio huius doctrinae paulinae in: Pius XII, Litt. Encycl. *Mystici Corporis*: AAS 35 (1943) p. 200 et passim.

<sup>4</sup> Cfr., i. a., S. Augustinus, *Enarr. in Ps.* 85, 24: PL 37, 1099. S. Hieronymus, *Liber contra Iovinianum*, 6: PL 23, 344. S. Thomas, *In 4m Sent.*, d. 45, q. 3, a. 2. S. Bonaventura, *In 4m Sent.*, d. 45, a. 3, q. 2, etc.

<sup>5</sup> Cfr. Pius XII, Litt. Encycl. *Mystici Corporis*: AAS 35 (1943) p. 245.

<sup>6</sup> Cfr. Plurimae inscriptiones in Catacumbis romanis.

<sup>7</sup> Cfr. Gelasius I. Decretalis *De libris recipiendis*, 3: PL 59, 160, Denz. 165 (353).

<sup>8</sup> Cfr. S. Methodius, *Symposion*, VII, 3: GCS (Bonwetsch), p. 74.

<sup>9</sup> Cfr. Benedictus XV, *Decretum approbationis virtutum in Causa beatificationis et canonizationis Servi Dei Ioannis Nepomuceni Neumann*: AAS 14 (1922) p. 23; plures Allocutiones Pii XI de Sanctis: *Inviti all'eroismo*. Discorsi... t. I-III, Romae 1941-1942, passim; Pius XII, *Discorsi e Radiomessaggi*, t. 10, 1949, pp. 37-43.

<sup>10</sup> Cfr. Pius XII, Litt. Encycl. *Mediator Dei*: AAS 39 (1947) p. 581.

<sup>11</sup> Cfr. *Hebr.* 13, 7; *Ecclesi.* 44-50; *Hebr.* 11, 3-40. Cfr. etiam Pius XII, Litt. Encycl. *Mediator Dei*: AAS 39 (1947) pp. 582-583.

consortes, ad imaginem tamen Christi perfectius transformantur (cfr. 3. Cor. 3, 18), Deus praesentiam vultumque suum hominibus vivide manifestat. In eis Ipse nos alloquitur, signumque nobis praebet Regni sui,<sup>12</sup> ad quod tantam habentes impositam nubem testium (cfr. Hebr. 12, 1), talemque contestationem veritatis Evangelii, potenter attrahimur.

Nec tamen solius exempli titulo coelitem memoriam colimus, sed magis adhuc ut totius Ecclesiae unio in Spiritu roboretur per fraternae caritatis exercitium (cfr. *Eph.* 4, 1-6). Nam sicut christiana inter viatores communio propinquius nos ad Christum adducit, ita consortium cum Sancti nos Christo coniungit, a quo tamquam a Fonte et Capite omnis gratia et ipsius Populi Dei vita promanat<sup>13</sup>. Summopere ergo decet ut hos Iesu Christi amicos et coheredes, fratres quoque nostros et benefactores eximios diligamus, debitas pro ipsis Deo rependamus gratias<sup>14</sup> «suppliciter eos invocemus et ob beneficia impetranda a Deo per Filium eius Iesum Christum, Dominum nostrum, qui solus noster Redemptor et Salvator est, ad eorum orationes, opem auxiliumque confugiamus»<sup>15</sup>. Omne enim genuinum amoris testimonium coelitibus a nobis exhibitum, suapte natura tendit ac terminatur ad Christum qui est «corona Sanctorum omnium»<sup>16</sup> et per Ipsum ad Deum qui est mirabilis in Sanctis suis et in ipsis magnificatur<sup>17</sup>.

Nobilissima vero ratione unio nostra cum Ecclesia coelesti actuatur, cum, praesertim in sacra Liturgia, in qua virtus Spiritus Sancti per signa sacramentalia super nos agit, divinae maiestatis laudem socia exultatione concelebramus<sup>18</sup>, et universi, in sanguine Christi ex omni tribu et lingua et populo et natione redempti (cfr. *Apoc.* 5, 9) atque in unam Ecclesiam congregati, uno cantico laudis Deum unum et trinum magnificamus, Eucharisticum ergo sacrificium celebrantes cultura Ecclesiae coelestis vel maxime iungimur communicantes et memoriam venerantes in primis gloriosae semper Virginis Mariae, sed et beati Ioseph et beatorum Apostolorum et Martyrum et omnium Sanctorum<sup>19</sup>.

51. Quam venerabilem maiorum nostrorum fidem circa vitale consortium cum fratribus qui in gloria coelesti sunt vel adhuc post mortem purificantur, magna cum pietate haec Sacrosancta Synodus recipit et decreta Sacrorum Conciliorum Nicaeni II<sup>20</sup>, Florentini<sup>21</sup> et Tridentini<sup>22</sup> rur-

<sup>12</sup> Cfr. Conc. Vaticanum I, Const. *De fide catholica*, cap. 3: Denz. 1794 (3013).

<sup>13</sup> Cfr. Pius XII, Litt. *Encycl. Mystici Corporis*: AAS 35 (1943) p. 216.

<sup>14</sup> Quoad gratitudinem erga ipsos Sanctos, cfr. E. Diehl, *Inscriptiones Latinae Christianae veteres*. I, Berolini, 1925, nn. 2008, 2382 et passim.

<sup>15</sup> Conc. Tridentinum, Sess. 25, *De invocatione... Sanctorum*: Denz. 984 (1821).

<sup>16</sup> *Breviarium Romanum, Invitatorium in festo Sanctorum Omnium*.

<sup>17</sup> Cfr. v. g., 2 *Thess.* 1, 10.

<sup>18</sup> Conc. Vaticanum II, Const. *De Sacra Liturgia*, cap. 5, n. 104.

<sup>19</sup> *Canon Missae Romanae*.

<sup>20</sup> Conc. Nicaenum II, Act. VII: Denz. 202 (600).

<sup>21</sup> Conc. Florentinum, *Decretum pro Graecis*: Denz. 693 (1304).

<sup>22</sup> Conc. Tridentinum, Sess. 35, *De invocatione, veneratione et reliquiis Sanctorum et*



sus proponit. Simul autem pro pastorali sua sollicitudine omnes ad quos spectat hortatur, ut si qui abusus, excessus vel defectus hic illicve irrepererint, eos arcere aut corrigere satagant ac omnia ad pleniorum Christi et Dei laudem instaurent. Doceant ergo fideles authenticum Sanctorum cultum non tam in actuum exteriorum multiplicitate quam potius in intensitate amoris nostri actuasi consistere, quo, ad maius nostrum et Ecclesiae bonum, Sanctorum quaerimus «et conversatione exemplum et communione consortium, et intercessione subsidium»<sup>23</sup>. Ex altera vero parte instruant fideles nostram cum coelitibus conversationem, dummodo haec in pleniori fidei luce concipiatur, nequaquam extenuare latreuticum cultum, Deo Patri per Christum in Spiritu tributum, sed illum e contra impensius ditare<sup>24</sup>.

Nam omnes qui filii Dei sumus et unam familiam in Christo constituimus (cfr. Hebr. 3, 6), dum in mutua caritate et una sanctissimae Trinitatis laude invicem communicamus, intimae Ecclesiae vocationi correspondemus et consummatae gloriae liturgiam praegustando participamus<sup>25</sup>. Quando enim Christus apparebit et gloriosa mortuorum resurrectio erit, claritas Dei illuminabit coelestem Civitatem et eius lucerna erit Agnus (cfr. *Apoc.* 21, 24). Tunc tota Ecclesia sanctorum in summa caritatis beatitudine adorabit Deum et «Agnum qui occisus est» (*Apoc.* 5, 12), una voce proclamans: «Sedenti in throno, et Agno: benedictio, et honor, et gloria, et potestas in saecula saeculorum» (*Apoc.* 5, 13-14).

## CAPUT VIII

### DE BEATA MARIA VIRGINE DEIPARA IN MYSTERIO CHRISTI ET ECCLESIAE

#### I. PROOEMIUM

52. Benignissimus et sapientissimus Deus, mundi redemptionem complere volens, «ubi venit plenitudo temporis, misit Filium suum, factum ex muliere, ... ut adoptionem filiorum reciperemus» (*Gal.* 4, 4-5). «Qui propter nos homines et propter nostram salutem descendit de coelis, et incarnatus est de Spiritu Sancto ex Maria Virgine»<sup>1</sup>. Quod salutis divinum mysterium nobis revelatur et continuatur in Ecclesia, quam Dominus ut corpus suum constituit, et in qua fideles

*sacris imaginibus*: Denz. 984-988 (1821-1824); Sess. 25, *Decretum de Purgatorio*: Denz. 983 (1820); Sess. 6, *Decretum de iustificatione*, can. 30: Denz. 840 (1580).

<sup>23</sup> Ex *Praefatione*, aliquibus dioecesibus concessa.

<sup>24</sup> Cfr. S. Petrus Canisius, *Catechismus Maior seu Summa Doctrinae christianae*, cap. III (ed. crit. F. Streicher), pas I, pp. 15-16, n. 44 et pp. 100-101, n. 49.

<sup>25</sup> Cfr. Conc. Vaticanum II, Const. *De Sacra Liturgia*, cap. 1, n. 8.

<sup>1</sup> *Credo* in Missa Romana: Symbolum Constantinopolitanum: Mansi 3, 566. Cfr. Conc. Ephesinum, ib. 4, 1130 (necnon ib. 2, 665 et 4, 1071); Conc. Chalcedonense, ib. 7, 111-116; Conc. Constantinopolitanum II, ib. 9, 375-396.

Christo Capiti adhaerentes atque cum omnibus sancti Eius communicantes, memoriam etiam venerentur oportet «in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Iesu Christi»<sup>2</sup>.

53. Virgo enim Maria, quae Angelo nuntiante Verbum Dei corde et corpore suscepit et Vitam mundo protulit, ut vera Mater Dei ac Redemptoris agnoscitur et honoratur. Intuitu meritorum Filii sui sublimiore modo redempta Eique arcto et indissolubili vinculo unita, hoc summo munere ac dignitate ditatur ut sit Genitrix Dei Filii, ideoque praedilecta filia Patris necnon sacrarium Spiritus Sancti, quo eximia gratiae dono omnibus aliis creaturis, coelestibus et terrestribus, longe antecellit. Simul autem cum omnibus hominibus salvandis in stirpe Adam invenitur coniuncta, immo «plane mater membrorum (Christi), ... quia cooperata est caritate ut fideles in Ecclesia nascerentur, quae illius Capitis membra sunt»<sup>3</sup>. Quapropter etiam ut supereminens prorsusque singulare membrum Ecclesiae necnon eius in fide et caritate typus et exemplar spectatissimum salutatur eamque Catholica Ecclesia, a Spiritu Sancto edocta, filialis pietatis affectu tamquam matrem amantissimam prosequitur.

54. Ideo Sacrosacta Synodus, doctrinam de Ecclesia, in qua divinus Redemptor salutem operatur, exponens, illustrare sedulo intendit tum munus Beatae Virginis in mysterio Incarnati Verbi et Corporis Mystici, tum hominum redemptorum officia erga Deiparam, matrem Christi et matrem hominum, maxime fidelium, quin tamen in animo habeat completam de Maria proponere doctrinam, neque quaestiones labore theologorum nondum ad plenam lucem perductas dirimere. Servantur itaque in suo iure sententiae, quae in scholis catholicis libere proponuntur de Illa, quae in Sancta Ecclesia locum occupat post Christum altissimum nobisque maxime propinquum<sup>4</sup>.

## II. DE MUNERE B. VIRGINIS IN OECONOMIA SALUTIS

55. Sacrae Litterae Veteris Novique Testamentis et veneranda Traditio munus Matris Salvatoris in salutis oeconomia modo magis magisque dilucido ostendunt et veluti conspiciendum proponunt. Libri quidem Veteris Testamenti historiam salutis, qua Christi in mundum adventus lento gradu praeparatur, describunt. Quae primaeva documenta, qualiter in Ecclesia leguntur et sub luce ulterioris et plenae revelationis intelliguntur, clarius pedetentim in lucem proferunt figuram mulieris, Matris Redemptoris. Ipsa, sub hac luce, iam prophetice adumbratur in promissione, lapsis in peccatum primis

<sup>2</sup> Canon Missae Romanae.

<sup>3</sup> S. Augustinus, *De S. Virginitate*, 6: PL 40, 399.

<sup>4</sup> Cfr. Paulus Pp. VI, *Allocutio in Concilio*, die 4 dec. 1963: AAS 56 (1964) p. 37.

parentibus data, de victoria super serpentem (cfr. Gen. 3, 15). Similiter haec est Virgo quae concipiet et pariet Filium, cuius nomen vocabitur Emmanuel (cfr. Is. 7, 14; cfr. Michea, 5, 2-3 - Matth. 1, 22-23). Ipsa praecellit inter humiles ac pauperes Domini, qui salutem cum fiducia ab Eo sperant et accipiunt. Cum Ipsa tandem praecelsa Filia Sion, post diuturnam expectationem promissionis, complentur tempora et nova instauratur Oeconomia, quando Filius Dei humanam naturam ex ea assumpsit, ut myteriis carnis suae hominem a peccato liberaret.

56. Voluit autem misericordiarum Pater, ut acceptatio praedestinatae matris incarnationem praecederet, ut sic, quaemadmodum femina contulit ad mortem, ita etiam femina conferret ad vitam. Quod praecellentissime valet de Matre Iesu, quae ipsam Vitam, omnia renovantem, mundo effudit, et a Deo donis tanto munere dignis praedita est. Unde nil mirum apud Sanctos Patres usum invaluisse quo Deiparam appellarunt totam sanctam et ab omni peccati labe immunem, quasi a Spiritu Sancto plasmata novamque creaturam formatam<sup>5</sup>. Singularis prorsus sanctitatis splendoribus a primo instante suae conceptionis ditata, Nazarethana Virgo ab Angelo nuntiante, Dei mandato, ut «gratia plena» salutatur (cfr. Luc. 1, 28), et coelesti nuntio ipsa respondit: «Ecce Ancilla Domini, fiat mihi secundum verbum tuum» (Luc. 1, 38). Ita Maria filia Adam, verbo divino consentiens, facta est Mater Iesu, ac salvificam voluntatem Dei, pleno corde et nullo retardata peccato, complectens, semetipsam ut Domini ancillam personae et operi Filii sui totaliter devovit, sub Ipso et cum Ipso, omnipotentis Dei gratia, mysterio redemptionis inserviens. Merito igitur SS. Patres Mariam non mere passive a Deo adhibitam, sed libera fide et oboedientia humanae saluti cooperantem censent. Ipsa enim, ut ait S. Irenaeus, «oboediens et sibi et universo generi humano causa facta est salutis»<sup>6</sup>. Unde non pauci Patres antiqui in praedicatione sua cum eo libenter asserunt: «Hevae inoboedientiae nodum solutionem accepisse per oboedientiam Mariae; quod alligavit virgo Heva per incredulitatem, hoc virginem Mariam solvisee per fidem»<sup>7</sup>; et comparatione cum Heva instituta, Mariam «matrem viventium» appellat<sup>8</sup>, saepiusque affirmant: «mors per Hevam, vita per Mariam»<sup>9</sup>.

<sup>5</sup> Cfr. S. Germanus Const., *Hom. in Annunt. Deiparae*: PG 98, 328 A; *In Dorm.* 2: col. 357.—Anastasius Antioch., *Serm. 2 de Annunt.*, 2: PG 89, 1377 AB; *Serm.* 3, 2: col. 1388 C.—S. Andreas Cret., *Can. in B. V. Nat.* 4: PG 97, 1321 B, *In B. V. Nat.*, 1: col. 812 A. *Hom. in dorm.* 1: col. 1068 C.—S. Sophronius, *Or. 2 in Annunt.*, 18: PG 87 (3), 3237 BD.

<sup>6</sup> S. Irenaeus, *Adv. Haer.* III, 22, 4: PG 7, 959 A; Harvey, 2, 123.

<sup>7</sup> S. Irenaeus, *ib.*; Harvey, 2, 124.

<sup>8</sup> S. Epiphanius, *Haer.* 78, 18: PG 42, 728 CD—729 AB.

<sup>9</sup> S. Hieronymus, *Epist.* 22, 21: PL 22, 408. Cfr. S. Augustinus, *Serm.* 51, 2, 3: PL 38, 335; *Serm.* 232, 2: col. 1108.—S. Cyrillus Hieros., *Catech.* 12, 15: PG 33, 741 AB.—S. Io. Chrysostomus, *in Ps.* 44, 7: PG 55, 183. S. Io. Damascenus, *Hom. 2 in dorm. B.M.V.*, 3: PG 96, 728.

57. Haec autem Matris cum Filio in opere salutari coniunctio a tempore virginalis conceptionis Christi ad Eius usque mortem manifestatur; in primis quidem cum Maria, exsurgens cum festinatione ad visitandam Elisabeth ab ea ob fidem suam in salutem promissam beata salutatur et praecursor in sinu matris exsultavit (cfr. Luc. 1, 41-45); in nativitate vero, cum Deipara Filium suum primogenitum, qui virginalem eius integritatem non minuit sed sacravit<sup>10</sup>, pastoribus et Magis laetabunda ostendit. Cum autem Eum in templo, dono pauperum oblato, Domino praesentavit, audivit Simeonem simul praenuntiantem Filium futurum contradictionis signum et matris animam gladium pertransiturum, ut revelarentur ex multis cordibus cogitationes (cfr. Luc. 2, 34-35). Puerum Iesum deperditum ac cum dolore quaesitum, parentes eius in templo invenerunt in his quae Patris Eius erant occupatum; verbumque Filii non intellexerunt. Mater vero Eius omnia haec in corde suo meditabunda conservabat (cfr. Luc. 2, 41-51).

58. In vita publica Iesu, Mater Eius signanter apparet, in initio quidem, cum ad nuptias in Cana Galilaeae, misericordia permota, initium signorum Iesu Messiae intercesione sua induxit (cfr. Io. 2, 1-11). In decursu praedicationis Eius suscepit verba, quibus Filius, Regnum ultra rationes et vincula carnis et sanguinis extollens, audientes et custodientes verbum Dei, sicut ipsa fideliter faciebat (cfr. Luc. 2, 19 et 51), beatos proclamavit (cfr. Marc. 3, 35 par. Luc. 11, 27-28). Ita etiam B. Virgo in peregrinatione fidei processit, suamque unionem cum Filio fideliter sustinuit usque ad crucem, ubi non sine divino consilio stetit (cfr. Io. 19, 25), vehementer cum Unigenito suo condoluit et sacrificio Eius se materno animo sociavit, victimae de se genitae immolationi amanter consentiens; ac demum ab eodem Christo Iesu in cruce moriente uti mater discipulo, hisce verbis data est: Mulier, ecce filius tuus (cfr. Io. 19, 26-27)<sup>11</sup>.

59. Cum vero Deo placuerit humanae salutis sacramentum non ante solemniter manifestare quam promissum a Christo Spiritum effunderet, Apostolos videmus ante diem Pentecostes «perseverantes unanimiter in oratione cum mulieribus, et Maria Matre Iesu et fratribus Eius» (Act, 1, 14), Mariam quoque precibus suis implorantem donum Spiritus, qui in Annuntiatione ipsam iam obumbraverat. Denique Immaculata Virgo, ab omni originalis culpae labe praeservata immunis<sup>12</sup>, expleto terrestri vitae cursu, corpore et anima ad coeles-

<sup>10</sup> Cfr. Conc. Lateranense anni 649, Can. 3: Mansi 10, 1151.—S. Leo M., *Epist. ad Flav.*: PL 54, 759.—Conc. Chalcedonense: Mansi 7, 462.—S. Ambrosius, *De inst. virg.*: PL 16, 320.

<sup>11</sup> Cfr. Pius XII, *Litt. Encycl. Mystici Corporis*, 29 iun. 1943: AAS 35 (1943) pp. 247-248.

<sup>12</sup> Cfr. Pius IX, *Bulla, Ineffabilis*, 8 dec. 1854: *Acta Pii IX*, 1, I, p. 616; Denz. 1641 (2803).

tem gloriam assumpta est<sup>13</sup>, ac tamquam universorum Regina a Domino exaltata, ut plenius conformaretur Filio suo, Domino dominantium (cfr. Apoc. 19, 16) ac peccati mortisque victori<sup>14</sup>.

### III. DE BEATA VIRGINE ET ECCLESIA

60. Unicus est Mediator noster secundum verba Apostoli: «Unus et Mediator Dei et hominum, homo Christus Iesus, qui dedit redemptionem semetipsum pro omnibus» (1 Tim. 2, 5-6). Mariae autem maternum munus erga homines hanc Christi unicam mediationem nullo modo obscurat nec minuit, sed virtutem eius ostendit. Omnis enim salutaris Beatae Virginis influxus in homines non ex aliqua rei necessitate, sed ex beneplacito divino exoritur et ex superabundantia meritorum Christi profluit, Eius mediationi innititur, ab illa omnino dependet, ex eademque totam virtutem haurit; unionem autem immediatam credentium cum Christo nullo modo impedit sed fovet.

61. Beata Virgo, ab aeterno una cum divini Verbi incarnatione tamquam Mater Dei praedestinata, divinae Providentiae consilio his in terris exstitit alma divini Redemptoris Mater, singulariter prae aliis generosa socia, et humilis ancilla Domini. Christum concipiens, generans, alens, in templo Patri sistens, Filioque suo in cruce morientis compatiens, operi Salvatoris singulari prorsus modo cooperata est, oboedientia, fide, spe et flagrante caritate, ad vitam animarum supernaturalem restaurandam. Quam ob causam mater nobis in ordine gratiae exstitit.

62. Haec autem in gratiae oeconomia maternitas Mariae indesinenter perdurat, inde a consensu quem in Annuntiatione fideliter praebuit, quemque sub cruce incunctanter sustinuit, usque ad perpetuam omnium electorum consummationem. In coelis enim assumpta salutiferum hoc munus non deposuit, sed multiplici intercessione sua pergit in aeternae salutis donis nobis conciliandis.<sup>15</sup> Materna sua caritate de fratribus Filii sui adhuc peregrinantibus necnon in periculis et angustiis versantibus curat, donec ad felicem patriam perducantur. Propterea B. Virgo in Ecclesia, titulis Advocatae, Auxilia-

<sup>13</sup> Cfr. Pius XII, Const. Apost. *Munificentissimus*, 1 nov. 1950: AAS 42 (1950); Denz. 2333 (3903). Cfr. S. Io. Damascenus, *Enc. in dorm. Dei genitricis*, Hom. 2 et 3: PG 96, 721-761, speciatim col. 728 B.—S. Germanus Constantinop., *In S. Dei gen. dorm.*, Serm. 1: PG 98 (6), 340-348; Serm. 3: col. 361.—S. Modestus Hier., *In dorm. SS. Deiparae*: PG 86 (2), 3277-3312.

<sup>14</sup> Cfr. Pius XII, Litt. Encycl. *Ad coeli Reginam*, 11 oct. 1954: AAS 46 (1954), pp. 633-636; Denz. 3913 ss. Cfr. S. Andreas Cret., *Hom. 3 in dorm. SS. Deiparae*: PG 97, 1089-1109.—S. Io. Damascenus, *De fide orth.*, IV, 14: PG 94, 1153-1161.

<sup>15</sup> Cfr. Kleutgen, textus reformatus *De mysterio Verbi incarnati*, cap. IV: Mansi 53, 290. Cfr. S. Andreas Cret., *In nat. Mariae*, sermo 4: PG 97, 865 A.—S. Germanus Constantinop., *In annunt. Deiparae*: PG 98, 321 BC. *In dorm. Deiparae*, III: col. 361 D.—S. Io. Damascenus, *In dorm. B. V. Mariae*, Hom. 1, 8: PG 96, 712 BC—713 A.



triciis, Adiutris, Mediatrix invocatur.<sup>16</sup> Quod tamen ita intelligitur, ut dignitati et efficacitati Christi unius Mediatoris nihil deroget, nihil superaddat.<sup>17</sup>

Nulla enim creatura cum Verbo incarnato ac Redemptore connumerari umquam potest; sed sicut sacerdotium Christi variis modis tum a ministris tum a fidei populo participatur, et sicut una bonitas Dei in creaturis modis diversis realiter diffunditur, ita etiam unica mediatio Redemptoris non excludit, sed suscitatur variam apud creaturas participatam ex unico fonte cooperationem.

Tale autem munus subordinatum Mariae Ecclesia profiteri non dubitat, iugiter experitur et fidelium cordi commendat, ut hoc materno fulti praesidio Mediatori ac Salvatori intimius adhaereant.

63. Beata autem Virgo divinae maternitatis dono et munere, quo cum Filio Redemptore unitur, suisque etiam cum Ecclesia intime coniungitur: Deipara est Ecclesiae typus, ut iam docebat S. Ambrosius, in ordine scilicet fidei, caritatis et perfectae cum Christo unionis.<sup>18</sup> In mysterio enim Ecclesiae, quae et ipsa iure mater vocatur et virgo, Beata Virgo Maria praecessit, eminenter et singulariter tum virginis tum matris exemplar praebens.<sup>19</sup> Credens enim et oboediens, ipsum Filium Patris in terris genuit, et quidem viri nescia, Spiritu Sancto obumbrata, tamquam nova Heva, non serpenti antiquo, sed Dei nuntio praestans fidem, nullo dubio adulteratam. Filium autem peperit, quem Deus posuit primogenitum in multis fratribus (Rom. 8, 29), fidelibus nempe, ad quos gignendos et educandos materno amore cooperatur.

64. Iamvero Ecclesia, eius arcanam sanctitatem contemplans et caritatem imitans, voluntatemque Patris fideliter adimplens, per verbum Dei fideliter susceptum et ipsa fit mater: praedicatione enim ac baptismo filios, de Spiritu Sancto conceptos et ex Deo natos, ad vitam novam et immortalem generat. Et ipsa est virgo, quae fidem Sponsi datam integre et pure custodit, et imitans Domini sui Matrem, virtute Spiritus Sancti, virginaliter servat integram fidem, solidam spem, sinceram caritatem.<sup>20</sup>

<sup>16</sup> Cfr. Leo XIII, Litt. Encycl. *Adiutricem populi*, 5 sept. 1895: AAS 15 (1895-96), p. 303.—S. Pius X, Litt. Encycl. *Ad diem illum*, 2 febr. 1904: *Acta*, I, p. 154; Denz. 1978 a (3370).—Pius XI, Litt. Encycl. *Miserentissimus*, 8 maii 1928: AAS 20 (1928) p. 178.—Pius XII, *Nuntius Radioph.*, 13 maii 1946: AAS 38 (1946) p. 266.

<sup>17</sup> S. Ambrosius, *Epist.* 63: PL 16, 1218.

<sup>18</sup> S. Ambrosius, *Expos. Lc.* II, 7: PL 15, 1555.

<sup>19</sup> Cfr. Ps.-Petrus Dam., *Serm.* 63: PL 144, 861 AB.—Godefridus a S. Victore, *In nat. B. M.*, Ms. Paris, Mazarine, 1002, fol. 109.—Gerhohus Reich., *De gloria et honore Filii hominis*, 10: PL 194, 1105 AB.

<sup>20</sup> S. Ambrosius, *l. c.* et *Expos. Lc.* X, 24-25: PL 15, 1810.—S. Augustinus, *In Io. Tr.* 13, 12: PL 35, 1499. Cfr. *Serm.* 191, 2, 3: PL 38, 1010; etc. Cfr. etiam Ven. Beda, *In Lc. Expos.* I, cap. 2: PL 92, 330.—Isaac de Stella, *Serm.* 51: PL 194, 1863 A..

65. Dum autem Ecclesia in Beatissima Virgine ad perfectionem iam pertingit, qua sine macula et ruga existit (cfr. *Eph.* 5, 27), christifideles adhuc nituntur, ut devincentes peccatum in sanctitate crescant; ideoque oculos suos ad Mariam attollunt, quae toti electorum communitati tamquam exemplar virtutum praefulget. Ecclesia de Eapie recogitans Eamque in lumine Verbi hominis facti contemplans, in summum incarnationis mysterium venerabunda penitius intrat, Sponsoque suo magis magisque conformatur. Maria enim, quae, in historiam salutis intime ingressa, maxima fidei placita in se quodammodo unit et reverberat, dum praedicatur et colitur, ad Filium suum Eiusque sacrificium atque ad amorem Patris credentes advocat. Ecclesia vero, gloriam Christi prosequens, praelcelso suo Typo similior efficitur, continuo progrediens in fide, spe et caritate, ac divinam voluntatem in omnibus quaerens et obsequens. Unde etiam in opere suo apostolico Ecclesia ad Eam merito respicit, quae genuit Christum, ideo de Spiritu Sancto conceptum et de Virgine natum, ut per Ecclesiam in cordibus quoque fidelium nascatur et crescat. Quae Virgo in sua vita exemplum exstitit materni illius affectus, quo cuncti in missione apostolica Ecclesiae cooperantes ad regenerandos homines animentur oportet.

#### IV. DE CULTU BEATAE VIRGINIS IN ECCLESIA

6. Maria, per gratiam Dei post Filium prae omnibus angelis et hominibus exaltata, utpote sanctissima Dei Mater, quae mysteriis Christi interfuit, speciali cultu ab Ecclesia merito honoratur. Et sane ab antiquissimis temporibus Beata Virgo sub titulo « Deiparae » colitur, sub cuius praesidium fideles in cunctis periculis et necessitatibus suis deprecantes confugiunt.<sup>21</sup> Inde praesertim ab Ephesina Synodo cultus populi Dei erga Mariam mirabiliter crevit in veneratione et dilectione, in invocatione et imitatione, secundum ipsius verba prophetica: « Beatam me dicent omnes generationes, quia fecit mihi magna qui potens est » (*Luc.* 1, 48). Qui cultus, prout in Ecclesia semper exstitit, singularis omnino quamquam est, essentialiter differt a cultu adorationis, qui Verbo incarnato aequae ac Patri et Spiritui Sancto exhibetur, eidemque potissimum favet. Variarum enim formarum pietatis erga Dei Genitricem, quas Ecclesia intra limites sanarum et orthodoxarum doctrinarum, pro temporum et locorum conditionibus et pro indole ingenioque fidelium approbavit, id efficiunt ut, dum Mater honoratur, Filius, propter quem omnia (cfr. *Col.* 1, 15-16) et in quo aeterno Patri « complacuit omnem plenitudinem inhabitare » (*Col.* 1, 19), rite noscatur, amatur, glorificetur, Eiusque mandata serventur.

<sup>21</sup> «Sub tuum praesidium».

67. Hanc catholicam doctrinam Sacrosancta Synodus consulto docet, simulque omnes Ecclesiae filios admonet, ut cultum, praesertim liturgicum, erga Beatam Virginem generose foveant, praxes autem et exercitia pietatis erga Eam saeculorum cursu a Magisterio commendata magni faciant et ea quae anteactis temporibus de cultu imaginum Christi, Beatae Virginis et Sanctorum decreta fuere, religiose servant.<sup>22</sup> Theologos autem verbique divini praecones enixe exhortatur, ut aequae ab omni falsa superlatione, quemadmodum et a nimia mentis angustia, in singulari Deiparae dignitate considerata sedulo absterneant.<sup>23</sup> Studium Sacrae Scripturae, Sanctorum Patrum et Doctorum Ecclesiaeque liturgiarum sub ductu Magisterii excolentes, recte illustrent munera et privilegia Beatae Virginis, quae semper Christum spectant, totius veritatis, sanctitatis et pietatis originem. Sedulo arceant quaecumque sive in dictis sive in factis fratres seiunctos vel alios quoscumque in errorem circa veram Ecclesiae doctrinam inducere possent. Meminerint porro fideles veram devotionem neque in sterili et transitorio affectu, neque in vana quadam credulitate consistere, sed a vera fide procedere quae ad Dei Genitricis excellentiam agnoscendam adducimur, et ad filialem erga Matrem nostram amorem eiusque virtutum imitationem excitamur.

#### V. MARIA, SIGNUM CERTAE SPEI ET SOLATII PEREGRINANTI POPULO DEI

68. Interim autem Mater Iesu, quemadmodum in caelis corpore et anima iam glorificata, imago et initium est Ecclesiae in futuro saeculo consummandae, ita his in terris, quoadusque advenerit dies Domini (cfr. 2 *Petr.* 3, 10), tamquam signum certae spei et solatii peregrinanti Populo Dei praelucet.

69. Sacrosanctae huic Synodo magnum affert gaudium et solatium, etiam inter fratres seiunctos non deesse, qui Matri Domini ac Salvatoris debitum afferunt honorem, speciatim apud Orientales, qui ad cultum Deiparae semper Virginis fervido impulsu ac devoto animo concurrunt.<sup>24</sup> Universi christifideles supplicationes instantes ad Matrem Dei et Matrem hominum effundant, ut Ipsa, quae primitiis Ecclesiae precibus suis adstitit, nunc quoque in coelo super omnes beatos et angelos exaltata, in omnium Sanctorum Communione apud Filium suum intercedat, donec cunctae familiae populorum, sive quae chri-

<sup>22</sup> Conc. Nicaenum II, anno, 787: Mansi 13, 378-379; Denz. 302 (600-601).—Conc. Trident., sess. 25: Mansi 23, 171-172.

<sup>23</sup> Cfr. Pius XII, *Nuntius radioph.*, 24 oct. 1954: AAS 46 (1954) p. 679, Litt. Encycl. *Ad coeli Reginam*, 11 oct. 1954: AAS 46 (1954) p. 637.

<sup>24</sup> Cfr. Pius XI, Litt. Encycl. *Ecclesiam Dei*, 12 nov. 1923: AAS 15 (1923) p. 581.—Pius XII, Litt. Encycl. *Fulgens corona*, 8 sept. 1953: AAS 45 (1953) pp. 590-591.

stiano nomine decorantur, sive quae Salvatorem suum adhuc ignorant, cum pace et concordia in unum Populum Dei feliciter congregentur, ad gloriam Sanctissimae et individuae Trinitatis.

Haec omnia et singula quae in hac Constitutione dogmatica edicta sunt, placuerunt Patribus. Et Nos, Apostolica a Christo Nobis tradita potestate, illam, una cum Venerabilibus Patribus, in Spiritu Sancto approbamus, decernimus ac statuimus et quae ita synodaliter statuta sunt ad Dei gloriam promulgari iubemus.

Romae, apud S. Petrum, die XXI mensis Novembris anno MCMLXIV.

Ego PAULUS Catholicae Ecclesiae Episcopus.

*Sequuntur Patrum subsignationes.*

## EX ACTIS SS. OECUMENICI CONCILII VATICANI II

### N O T I F I C A T I O N E S

#### FACTAE AB EXC.MO SECRETARIO GENERALI SS. CONCILII IN CONGREGATIONE GENERALI CXXIII DIEI NOV. MCMLXIV

*Quaesitum est quatenus esse debeat qualificatio theologica doctrinae, quae in schemate de Ecclesia exponitur et suffragationi subiicitur.*

*Commissio Doctrinalis quaesito responsionem dedit, in expensis Modis spectantibus ad caput tertium Schematis de Ecclesia, hisce verbis:*

« Ut de se patet, textus Concilii semper secundum regulas generales, ab omnibus cognitae, interpretandus est. » Qua occasione Commissio Doctrinalis remittit ad suam *Declarationem* 6 martii 1964, cuius textum hic transcribimus:

« Ratione habita moris conciliaris ac praesentis Concilii finis pastoralis, haec S. Synodus ea tantum de rebus fidei vel morum ab Ecclesia tenenda definit, quae ut talia aperte ipsa declaraverit.

« Cetera autem, quae S. Synodus proponit, utpote Supremi Ecclesiae Magisterii doctrinam, omnes ac singuli christifideles excipere et amplecti debent iuxta ipsius S. Synodi mentem, quae sive ex subiecta materia sive ex dicendi ratione innotescit, secundum normas theologicae interpretationis ».

*Superiore dein Auctoritate communicatur Patribus nota explicativa praevia ad Modos circa caput tertium schematis de Ecclesia, ad cuius notae mentem atque sententiam explicari et intelligi debet doctrina in eodem capite tertio exposita.*

## NOTA EXPLICATIVA PRAEVIA

« Commissio statuit expansioni *Modorum* sequentes observationes generales praemittere.

19 *Collegium* non intelligitur sensu *stricto iuridico*, scilicet de coetu aequalium, qui potestatem suam praesidi suo demandarent, sed de coetu stabili, cuius structura et auctoritas ex Revelatione deduci debent. Quapropter in responsione ad Modum 12 explicite de Duodecim dicitur quod Dominus eos constituit « ad modum collegii seu *coetus stabilis* ». Cf. etiam Mod 53, c. — Ob eandem rationem, de Collegio Episcoporum passim etiam adhibentur vocabula *Ordo* vel *Corpus*. Parallelismus inter Petrum ceterosque Apostolos ex una parte, et Summum Pontificem et Episcopos ex altera parte, non implicat transmissionem potestatis extraordinariae Apostolorum ad successores eorum, neque, uti patet, *aequalitatem* inter Caput et membra Collegii, sed solam *proportionalitatem* inter primam relationem (Petrus - Apostoli) et alteram (Papa - Episcopi). Unde Commissio statuit scribere, in n. 22, non *eadem* sed *pari* ratione. Cf. Modum 57.

29 Aliquis fit *membrum Collegii* vi consecrationis episcopalis et communione hierarchica cum Collegii Capite atque membris. Cf. n. 22, § 1 in fine.

In *consecratione* datur *ontologica* participatio *sacrorum* munerum, ut indubie constat ex Traditione, etiam liturgica. Consulto adhibetur vocabulum *munerum*, non vero *potestatum*, quia haec ultima vox de potestate *ad actum expedita* intelligi posset. Ut vero talis expedita potestas habeatur, accedere debet canonica seu *iuridica determinatio* per auctoritatem hierarchicam. Quae determinatio potestatis consistere potest in concessionem particularis officii vel in assignatione subditorum, et datur iuxta *normas* a suprema auctoritate adprobatas. Huiusmodi ulterior norma *ex natura rei* requiritur, quia agitur de muneribus quae *a pluribus subiectis*, hierarchice ex voluntate Christi cooperantibus, exerceri debent. Evidens est quod haec « *communio* » in *vita* Ecclesiae, secundum adiuncta temporum, applicata est, priusquam in *iure* velut codificata fuerit.

Quapropter signanter dicitur, requiri *hierarchicam* communionem cum Ecclesiae Capite atque membris. *Communio* est notio quae in antiqua Ecclesia (sicut etiam hodie praesertim in Oriente) in magno



honore habetur. Non intelligitur autem de vago quodam *affectu*, sed de *realitate organica*, quae iuridicam formam exigit et simul caritate animatur. Unde Commissio, fere unanimi consensu, scribendum esse statuit: « in *hierarchica* communione ». Cf. Modum 40 et etiam illa quae dicuntur de *missione canonica*, sub n. 24.

Documenta recentiorum Summorum Pontificum circa iurisdictionem Episcoporum interpretanda sunt de hac necessaria determinatione potestatum.

3<sup>o</sup> Collegium, quod sine Capite non datur, dicitur: « *subiectum quoque supremae ac plenae potestatis* in universam Ecclesiam existere ». Quod necessario admittendum est, ne plenitudo potestatis Romani Pontificis in discrimen poneretur. Collegium enim necessario et semper Caput suum cointelligit, quod in Collegio integrum servat suum munus Vicarii Christi et Pastoris Ecclesiae universalis. A. v. distinctio non est inter Romanum Pontificem et Episcopos collective sumptos, sed inter Romanum Pontificem seorsim et Romanum Pontificem simul cum Episcopis. Quia vero Summus Pontifex est Caput Collegii, ipse solus quosdam actus facere potest, qui Episcopis nullo modo competunt, v. gr. Collegium convocare et dirigere, normas actionis approbare, etc. Cf. Modum 81. Ad iudicium Summi Pontificis cui cura totius gregis Christi commissa est, spectat, secundum necessitates Ecclesiae decursu temporum variantes, determinare modum quo haec cura actuari conveniat, sive modo personali, sive modo collegiali. Romanus Pontifex ad collegiale exercitium ordinandum, promovendum, approbandum, intuitu boni Ecclesiae, secundum propriam discretionem procedit.

4<sup>o</sup> Summus Pontifex, utpote Pastor Supremus Ecclesiae, suam potestatem omni tempore ad placitum exercere potest, sicut ab ipso suo munere requiritur. Collegium vero, licet semper existat, non propterea permanenter actione *strictae* collegiali agit, sicut ex Traditione Ecclesiae constat. A. v. non semper est « in actu pleno », immo nonnisi per intervalla actu *strictae* collegiali agit et nonnisi *consentiente Capite*. Dicitur autem « *consentiente Capite* », ne cogitetur de *dependentia* velut ab aliquo *extraneo*; terminus « *consentiens* » evocat e contra *communione* inter Caput et membra, et implicat necessitatem *actus* qui Capiti proprie competit. Res affirmatur explicite, in n. 22, § 2 et explicatur *ibid.*, in fine. Formula negativa « *nonnisi* » omnes casus comprehendit: unde evidens est quod *normae* a suprema Actoritate approbatae semper observari debent. Cf. Modum 84.

In omnibus autem apparet quod agitur de *coniunctione* Episcoporum cum Capite suo, numquam vero de actione Episcoporum *independenter* a Papa. In quo casu, deficiente actione Capituli, Episcopi

agere ut Collegium nequeunt, sicut ex notione « Collegii » patet. Haec hierarchica communio omnium Episcoporum cum Summo Pontifice in Traditione certe sollemnis est.

N.B. Sine communione hierarchica munus sacramentale-ontologicum, quod distinguendum est ab aspectu canonico-iuridico, exerceri *non potest*. Commissio autem censuit non intrandum esse in quaestiones de *liceitate* et *validitate*, quae relinquuntur disceptationi theologorum, in specie quod attinet ad potestatem quae de facto apud Orientales seiunctos exercetur, et de cuius explicatione varia<sup>e</sup> exstant sententiae ».

✠ PERICLES FELICI

*Archiepiscopus tit. Samosatensis*

*Ss. Concilli Oecumenici Vaticani II*

*Secretarius Generalis*

## IV CENTENARY CELEBRATION

### Official Documents

TO OUR BELOVED SON  
ILDEBRANDO ANTONIUTTI  
CARDINAL OF HOLY ROMAN CHURCH

**Paul The Sixth, Pope,**

BELOVED SON,  
HEALTH AND APOSTOLIC BENEDECTION

The dawn, forerunner of happy consequences, shone upon the Church in the Philippine Islands four centuries ago, when the Gospel was first announced there. The first preachers of the word of God, members of the Order of Saint Augustine, landed at that time on the island of Cebu and there built a church, to be the mother of many others.

For this reason, it is fitting that religious solemnities have been convoked to recall the memory of that important event in Cebu, to give thanks to God for the inestimable gift of the Faith, and to solemnize salutary celebrations such as the National Eucharistic Congress, and the Coronation of the statue of the Infant Jesus, which had been brought there by an earlier expedition.

Since We do not wish to be absent from these observances, We have decided to send you, Beloved Son, as Our Legate there, so that, as Our personal Representative, you might preside over these congresses and other functions.

Our thoughts turn towards Asia, that immense and most populous continent, rich in monuments of human genius. We visited there, as is known, last year, to bring the Eucharistic Congress in Bombay.

As We commemorate these events, Our mind is filled with the mystery of the Church, the more so, since the Second Vatican Ecumenical Council, in its dogmatic Constitution promulgated by Us, has explained it more clearly; and We find it fitting to repeat these words of Saint Cyprian: "The Church of the Lord sends forth its rays and they fill the entire world. . . . It extends its branches into the whole earth with bounty and fruitfulness, nevertheless, it has but one Head and one origin; it is one Mother, rich in much fecundity. We are born of her womb, we are fed with her milk, we are animated by her spirit" (*De unitate Ecclesiae*, P.L. IV, 518)

This is what happily took place among those peoples who, in the sixteenth century, inhabited those Islands later called the Philippines. Leaving their primitive religions, they quickly and willingly became the children of that great Mother. The Church came, she preached Christ, and rapidly enrolled those peoples in His Kingdom.

We may also state that, once the Cross had been set up in that land, the peoples became united among themselves and grew together into one Nation. Not only, but from that same Nation, once it had received the gift of Catholic Faith, that Faith was spread forth into other parts of Asia. As a memorial of this fact, there is to be erected, on the occasion of these celebrations, a singular remembrance in the form of a Philippine Seminary for Foreign Missions, which the Sacred Hierarchy of the Republic have decreed to establish as a mark of piety and gratitude.

We must not pass over in silence the labors of the members of Religious Orders and Congregations in planting and advancing the Church in these Islands. They have undertaken such labors in the past and continue them in the present, with most fruitful spiritual results. From the very beginning they took care to prepare native sons of the Islands to enter the ranks of the clergy and advance to the order of Priesthood. This work was so successful that many Seminaries sprang up, and eventually the Sacred Hierarchy was constituted by the Holy See. In order that the number of priests may continually increase, dur-

ng these solemnities fervent prayers must be raised to the Lord of the Harvest, and all necessary and useful initiatives must be prepared to encourage vocations.

We are not unaware of the social difficulties which Our beloved Filipino people, ever increasing in numbers, have to confront today.

*Let, then, the sons of the Church, particularly those in high office, give their assistance and provide such aid as the Church's teaching has frequently demanded.*

*Let especial care be taken to see that the youth while in school, and their characters be formed to proper discipline, so that later on they may make their contribution in public life.*

These are the thoughts suggested to Us by those celebrations, which must not only commemorate the arrival of the Faith, but also serve to make full preparations for the continuing preservation of so great a gift, and for its being handed on, richer and deeper, to future generations.

Confident, therefore, that you, Beloved Son, in your noted piety and diligence, will fulfill the office of Our Legate with copious fruits, to you, to the Most Reverend Archbishops and Bishops, particularly Our Beloved Son Rufino J. Cardinal Santos, Archbishop of Manila, to Our Venerable Brother Julio R. Rosales Archbishop of Cebu, to the civil Authorities, to the diocesan and regular clergy, and to all the faithful of the Philippines. We most lovingly impart, as a pledge of heavenly favors and a proof of Our paternal affection, Our Apostolic Blessing.

Given in Rome, from Saint Peter's, this twenty-fifth day of the month of March in the year one thousand nine hundred and sixty-five, the second of Our Pontificate.

(Sgd.) PAUL THE SIXTH, POPE



## DECREE OF PROCLAMATION OF THE SANTO NIÑO CHURCH AS "BASILICA MINORE"

### In Perpetual Testimony

The church of Santo Niño in Cebu, noted for its antiquity, magnificent in its art, and most famous for the practice in it of Christian piety, does truly attract the hearts of the faithful, that "the Name of Our Lord Jesus Christ be glorified."

The present church was built in 1740, but actually stands on the same site where other churches had previously stood. The earliest of them is indeed worthy of memory because in 1565, exactly four hundred years ago, the first heralds of the Gospel, and in particular Father Andres de Urdaneta, of the Order of Saint Augustine, whom Our Predecessor Pius XII once called "a man of genius and father of a race of apostles," on their first landing in Cebu built on the same location where a beautiful image of the Infant Jesus was found a house of worship dedicated to the Most Holy Name of Jesus, which thus became verily "mater et caput" or fountainhead of all other churches in the Philippine Islands. A new age was then born for these Islands, that Christian era which has brought for them the greatest blessings in both religious and worldly life.

This church, which is so evidently the glory of Cebu, is indeed outstanding as regards architecture and art in Baroque and Colonial style, is of generous proportions, and is further enhanced with marble and other precious materials. Deserving-ly included in 1941 among the National Monuments of the Philippines, this church has been recently renovated extensively and elegantly, on the occasion of the Fourth Centennial of the Christianization of these Islands.

Further, this church deserves a special honor, not only because lovers of art and historians find in it much to admire, but also and above all because it has been and is the main center of devotion for the Philippine Catholics who come from all the corners of the nation to pray before the Santo Niño their so devoutly venerated and to ask for divine help, thus returning in constant eagerness to that fountain whence they once drew and still may draw their life. To those people indeed apply the words of Saint Augustine in which he poured the fervid intensity

of his soul so full of love: "my heart as yet so tender drank with my mother's milk and treasured ever after the Name of my Savior, Your Son."

Now, in order to add still to the dignity of this eximious church, Our Venerable Brother Julio Rosales, Archbishop of Cebu, and Our Beloved Son Luciano Rubio, Superior General of the Order of Saint Augustine, have come to Us requesting that We grant to it the rank of Basilica. Graciously acceding to this request, after consulting with the Sacred Congregation of Rites, with full knowledge and sufficient deliberation, by virtue of Our Apostolic authority and by this brief, We elevate this church dedicated to the Infant Jesus to the rank of *Basilica Minore* and grant to it all the rights and privileges accruing to such churches, anything to the contrary notwithstanding.

This We proclaim, declaring this letter valid and to have full effect and to be binding on all who now or in the future may read it, so that this declaration stay firm and render void anything to the contrary.

Given in Rome, at Saint Peter's, under the Seal of the Fisherman, on the first day of April of this year of 1965, the second of Our Pontificate.

Signed,

H.J. CICOGNANI  
*Secretary of State.*

Seal of Pope Paul VI

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#### TEXT OF POPE'S MESSAGE

Venerable Brothers, beloved sons and daughters:

In spirit, We are present among you now, as you celebrate the four hundredth anniversary of the evangelization of the Philippines. Those first valiant missionaries undertook a long and

perilous voyage to bring you the Faith, for they were driven by the love of Christ, who said: "Go into the whole world and preach the Gospel" (Mk. xvi.15).

Those interpid pioneers realized the primordial importance of the Faith. You, their spiritual sons, will ever keep that Faith in its integrity, particularly by providing for the solid religious instruction of your children and all your people.

As a great Catholic nation in South-East Asia, you are truly "a city set on a mountain (which) cannot be hidden.... A lamp put upon a lampstand, so as to give light to all" (Mt. v. 14-15). Consider how great is your responsibility to give good example to those of other faiths, and thus sweetly draw men to the Heart of Jesus, king and center of all hearts, Manifest your gratitude for four centuries of grace by striving to give the best example of Faith, Hope and Love, of all the other Christian virtues, to the entire world, especially the nations nearest to you.

In this, you have been encouraged and instructed by the recent Congress of Catholic Action, which trains new apostles for the religious and social assistance of the people.

The very first act of your religious history was the celebration of Holy Mass on your beloved soil. Conserve and deepen your belief in the Blessed Eucharist, specially during these days of the National Eucharistic Congress with its manifestation of sincere and solemn devotion.

We have raised the Cathedral Church of Cebu to the dignity of Minor Basilica, thus recognizing the four centuries of evangelization preached in this temple, the symbol of the birth and growth of Christianity in the Philippines.

You are noted for your love of the Child Jesus, "el Santo Niño." Carry Him always in your hearts, "glorify him and bear Him in your bodies" (I Cor. vi. 20); so that His virtues may shine forth in your lives, and give light to all men, "that they may see your good works, and give glory to your Father in Heaven" (Mt. v. 16). Love and honor His Immaculate Mother, Mary, Mother of the Church and our Mother. Thus, indeed, will you make the motto of your centenary come true: The Philippines for Christ!

From a heart filled with paternal affection, We invoke upon you all, the protection, guidance and love of the Holy Child

Jesus and of Mary, ever a Virgin. And We lovingly impart to His Excellency the President of the Republic, who has honored these ceremonies by his presence; to the Members of the Government; to the Most Reverend Hierarchy, and in the first place to Our distinguished Cardinal Legate; and to Cardinal Santos, Archbishop of Manila; to the great Catholic Universities, their professors and students; to all the priests, religious, and beloved people of the Philippines, Our special Apostolic Blessing.

Y ahora vamos a expresarnos en la lengua con la que los Misioneros españoles anunciaron por vez primera el evangelio en vuestras Islas.

La posición geográfica y el destino histórico de vuestro Pais en el Extremo Oriente, el esplendor de vida religiosa de vuestros hogares, estos y tantos otros títulos que podríamos enumerar, constituyen otras tantas llamadas e invitaciones a dar a vuestra sincera profesión católica una creciente expansión misionera. Conocemos el proyecto de Seminario para Misiones Extranjeras con cuya realización el celoso Episcopado Filipino pone broche de oro a este centenario y Nos con alegría lo bendecimos.

#### Amadísimos Hijos:

Os hemos enviado, para representarnos en las solemnidades que terminan, como Legado Nuestro, un dignísimo y querido Cardenal. Mas con cuánto gusto hubiéramos querido visitar en esta ocasión vuestro hermoso Pais, estar personalmente presentes entre vosotros, alentar vuestros buenos propósitos de fidelidad a Cristo y a su evangelio, para dar con Nuestra presencia un nuevo testimonio del afecto que el Vicario de Cristo profesa a ese gran pueblo lleno de promesas. Tened todos la certeza del gran amor con que invocamos sobre cada uno de vosotros las más ricas gracias del Cielo y os otorgamos una amplia y efusiva Bendición Apostólica.

## Papal Legate's Addresses\*

### ADDRESS AT THE UNIVERSITY OF SAINT THOMAS

Doctoral degrees are granted at the end of one's studies, when final examination have been successfully passed. Thus on the seventh of July, nineteen hundred and twenty, I defended my doctoral thesis before an illustrious Dominican theologian, Father Enrico Buonpensiere, and he duly proclaimed me a Doctor of Sacred Theology.

Again, today, it is the Dominican Fathers who give me a doctorate but without examination. I am afraid this may be a cause of envy on the part of those students who are preparing their own theses! But let me comfort you with this assurance: if some day you are sent to a country as a Cardinal Legate they will give you, too, some honorary degree.

I am truly and deeply appreciative of the honor which is now bestowed upon me by decision of the Grand Chancellor of this Royal and Pontifical University and Master General of the Dominicans, Right Reverend Father Aniceto Fernandez, O.P. This ties ever closer to your illustrious University, which I first came to know and appreciate when I worked in the Apostolic Delegation in nearby China. Then I learned to value it even more when I was Papal Nuncio in Spain, for it was the Dominican Fathers of Spain, already famed in the cultural centers of that nation, who brought to the Philippines the prestige of their teaching and also the contribution of their doctrine to the formation of the growing generations of this land. To the Grand Chancellor, to the Rector Magnificus, as well as to the Academic

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\* We hope we shall be able to offer our readers some other discourses of the Papal Legate in the next issue. *The Editor.*



Senate and Faculty of Professors of this Royal and Pontifical University, I offer my sincere and heartfelt gratitude.

This convocation gives me pleasure of a deeper significance. To be a doctor "honoris causa" of the University of Saint Thomas means to be more closely bound to the doctrine of the Angelic Doctor, who has been, and continues to be, a sure guide of thought and action.

In the sixteenth century, the Protestant reformer Bucer said: "Take away Thomas, and I will destroy the Catholic Church". In reply to this statement Pope Leo the thirteenth, the great restorer of Thomism, said: "His hope was in vain, but his testimony has its value."

In our day various contrary tendencies have arisen against Thomism, considering it to be out of date. If, however, in certain areas we must recognize a decline of interest in Thomism, we see the opposite resulting from the Second Vatican Council. For the Council urges us to intensify our study of Thomism and to inspire our thoughts by its principles, since it is indispensable in the building up and the preservation of Catholic thought.

Chesterton wrote that our generation "is about to rediscover Thomism through its healthy and normal instinct of self-preservation." He also spoke of the optimism of that genius, Saint Thomas. "Luminously, immensely, he believed in life, giving it powerful impetus through its definitions of being. In answer to the doubts of renaissance intellectuals: 'To be or not to be?', that greatest of the medieval doctors thundered back this reply: 'To be'."

We must make this answer our own. We must declare our will to live and act according to the teachings of this giant of Christian thought. In every question, speculative as well as practical, for those who rightly exercise modern intelligences and consciences, St. Thomas offers most profound directives. The Angelic Doctor puts first the needs of the soul; then only does he seek the rights and duties of society and individuals. He studies the necessity of a strong but just central power; the mutual harmony of social classes; the right of property and its functions; the necessary and lawful relations between the temporal and spiritual authorities; the limits properly set to every civil society. Authority and liberty, power and conscience, force and right — such are the elements which make up the foundations upon which the prosperity of nations should be based.

It has been well said that the teaching of Saint Thomas, though it comes to us from the Middle Ages, is still as new and pertinent today as are our steel and concrete buildings. To this we must add that, though these works of modern civilization may one day disappear through the force of new and destructive agencies, Thomism will always remain new and potent in its solid and crystal-clear principles.

Pope Paul VI in a letter to the Master General of the Dominicans, March 7, 1964, wrote: "Not without reason has he (St. Thomas) been hailed as the 'man of every hour'. His philosophical knowledge, which reflects the essences of really existing things in their certain and unchanging truth, is neither medieval nor proper to any particular nation. It transcends time and space and is no less valid for all humanity in our day."

The riches of Thomism are inexhaustible. They are founded upon the eternal verities of the Church and send forth a light to guide us towards the most difficult heights. That light enables us to resist all errors of all times, and leads along the path of justice and grace to the understanding of the secrets of life.

From all sides claims are made for freedom in a world dominated by hate and violence. But we must give the world that true peace which, in the classic definition, is "tranquility in order." Such ordered tranquility, however, must be subordinated to the Eternal Wisdom, which, according to St. Thomas, is the "*ratio eorum quae agenda sunt*" — the essential principle of all things.

Thus in his teaching the Angelic Doctor appears as one of the great liberators of the human spirit and mind. He is ever vital and throbbingly alive. To him both philosophers and theologians, scientists and poets, have recourse as to their guide and inspiration. Dante put the "*Summa Theologica*" into poetry; Michaelangelo and Dupré sculptured its leading concepts; Giotto, Raphael, Fra Angelico and Masaccio painted it in color. The great preachers proclaimed its praises from the most famous pulpits; and the people everywhere continue to sing the delightful verses of the sacred hymns which Thomas composed and which contain, in an admirable synthesis, the entire teaching of his crowded volumes.

If this doctrine of St. Thomas is reflected throughout the whole Catholic world for its rational exaltation of the human

spirit, it must certainly have a particular reflection in the world of intellectuals and Academic Centers.

In many fields today there is a tendency to demonstrate the absurdity of the religious factor through the conquest of science. But we must never forget that science without God is limited because God, the "Primum Movens", is the center and the impulse of history and life, of their origin and development.

We praise the scientific triumphs and the genius able to make the instruments for descending into the abyss of the sea or rising above the stratosphere. But man was able to do this thanks to the materials made by God and by God put under his care and thanks also to the intelligence he has received from God.

But in spite of the most audacious inventions and technical applications, man, confronted with the millennial phenomena of nature and the marvels of the sky, sea and earth, must recognize his limited strength. While planets and the stars with their refulgent splendor continue and will always continue to sing the glory of God, everything human oscillates and fatally descends.

This precept, coming as a consequence of Thomistic principles, must be the guiding norm of the study of a Catholic University, which must be totally concerned with giving to society men scientifically formed in the unchangeable principles of Eternal Truth.

I felicitate you who are so fortunate as to receive your formation in this historic and renowned University, which is dedicated to the holy patron of all schools in the Catholic Church. I exhort you to remember that your whole life must be a school in which, day by day, you learn the practical lessons which help you to make your vocations a reality and to fulfill your obligations. When the studies of the University end, the studies of life begin. The former are a preparation for the latter, which though slow and continuous must give direction to your entire existence.

Saint Isidore in his Third Book on the Sentences writes: "The teacher in the Church must shine both by his teaching and by his conduct; for knowledge without virtue will make him arrogant, while virtue without knowledge will make him useless".

Accept this thought as a souvenir from one who will always feel honored to be a doctor of the Royal Pontifical University of Saint Thomas. To your beloved Alma Mater, together with

my renewed gratitude, I offer my prayerful good wishes for ever stronger foundations, ever wider expansion, and a continuous increasing contribution to the good of the Church and Society.

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### TO SEMINARIANS AND SCHOLASTICS (MANILA)

I greet you, my dear seminarians and scholastics, with true spiritual joy; you are the hope-inspiring spring-time of the Church in the Philippines; and I thank you for the enthusiastic and significant homage you have rendered to the Holy Father this afternoon.

I am happy to see, assembled together, both candidates to the diocesan priesthood and aspirants to the religious state. You will one day share the same unique Priesthood of Our Lord Jesus Christ, and therefore you must be of one mind and of one heart in Him and for His Church.

You have, no doubt, understood that the celebration of the fourth centenary of the evangelization of the Philippines is an event which has a special meaning for you. For you are destined to safeguard the religious patrimony which the missionaries and their successors built up during these four centuries so full of history. Priests have the privilege and the responsibility of keeping alight the torch of faith. You, therefore, who aspire to become priests, whether of the secular or the regular clergy, and ministers of God, must begin now to prepare yourselves for that lofty mission: by the holiness of your lives; by strong and solid discipline; by ever widening and deepening knowledge.

(1) Goodness of heart and holiness of life are the prime requisites in a youth who responds to the call of God. The Apostle Saint Paul gave the name of "saints" to the Christians of his time; but he insists on the very special sanctity which must be attained and practised by those who are consecrated to the service of the Altar. Thus, in his letters to his disciples Titus and Timothy, he describes the indispensable conditions of innocence,

uprightness, exemplary behavior, strong faith, industriousness, sacrifice, and willing and complete dedication.

The Church emphasizes in a special manner the purity of life required in those hallowed to God; and she bases this precept on the Beatitude proclaimed by Jesus, when He said: "Blessed are the clean of heart, for they shall see God". Now, God is truth, God is purity, God is holiness; so it is necessary to live in Him in order to possess these treasures, and have them shine forth in all their beauty. "Who will ascend unto the mountain of the Lord, and who will stand in His holy place?", the Psalmist asks; and he replies: "The man whose hands are innocent and whose heart is pure".

The seminarian or scholastic, then, as he ascends the Lord's mount, slowly but resolutely and with serene confidence, must make every effort to cancel and erase, day after day, everything that is negative in his life, so as to vest himself in the robe of grace and virtue, and to withdraw from the things of this earth. This vesting, however, can only be accomplished by the pure and clean of heart, by complete submission to God and unfaltering mortification of the flesh.

Present-day conditions present special dangers to the integral innocence required of souls consecrated to God. Seminarians and scholastics must therefore remember that purity is the most resplendent jewel of their condition, and the most distinctive virtue of their state.

Those who aspire to the priesthood must keep themselves pure in mind and in body. Though living in the world, in which they are one day to exercise their apostolate, they must feel deeply the beauty of the fascinating virtue of purity, which makes them pleasing both to God and to men. They must avoid everything that might compromise their innocence and their purity. "A man's passions may rise up and disturb him," says Saint Augustine, "but they cannot overcome him, if he resists them, because his will can dominate and defeat them."

Be watchful, then, my young seminarians and scholastics, and preserve most strictly and severely the innocence and purity of your lives, which is the brightest glory of the Priesthood, the greatest strength of that state, and its surest defence.

2) Now let us speak of obedience and discipline.

When so many false principles concerning liberty are being spread abroad, and their pernicious influence penetrates even into



certain Seminaries and Scholasticates — I do not refer to yours — seminarians and scholastics must base themselves sturdily and staunchly on true evangelical obedience.

Take care, then, during this so-called obediential crisis, that you be not infected by the principles calling for a sort of colloquy between superiors and subjects . . . by which they mean, not a harmonious and edifying manifestation of reciprocal respect, but something like a contract, or even a discussion.

Let the concept of true ecclesiastical obedience be preserved in its fulness, avoiding the tendency to an excessively human view of that life which is founded on supernatural principles and gives witness to Christ.

That seminarian and scholastic who is able to ennoble, enrich and develop his personality as he should, will then be able to make the joyous donation of himself and his most precious possessions for the love of God.

This donation and gift of oneself does not, as some dare to state, offend the dignity of the human person, or violate his freedom. On the contrary: when a man freely and knowingly accepts limitations on his liberty, he openly professes that he is a free man, that he is making freely the sacrifice of his most dear rights and privileges for lofty, noble and saintly purposes.

Observing these norms, everything connected with that adaptation mentioned in the Council decree on the training of priests must be carried out by the competent authorities, which will not fail to use the experience and the collaboration of qualified subjects, in a spirit of charitable understanding on the one side, and of willing submission on the other — and certainly not according to certain forms openly opposed to one of the fundamental landmarks of ecclesiastical life.

Do not forget the severe words of Saint Augustine. Reaffirming the unfailing duty of obedience on the part of subjects, he said: — “Cum disciplina negligitur, insolentiae crescunt” — Once discipline is neglected, insolence is multiplied; lack of submission of members of the clergy to their superiors lead to the loss of that spiritual brotherhood and joy inseparable from an intense ecclesiastical life; it leads to dissipation of character; it induces languidness and laziness in the exercise of the apostolate.

The Church is so insistent on discipline in her ministers that, during the solemn rite of ordination, she orders that the ordain-

ing prelate is not to give the ordained the kiss of peace until after he has solemnly promised, in a firm, positive manner, obedience and reverence.

So, then, "in disciplina perseverate" — be persevering in discipline, as the Apostle says; thus it will also be said of you that "as many as follow this rule, to them be peace and mercy".

3) A seminarian or scholastic must realize that he is aspiring to be the salt of the earth, the light of the world. His future ministry is one of the enlightening and teaching, of continuing the work of the Apostles who were told to "Go, make disciples, teach".

The prophet Malachy said: "The lips of the priest must preserve truth, for he is the angel, the messenger of the Lord". This divine order is so peremptory and compelling, that Sacred Scripture, in no uncertain or weak terms, condemns those who are not resolved to acquire the sacred knowledge needed for the exercise of their proper apostolate: "Because you have rejected knowledge, I shall reject you, saith the Lord, because you do not exercise the priesthood with Me".

In fact, the priest must not only teach truth, he must also defend it against its many foes. Hence, he must have robust training to be a convinced and convincing preacher, an efficacious apologist, a wise director of consciences, a safe upholder and defender of Christian Morals.

Therefore, my dear seminarians and scholastics, you must study in order to acquire a serious and reliable training — and this is demanded by the virtue of prudence. But you must also study in order to be able to train and direct others — and this is required by the virtue of charity.

First of all, then, be spiritual, be concerned with seeking those things which are above, not those which are on the earth; seek them with the guidance of Holy Mother Church, to acquire a true love of God, from which derives the love of your neighbor.

Be obedient, freely and holily submitting your will to the will of God, and to His representatives on earth.

Be well-trained, cultured, firmly grounded in the sciences, both sacred and profane, technically prepared for the activities and the various ministries of the priestly and religious state to which you aspire. Those "profane novelties" already denounced

by Saint Paul, you will avoid, as well as the harmful principles of that dogmatic romanticism which is rampant in our days and generates confusion and error.

Be pastoral, in the finest sense of the word, not spreading the vague and obscure notions of a harmful pragmatism, but clearly and firmly upholding the principles of Catholic morals, with luminous sincerity and edifying charity.

Be missionaries, propagating the Catholic faith zealously and ardently among those ignorant of it, "*ut sermo Dei currat et clarificetur*" — that the word of God may run and be glorified. Preserve intact among those who already believe the heritage of truth, imitating in this the shining example of the missionaries who evangelized these Islands, and whose successors in so many fields you are.

Be social-minded, in the Christian and constructive sense of the word and with a spirit of true brotherhood; be active in helping the needy according to the merciful designs of Christ, Who had compassion on the poor and the sorrowing, the persecuted, the afflicted of every social category.

Finally, be ecumenical, studying and accepting the decisions and proposals of the Second Vatican Council, and practising that universalism which is open to every nation, which cannot be limited by the narrow frontiers of one little fatherland, which refuses to be suffocated by mean considerations of a contingent, local or personal nature.

In this way, my dear scholastics and seminarians, animated by lively faith, sustained by secure hope, enflamed by sincere charity, you will "seek the unity of the spirit in the bonds of peace" — that unity, I mean, which is the result of a balanced and serene judgment, and the fruit of that prayer which must unite you all with Jesus.

In this way, too, you will show forth that the spirit of the founders of the Church in the Philippines, who built up its organic stability, is still living today in all the splendor of its fine efficiency; and you will prove that it can ensure further progress and wider development of Catholicism "*in salutem gentium*" — that is, for the welfare and the true peace of all the peoples of Asia.

## SPEECH AT THE SANTO NIÑO'S BASILICA

Saint Irenaeus teaches us that in the second century the Pope of Rome used to send the Sacred Species to Bishops as a sign of holy union with the Mother Church. It was the fertile leaven of Catholic Communion.

This tradition is still carried on in a different but not less expressive form. Since the Militant Church, spread throughout the whole world, cannot come together around the altar of the Roman Pontiff, He sends His envoys and legates into the world to represent Him at the altars of the various Churches, and to receive the homage of the peoples in communion with Him, in the offering of the divine Sacrifice of the Mass, the center of Catholic unity and the source of all blessings.

When Pope Pius the Eleventh sent me to Spain during the Civil War of nineteen hundred and thirty-six, on a mission of charity and peace, wishing to indicate the peaceful union of the Martyr Churches of that country with the Apostolic See, he bade me to take with me several chalices to be used in the celebration of Holy Mass in the ruins of the devastated churches: "*vinculum unionis et pacis*" — a bond of union and of peace.

And, in Canada, when I was visiting the missions of the Far North, precisely in that mission which was the farthest north in the world, at the seventy-third parallel, dedicated to Christ the King, I found a chalice which had been sent there by the Holy Father, after he himself had celebrated Mass with it in the Basilica of Saint Peter's — a chalice that was the token of blessing and of union between the tiny chapel erected in the midst of the polar ice, and the Mother of all churches.

This same gesture our present Holy Father repeats here to-day in your regard. In a mystical communion of faith and love for you, who communicate in the chalice of benedictions, His Holiness, the "sweet Christ on earth," sends you a precious chalice, which will serve for the celebration of the Jubilee Mass, and will then remain in the Metropolitan Cathedral of Cebu as a token of His solicitude for all the churches, and of His special affection for this beloved Archdiocese, which, in a solemn hour of its history, gives to the world so edifying a spectacle in this Eucharistic Congress, which is a public affirmation of its religious vitality.

It is my pleasant duty, therefore, to present to you, venerated Pastor of the Archdiocese of Cebu, this Chalice, which is doubly precious: because of its intrinsic value, but especially by reason of its august origin. It is a new bond, uniting you to the Holy Father; it is a token of His presence among you. When Mass is offered here with this chalice, you will be in communion with the Center of Catholicism and with the Vicar of Christ, Who thinks of you, Who loves you, and Who daily prays for you.

The Holy Father has, furthermore, desired that a permanent token of the centennial of Philippine evangelization should mark this celebration; and He has therefore raised to the honorific rank of Minor Basilica this ancient and holy Church.

The temple of "el Santo Niño," there is no doubt, is the very heart of the Philippines. It has been the symbol of your fidelity to your Catholic vocation, the center of your spiritual life, the inspiration of your religious activities, the rampart and defense of your faith.

By honoring this church, the Pope honors the entire Church of the Philippines. At the feet of "el Santo Niño, you will pray for the Holy Father, Who with warm affection and with all the effusion of His paternal heart, blesses you.

May the solemn religious ceremonies of these days correspond completely to the profound symbolism which they contain, and may they spread abroad through the dioceses of the Philippines a breath of spiritual renewal, which will bring its beneficial effects to individuals, to families, and to society.

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## SPEECH AT THE OPENING OF THE EUCHARISTIC CONGRESS, CEBU

A Eucharistic Congress is always a manifestation of the religious traditions of the people which celebrates it.

It was by contact with the Blessed Eucharist that your country began its Catholic history, and was immediately influenced



in its civil organization. In an atmosphere of incomparable mysticism, in this very place, the first Mass was celebrated, and marked the blessed beginning of the new religious life of an entire people. From this beach, the Sun of the Eucharist spread its rays abroad, gradually taking possession of all the Islands which, illuminated by Christ in the Blessed Sacrament, were converted to the Catholic faith.

What a change took place here! Instead of the primitive tribes, we now see a people united in the bonds of a nation in continual progress; in place of a few scattered demonstrations of union with Christ, there has risen the sincere and enthusiastic affirmation of a people which proclaims Christ as its God and Savior, and offers Him the most solemn homage known in all its history.

You have proclaimed this Eucharistic Congress to be a reaffirmation of the purpose of your evangelizers, of the reply of your forefathers, of your own conscious acceptance; and you have proclaimed this by the motto which expresses the feelings of your soul, the program of your life; "Philippines for Christ!"

Thus, first of all, you recognize that the Kingdom of Christ to which you consecrate yourselves has Truth as its treasury, Charity as its secret, Sacrifice as its strength. In that Kingdom you see, not the force of powers which spread destruction and death, but the sweetness of a love which gives itself for the life of all creatures, which is destined to embrace all peoples, to sanctify all souls, to inflame all hearts. Now, it is the Eucharist which gives this spiritual Kingdom its powerful consistency, by means of the direct, continual and life-giving presence of Christ Himself, Who said: "Without Me, you can do nothing."

In order that the Philippines may be for Christ, you must first answer the call of Christ in this Eucharistic Congress, which helps you live again the most intense and fruitful periods of your religious history, and the most radiant days of your existence. You must render to Jesus in the Blessed Sacrament a public, enthusiastic and sincere homage, ensure to Him the recognition of His sovereign rights, promise your submission to His divine authority.

In order that the Philippines may be for Christ, you must strive that His Kingdom be accepted, not merely in a pious individual submission in the internal order; but rather that His Holy Law be always and everywhere respected, His commandments obeyed, His precepts fulfilled; that all civil and social life

be regulated according to the principles He promulgated, which are preserved in the Gospel and taught by His Church. The true meaning of the sovereignty of Christ demands that all peoples and nations recognize Him, not only in the religious order, but in the social and civic orders, which must be subordinated to the spiritual order just as the body is to the soul; and this, because "all power has been given to Him by His Father." Since all individuals depend from Christ, the collective society to which they belong cannot avoid its dependence also.

In order that the Philippines may be for Christ, the spiritual leaders of the Church here must be ever more closely united to Him: the Pastors of souls, the priests and the religious.

You, who are the living Christ—"sacerdos alter Christus"—must draw the waters of salvation with joy from the fountains of the Lord: "Haurietis aquas cum gaudio de fontibus Salvatoris." From Him you must learn the knowledge of life, which you will then communicate to your faithful. From the light of the lamp of the Eucharist, you will receive the fire which must consume you for the edification of souls; and at His feet you will come to understand the safest lessons of the apostolate.

Saint John became the privileged apostle after resting his head on the breast of Jesus. Saint Thomas discovered the secrets of faith in contact with the heart of Christ. Place yourselves, then, into this heart, "King and center of all hearts," and, in intimate union with Him you will feel the tender love of the Good Shepherd, Who gave His life for His sheep; you will find the burning zeal of the Apostle who aroused the multitudes, the compassionate goodness of the Wonder-worker Who bowed down with touching tenderness to the poor and the afflicted, the sweet authority of the Master Who chose you by a special vocation and has made you ministers and fathers of His Kingdom.

In order to accomplish your mission, that the Philippines may be for Christ, you will exalt the divine Master by your willing fidelity; you will open your souls to Him; you will tell Him your difficulties and afflictions; you will reveal to Him your desires; you will consecrate to Him your lives and your cares as apostles in His service, and thus you will bear Him in the hearts of all your faithful.

The clergy, then, under the guidance of the Bishops, must be zealous, active, self-sacrificing, ready and able to maintain the religious, traditions of the people, to share the cares, the suffer-

ings and the sorrow of the faithful, defending their just human, social and religious rights.

In order that the Philippines may be for Christ, its leaders, truly Catholic in that edifying piety which distinguishes them, must draw from the Sacrament of the Eucharist the strength to fulfill the duties and responsibilities of their office, for the building up of the public good. Hence, support must be given to the organisms of the economic and social orders, by the promulgation of his laws to ensure the protection and assistance of the poorer classes, and to bring about their just emancipation. We must not forget that Christ did not only preach the truth of the Kingdom of God; but He also had tender compassion of the misery of the multitude and always gave them His thoughtful assistance.

In order that the Philippines may be for Christ, the stability of the family must be protected, as well as the holiness of marriage, the mutual fidelity of husband and wife, the innocence of children. At the sacred table of the Altar, parents will learn the responsibilities of their duties, their children will learn the joys of submission.

Parents, however, must be given aid in obtaining respect of their right to a truly Christian school, inspired by the teachings of the Church in accordance with the needs of the times.

Then and only then will youth, trained in a climate of religious dignity, contribute in full measure to the development and greatness of their fatherland.

In order that the Philippines may be for Christ, support and increased strength must be given to Catholic Action, that peaceful army of the Church, and bulwark of our highest religious traditions. May Catholic Action always develop in accord with the enlightened directives of the Popes, and extend its beneficent influence into every public and private domain — press, radio, cinema, television — so that these may serve for the moral elevation of individuals, not their corruption; for the sanctification of families, not their prostitution; for the salvation of society, not its ruin.

To this end, the members of Catholic Action, providential auxiliaries of the Hierarchy in the ardent and enlightened apostolate of all good causes, must imitate the example of those numberless apostles who fed upon the Body of Christ in order to overcome their own weak nature and obtain the triumph of truth and love.

In order that the Philippines may be for Christ, fitting glory must be attributed to all those generous souls which suffered and laid down their lives to defend His divine Kingdom, inspiring, by their perfect holocaust, the most noble sacrifices in every generation. From the martyrs of the arenas of Imperial Rome, to the recent victims of the tragedy of the Congo and other countries dominated by anti-Catholic forces, the Church shows them forth to the world which is still tepid and unfaithful, shows the innocent blood of her sons as proof of what the love of Christ can do.

If, then, you feel any weakness in the uncertainties of a Christian life which is threatened from all sides, go and receive the Bread of the strong, which sustained the invincible legions of the martyrs of all time; and thus the Philippines will be for Christ.

At the opening of this Eucharistic Congress, which commemorates the historic fourth centenary of the evangelization of the Philippines, open wide the gates of your City to Christ, certain that He will richly repay you; open the doors of your families, which He will bless; open the entrances of your hearts, which His divine grace will make holy.

In the splendor of the Easter mystery in which we see Christ glorious and triumphant, listen to His victories and consoling greeting: Peace be with you! It is His reply to your demand, His gift to your offering, His reward for your love.

The Philippines for Christ! And be sure that Christ will be for the Philippines!

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#### SPEECH DURING A LUNCHEON AT THE CEBU CASINO ESPAÑOL

I am extremely pleased to be able to address you, at the conclusion of this "*agape*" so attractive both for its priestly atmosphere, and for the affection which animates you in your homage to the Legate of His Holiness.

Allow me to open my heart to you. I believe that everything we live through during these blessed days, all the promising hopes filling all hearts, are the operation of the clergy; of you priests, secular and regular, who, in full and heartfelt submission and obedience to your Bishops, must bring to success in this beloved land the great undertakings of God and of His people.

You are aware that, among the problems facing the Church today, an important question is that of the relations of the Church with the various cultures. Well; as Pope Pius the Twelfth said, the Church has never bound herself, does not bind herself and must never bind herself to any one culture. She intends, instead, to penetrate them all with the inspiration of the Gospel. Christianity took, for example, the good part of the Greco-Roman world and of its civilization, and Christianized it.

The great Cardinal Lavigerie, who was the apostle of Africa, said that we must take everything offered by the various peoples and cultures, excepting only vice and error. By means of the Catholic faith, you will bring about a synthesis between the Malayan soul and the truth of Christianity. I offer you my fervent and prayerful wish, my dear Filipino clergy, that it may be you who will successfully create a culture, Christian in its essence, but with an Asiatic accent.

Of the thirty-seven million Catholics in the Far East, the Philippines count twenty-four millions. You must, then, give generously of what you have freely received from God. Fidelity to the Catholic truth of the first evangelizers of this land, which brought it about that, a few years from the arrival of the Spanish missionaries, the greater and better part of the Philippines was already Catholic, obliges you to be a missionary-minded Church.

Today there is delineated on the horizon of the history of Asia, as it were a new Epiphany of the Church in these countries. You must be the Church's Precursors and Pioneers here. The Pope relies on you. You must respond to His trust with all your hearts. Sustain, assist, uphold and vivify with all your might the new Seminary for the Foreign Missions, the cornerstone of which we will bless, with such high hopes and enthusiasm, in the name of the Holy Father.



Exalt in secret triumph everywhere, first among your own faithful, and then among all other peoples, devotion and love for Mary, Mother of God and our Mother of the Church.

You have her as Patron of your fatherland, see to it that those other nations, in whose religion there is no Mother, may come to love Mary.

*Devotion to her, the place she occupies in the work of Redemption and in the Church — this will give you light to secure, at this crucial moment in the history of the Asiatic peoples, the just and orderly elevation of women, in the civilization being created today, and which we must strive to make into a Christian Asia.*

You are *one* nation composed of seven thousand islands. You have attained unity in diversity. This you received from the Christian faith. Does not this fact seem to you to be a prelude that unity in Christ which should unite all the peoples of Asia?

In your classrooms, you educated the first Catholic martyr of Vietnam and the first Chinese bishop. This is a splendid achievement. See to it that now and in the future, you furnish men and means, within the limits of your possibilities, for the evangelization of so many regions which do not know Christ. From the Philippines there must go forth, like so many messenger doves, the preachers of the one true faith which can save the world. While some are savagely fighting to the death, you must bring the peace of Christ to those millions who know Him not.

The Filipino clergy must look towards the future. You must take care that in the Philippines, men are prepared and institutions created for the *social common good and for the prosperity of the Catholic Church.*

This requires, on your part, a total fidelity to your priesthood. The testimony of your holy lives will be the strongest argument of all, to the people of God. "Operibus Credite."

You must be, above all, moulders of souls, sanctifiers of the entire life of the people. You are not men destined for temporal things; your mission, rather, is "in his quae sunt ad Deum." But, for the proper training and preparation of your people, you just supply the ferment of those great social undertakings, which are so necessary today, and which can no longer be delayed.

Faced with paganism, hedonism and naturalism, which exert such strong pressure on the man of our day, you must preserve

in the people entrusted to you by God, faithfulness to the Gospel. This has been your history. You can not, you must not be unfaithful to this call from on high.

Faced with atheistic communism, which advances unceasingly, you must uphold fidelity to the social doctrine of the Church. As Pope Pius the Eleventh said, it is with our truth that we oppose those who are misleading millions of men. What a responsibility is yours?

If you seek the key which opens this whole problem for you. I will give it to you: it is fidelity, union, inter-penetration with Rome, with the Pope, with the Hierarchy. From this you will receive light, and that light will bring you the peace of unity and holiness.

Go to the people, your wonderful and good-hearted people of the Philippines, with love, with spirit of service, with truth, give them a clear, upright, correct and total formation and training.

In each of your parishioners, create the idea and desire of perfection, both natural and supernatural: Be perfect, as your heavenly Father is perfect! Note well, that you must unite these two spheres.

No one can be a true Christian, unless he is a true man. No man can be perfect except according to the will of God, and "this is the will of God, your sanctification."

Provide complete training for those who will be leaders in every field of human activity. At the same time, in this new era when socialization is daily spreading, it is necessary, my dear priests, that you find the way to create, organize and launch in the apostolic field various activities of mass influence.

"Blessed is that people which has God for its Lord." The Philippines have had, have today, and must always have the Lord God as their absolute Master. This is the way to prosperity, to progress and to peace.

## HOMILY, SOLEMN CLOSING OF II NATIONAL EUCCHARISTIC CONGRESS

An atmosphere of ardent piety has pervaded the praying multitude celebrating here most solemnly this National Filipino Eucharistic Congress. Amid that atmosphere, we hear the sweet consoling voice of Jesus, joy of our spirit, happiness of our heart, Who says to us: "I am the Good Shepherd!"

Those words of today's Gospel come to you as an annunciation, a conclusion, a program, a promise.

They are the annunciation of life and hope. They are also the solemn conclusion, the final seal placed on these Eucharistic days, celebrated with such burning faith, in recognition of the goodness and love of Christ, the Shepherd of our souls. They are a program of exemplary actions and of edification, as taught by Our Lord in the tender goodness of His merciful heart. Finally, they are a promise of sincere elevation of mind and soul, with an intense and fruitful renewal of spiritual life.

In the earliest days of Christianity, a holy Bishop named Abercius of Hierapolis, was able to recognize the true Christians during his missionary journeys, by the Eucharistic symbols they used. His epitaph is well known, and reads, in part, as follows: "As a disciple of the immaculate Shepherd, Who feeds His sheep on the hillside and in the plain . . . I have recognized His people as those forehead is marked with a splendid sign: that Faith which everywhere was my guide, and everywhere offered me, by means of the delights of bread and wine, this divine Ichthus . . ."

God himself wished to be called the Shepherd of His chosen people. All those who, in His name, guide His people, are also called Shepherds. The Messiah was called Shepherd by God Himself, Who said in the prophecy of Ezechiel: "He shall feed My flock".

And God also calls His Apostles Shepherds, saying to them: "Tend the flock of God which is among you". Saint Peter further defines this pastoral ministry, to the converted faithful: "You were as sheep going astray, but now you returned to the Shepherd, and Guardian of your souls". The entire doctrine of eternal salvation hinges on this saving figure of the Good Shepherd.

Always anxious, but always at ease, the Shepherd with his crook walks with his flock and guides it; and his sheep follow him confidently—according to the words of the Prophet: “And I am not disturbed, following you as my shepherd.”

The rich image of the shepherd is represented to us in today’s liturgy in its beauty and fullness, in that tender, good sweet, and merciful figure of Jesus, Who calls Himself the Good Shepherd.

Therefore, all the concern, the care, and the efforts of those who incarnate this figure of the Good Shepherd, must converge towards carrying out His divine plan: “Other sheep I have, which are not of this fold; them, also, I must seek . . . and there shall be one flock, and one Shepherd.”

The image of the Good Shepherd has never appeared in such a rich and promising light, as in these days of conciliar ecumenism.

The Good Shepherd represents God-made-man, not only in one act of clement mercy, but in a lasting gesture of complete self-sacrifice: He became as one of us, for love of us!

His teaching is a teaching of love, and it is summarized in His law: “Love one another.”

His examples are examples of love: “He went about doing good.”

His death was a death of love, because He sacrificed Himself for our salvation; “and greater love than this no man has, than that he lay down His life.”

He is always the Shepherd who watches, the Shepherd who guides, the Shepherd who gives pasture, the Shepherd who dies.

Our Lord wished to be the Good Shepherd, not only during His lifetime, but for all ages. Hence, He desired that the sacrifice of His life should last forever. To feed the souls of His sheep, He instituted the Blessed Eucharist. He commanded His disciples to renew the sacrifice of His love, and thus He created the Priesthood to continue the mystery of the love of God.

The Priesthood is the living image of the Good Shepherd. Through it, the Eucharist is perpetuated, as the visible sign of God’s love, as food for souls, as strength for the spirit.

Indeed, the bonds between the Priesthood and the Eucharist are so close, their relationship is so intimate, their interaction

is so indispensable, that the Eucharist cannot be conserved anywhere, without the Priesthood; for Jesus, instituting the Sacrament of His love, said to his First Priests: "This do, in commemoration of Me."

The Second Vatican Council, in its Constitution on the Church, says that the Priesthood, with the sacred powers with which it is invested, forms and rules the priestly people of God (as a shepherd guides his flock); it performs the Eucharistic Sacrifice in the person of Christ and offers it to God in the name of all the faithful. The faithful, on their side, and in virtue of their royal priesthood, collaborate in the oblation of the Eucharist, and exercise their priesthood by receiving the Sacraments, by their prayer, and by the thanksgiving of their holy lives.

The profound lessons of Eucharistic life in its relations with the Priesthood are most beautiful and consoling on this Good Shepherd Sunday, for today we are reminded that all men are called to make up the people of God, in a unity which foreshadows and favors universal peace.

In order to make possible this call to all men, to take part in the unity of the people of God, the Church raises special prayers to her divine Shepherd today, to obtain many priestly and religious vocations.

How stupendous will be the results of this Congress, and of the centennial of the evangelization of your Nation, if all its inhabitants become aware of the greatness of those who serve God, and if the image of the Good Shepherd leads all on the road to those pastures of the eternal immaculate Priesthood of Christ, infusing confidence, hope and comfort.

These commemorative celebrations recall your own vocation to Catholicism, guided by the Vicar on earth of the Eternal Shepherd of your souls.

Through God's predilection, your forefathers established in this land a Nation, and that Nation has answered God's call. As a visible memorial of that answer, I have blessed, before this Holy Mass, the cornerstone of the new Missionary Institute which the Church in the Philippines is building in the fulfillment of the divine plan, so that humanity may become the People of God.



You have been set up in this region of Asia to shed abroad the light of The Gospel. Strive always to understand more clearly your vocation. As heirs of those who evangelized you four centuries ago, you must remember that you have a double duty: first, the duty to preserve the spiritual heritage you have received from your ancestors; second, the duty to share it abroad by means of your children, who must become new evangelizers of these lands.

First of all, you must safeguard the purity of the Catholic Faith which laid the foundations of your national unity. Your Catholicity must be truly lived, in all its fullness, in private life as well as public; it must show forth the same loyalty, courage, lawful pride and piety as those of the first converts, so that you encourage one another to preserve the precious patrimony you have inherited.

Arouse in yourselves the spirit of prayer and apostolate which animated Father Urdaneta and all those missionaries who continued his marvelous work. Cherish in yourselves the daring integrity of Legaspi, the love and fervent ardor of souls consecrated to God.

The means of conserving that spiritual legacy is unwavering loyalty to Jesus in the Blessed Sacrament, whom you have so triumphantly hailed; love for Blessed Virgin, your Mother, your Lady and Queen; and fidelity to the Cross by which your country was first consecrated to God.

If you do this, you will feel the urge to spread your faith abroad with generous missionary zeal.

Today, the Church of the Philippines laying the cornerstone of its foreign missions Seminar gives proof of its strength, and enters the ranks of the militantly missionary countries. As long as your land remains devoted to the missions, it will be vigorous and fruitful, and will overcome every attack.

Every Church of missionary activity multiplies Catholic life, and is adorned with a spiritual beauty and strength, absent from those Churches which are satisfied with themselves and content to enjoy their heritage, without feeling the need to heed Christ's command: "Go, make disciples of all nations".

That Church which does not go beyond its narrow frontiers, does not arouse its sons to dream of spiritual conquest, by showing that the desire of apostolate by prayer, alms and vocations

are the expression of their Christian existence — such a Church will seek in vain, in times of tribulations, for the strength of resistance, reserves of courage, the grace of martyrdom.

May then this Church of the Philippines be richly blessed for having so generously responded to its apostolic vocation! May it be blessed for its people's ardent faith and profound charity! May it be blessed for their exemplary faithfulness to the See of Peter, their attachment to the Hierarchy, their contribution to the welfare of their country!

The Church in the Philippines, always closely united to the Pope, will grow and be multiplied, following the path traced for it by the Good Shepherd, the path of truth and life, the path of justice and mercy, of love and peace.

And, to obtain this peace, so urgently necessary to the world, we shall unite our prayers to those of the Holy Father, incomparable Apostle of Peace.

He, the living and universal Good Shepherd, in the anxiety and fear of these uncertain days with their many treats of war and their numerous tragic convulsions in various parts of the world, has sent, for this serene month of May, a pressing invitation to all the Bishops of the world, asking them to raise special prayers to the Blessed Virgin, Queen of Peace, so that she may present them at the Throne of her divine Son, Prince of Peace.

We could not devise a more fitting conclusion for this Congress than this—in the most intimate and spiritual union with the prayer of the Pope, far in distance, but present among us with His heart and mind and in His name I now bestow upon you all, the grace and the treasure of His Apostolic Benediction.

## LOCAL HIERARCHY

### STATEMENT OF THE PHILIPPINE HIERARCHY ON THE FORMATION OF OUR FOREIGN MISSION SOCIETY

Desirous to fulfill our divine commission "to preach the Gospel to every creature," we, the Catholic Hierarchy of the Philippines, herewith declare our firm determination to share the light of the Faith with our less fortunate neighbors. It is our conviction that we as a Christian Nation have reached a mature stage in our four centuries of development and that we are prepared to assume the responsibilities of such maturity. We, therefore, proclaim officially our intention to undertake a national effort to orient our people to the Missions. To achieve this and to express in the concrete our gratitude to God for the gift of our Faith we will organize the Foreign Missions Society of the Philippines.

Simultaneous with the Fourth Centennial Celebration of our Birth as a Christian Nation in 1965, we will found this Society and lay the cornerstone of its seminary in Cebu. Its official Patron will be the same Child Jesus whose image will be canonically crowned during the Celebration. To be composed, first of all, of diocesan priests, the Foreign Mission Society of the Philippines will eventually embrace, we hope, a brotherhood, a sisterhood, and a lay missionary counterpart. The Society will accept Full Members and Associate Members, these later to be loaned and aided for a time by a Diocese. Mindful of the particular needs and traits of our people, we will adopt a mode of missionary formation and a Constitution expressive of the genius of Christian Filipino soul.

The founding of a Mission Society in the Philippines is a serious step in our history as a Christian country. It deserves the best of our generosity, our dedication, and our zeal. We appeal to our clergy and faithful to cooperate with this missionary movement of ours and, if it be the Divine Will, to con-

sider volunteering for the Foreign Missions. We ask the Diocesan Directors of the Propagation of the Faith to campaign for possible mission vocations in their respective dioceses. We urge all to pray for the success of this our missionary effort and to sustain it with generous alms.

Let our whole-hearted support for this National Mission Society indicate the profound gratitude we owe Almighty God for giving us and preserving for us the Christian Faith these past four centuries. Let it bear witness to the maturity we have attained as a Christian Nation — one ready and willing to assume its full commitment to share with others the Faith we have so bountifully received.

For the Catholic Hierarchy of the Philippines:

(Sgd.) ✠ JULIO R. ROSALES  
*Archbishop of Cebú*  
*President, C. W. O.*

## LITURGICAL SECTION

### CONSILIUM AD EXSEQUENDAM CONSTITUTIONEM DE SACRA LITURGIA

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*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. De Missa

"Debemus retinere aut suppressere Missam alteram diebus dominicis et festis in scholasticatu et domibus formationis Congregationis nostrae?"

Resp.: Decisio pertinet ad superiores religiosos, qui attendant oportet ad mentem et spiritum *Instructionis* diei 26 sept. 1964, praesertim ad art. 15, qui insistit in forma communitaria celebrationis eucharisticae dominicalis: "Missa, omnibus qui in domo sunt participantibus, in cantu celebretur, cum homilia, et, quantum fieri potest, Communionem sacramentali eorum qui non sunt sacerdotes. Sacerdotes autem... concelebrare possunt". Si haec celebratio Missae communitatis difficiliorem vel impossibilem redderet participationem ad alteram Missam, haec videtur suppressi posse absque sincerae pietatis praeiudicio.

Attendant praeterea superiores ad art. 16 eiusdem *Instructionis* qui introducit in ordinem diei recitationem sive cantum in communi Laudum mane, Vesperarum sero aut Completorii in fine diei, et ad desiderium Ecclesiae, ut diebus dominicis et festis de praecepto alumni Seminariorum, praesertim cursus philosophici et theologici, initientur ad cooperationem pastorem.

Inducitne aspersione aquae benedictae ante Missam dominicalem omissionem precum ante gradus altaris?



Resp.: Affirmative; est enim computanda inter actiones liturgicas quae immediate Missam praecedunt et cum ipsa connectuntur (Ordo Missae, ed. 1965, n. 5).

Utrum celebrans in Missa populum versus debeat dicere preces ad gradus altaris in loco usque nunc usitato et terga vertendo populo?

Resp.: Pendet a positione altaris, idest curandum est ne celebrans ab altar abscondatur.

Utrum ad verba *Adiutorium nostrum* in precibus ad gradus altaris, et in fine *Gloria* et *Credo* sacerdos non amplius sese signet signo crucis?

Resp.: Hisce in casibus signum crucis aboletur (cf. "Ordinem Missae", ed. 1965).

Quaeritur an celebrans post osculatum altare initio Missae possit ire immediate ad ambonem et ibi remanere usque ad finem orationis fidelium?

Resp.: Servetur "Ritus servandus", ed. 1965, n. 23.

Debentne inclinationes durante *Gloria* et *Credo* omitti?

Resp.: Inclinationes omittuntur, praeterquam ad nomen Iesu et ad verba "Et incarnatus est... factus est".

Utrum celebranti orationem collectam ad sedem dicenti, semper ministrans debeat tenere Missale?

Resp.: Missale poni potest etiam super legile.

Quoad Missam in cantu: Utrum legitime recitari possint orationes (collecta, oratio super oblata, etc.), oratio dominica cum sua admonitione et embolismo, sicut legitime fit quoad lectiones secundum *Instructionem*, art. 51, cum nondum adsint melodiae pro cantu harum orationum in lingua vernacula?

Resp.: Observandae sunt dispositiones Conferentiae episcopalis territorialis.

Quando lector legit Epistolam et ipse celebrans Evangelium, potestne celebrans post homiliam remanere ad ambonem, ibique Symbolum recitare?

Resp.: Facta homilia celebrans vadat ad sedem vel ad altare et ibi inchoet Symbolum et dirigat orationem communem seu fidelium.

Remanentne latus Epistolae et latus Evangelii ubi erant in Missis versus populum celebratis, i.e. latus Epistolae ad manum dexteram fidelium et latus Evangelii latere opposito?

Resp.: Conferas "Ritum servandum" ed. 1965, n. 8, 25, 34, 38 etc.

Ubi debet subdiaconus sese sistere in Missa sollemni diacono cantante Evangelium in ambone?

Resp.: Servetur "Ritus servandus", ed. 1965, n. 42.

Utrum in Missis cum populo celebratis post lectionem Epistolae non amplius respondeatur DEO GRATIAS, et post Evangelium LAUS TIBI, CHRISTE?

Resp.: Responsio fiat secundum locorum consuetudines, scilicet aut per ministrantem aut per universum coetum fidelium.

Quoad Missas lectas: Utrum Graduale et cantus processionales cantari possint?

Resp.: Affirmative.

Utrum concessa sit pro Italia lingua vernacula pro praefationibus?

Resp.: Negative.

Debetne celebrans expectare expletum cantum "Sanctus-Benedictus" et "Agnus Dei" in Missis in cantu?

Resp.: Ad "Sanctus-Benedictus" servetur responsum "Notitiae", n. 2 pagina, 7 ad n. 48, b *Instructionis*. Ad "Agnus Dei" conferas "Ritum servandum" ed. 1965, n. 76.

Licetne canere orationem dominicam in tono mozarabico, i.e. populo respondente "Amen" post unamquamque petitionem?

Resp.: Negative.

Debentne stare aut genuflectere fideles quando recipiunt sacram Communionem?

Resp.: Servetur consuetudo localis.

In dimissione populi finita Missa, ad verba ITE, MISSA EST ministrans vel populus DEO GRATIAS respondet an non?

Resp.: Respondeat.

## B. De Officio divino

Possunt Ordinarii religiosi vi part. 97 Constitutionis de sacra Liturgia et art. VII Motu Proprio "Sacram Liturgiam" in casibus singularibus et iusta de causa a recitatione Divini Officii dispensare etiam singulas communitates ex toto vel ex parte, aut commutare?

Resp.: *Negative*. Art. 97 Constitutionis est obuius: "in casibus singularibus". Nullo modo agitur de dispensandis communitatibus choro adstrictis. Ideo Motu Proprio "Pastorale munus" n. 24 concessit Episcopis facultatem reducendi obligationem choralem Capitulorum. Clare tandem excluditur talis interpretatio in Instructione diei 26 sept. 1964, art. 78, c, ubi pro regionibus Missionum peculiares conceduntur facultates, sed "salva disciplina choralis religiosa . . . iure statuta".

Quaeritur utrum religiosi itinerantes, recitatione choralis divini Officii onerati, teneantur (etiam ut hospites in domo, quae non ad Officium divinum in choro recitandum obligatur) omnes Horas Canonicas privatim recitare?

Resp.: *Affirmative*. Hi religiosi non eximuntur, ratione can. 14, paragr. 1 et 3 ab observatione legum personalium. Lex vero divini Officii, vi Constitutionum religiosarum seu professionis sollemnis ac vi Ordinis sacri est personalis.

Utrum Congregatio quaedam religiosa adhuc emere possit "Officia parva" quin substituuntur intra unum vel duos annos per uniforme Officium aut per Breviarium romanum?

Resp.: Adhuc emere potest.

Utrum "Officia parva" post instaurationem Liturgiae abolenda sint?

Resp.: Constitutio de sacra Liturgia, art. 98 et *Instructio*, articulis 80 ad 84 supponunt existentiam "Officiorum parvorum" etiam post instaurationem sacrae Liturgiae.

### C. De sacra suppellectile

Ubi poni debet ambo si unus tantum existit in ecclesia?

Resp.: Ponatur in latus usque adhuc dictum "Evangelii".

An adhuc interior pars cuppae calicis debeat esse deaureata?

Resp.: *Affirmative*, neque ulla est intentio hanc legem liturgicam mutandi.

### D. De lingua vernacula

In locis ubi nondum exstat versio totius Sacrae Scripturae lingua vernacula, licetne instituere lectorem qui, lingua vernacula, et ad modum lectionis currentis, legat ex aliquo libro Novi

Testamenti dum celebrans legit Epistolam diei, et similiter ex Evangelio, sed ex alio capite, dum celebrans legit Evangelium diei?

Resp.: Negative, sed fiat versio pericoparum liturgicarum.

Estne necessaria dispositio Coetus Episcoporum, et subsequens confirmatio Apostolicae Sedis, ut adhiberi possit lingua vernacula in ritu benedictionis eucharisticae?

Resp.: Affirmative; agitur enim de actione liturgica.

#### E. Ad libros liturgicos edendos

Potestne domus editorialis non "pontificia" obtinere permissionem imprimendi textum latinum "Ordinis Missae" et "Ritus servandi"?

Resp.: Textus integer vel partialis editus ad finem commercialem sive lingua latina sive lingua vernacula subiaceret "Copyright". Hoc valet pro omnibus editoribus. *Studia* autem circa textum non subiacerent "Copyright".

Possumus exspectare Missale reformatum circa finem anni 1966?

Resp.: Certe non.

Suntne inducendi parochi et ceteri ad quos spectat ut emant Missalia bilingua pro altari nunc edita?

Resp.: Absque dubio.

Quid de mutationibus in liturgia Hebdomadae sanctae hoc anno evulgandis?

Resp.: Editus est novissime fasciculus proprius (Typis poliglottis Vaticanis).

## NORMAE PROPOSITAE QUOAD ALTARIS ET TABERNACULI DISPOSITIONEM.

Saepius quaeritur a "Consilio" ut ampliores practicas indicationes praebat circa altare et tabernaculum, iuxta ea quae in cap. V "Instructionis" habentur.

Per se, difficile est *genericè* aliquando rem determinare, cum saepe saepius congrua solutio pendeat a stilo ecclesiae, ab eius architectura vel dispositione, ab amplitudine loci, a forma et pretiositate altaris vel tabernaculi, etc.

Re tamen attente perpensa, et consideratis etiam variis adiunctis et propositionibus factis, haec videntur commendanda:

1. Altare "versus populum" certe praesefert optimam dispositionem, ut fideles facile sacrum ritum conspicere et participare queant. Proinde in novis ecclesiis et oratoriis aedificandis huiusmodi altaris dispositio quam opportuna videtur.

Attamen, in ecclesiis et oratoriis iam exstantibus, antequam altaria removeantur ut nova ipsis substituantur, semper requiratur iudicium Commissionum sive de sacra liturgia sive de arte sacra; immo, quando ecclesiae aut oratoria momentum artisticum habent, iura ne conculcentur. Entium, quorum, iuxta leges civiles, interest. Agitur enim de non destruendis vel demutandis monumentis aliquando magni pretii.

2. Ad tabernaculum pro custodienda SS.ma Eucharistia quod attinet, plures solutiones "Instructio" admittit, quae singulae seligendae sunt, attentis sive peculiaribus adiunctis sive ipsius ecclesiae aut oratorii dispositione.

3. Sacellum distinctum pro Eucharistiae asservatione, cum ecclesiae aede coniunctum, commendandum videtur, praesertim in magnis ecclesiis, ita ut facilior evadat cultus eucharisticus. Immo hoc ipsum sacellum adhiberi possit etiam uti locus celebrationis eucharisticae diebus infra hebdomadam, quando fideles pauciores ad ecclesiam conveniunt.



4. Tabernaculum parvum sed aptum, et securum, super altare "versus populum" collocatum conveniens videtur praesertim in parvis ecclesiis et oratoriis, tamquam locus habitualis asser-vationis SS.mae Eucharistiae. Loci enim exiguitas facilem vi-sionem ipsius tabernaculi non minuit, et proinde cultui ipsi debi-to non officit.

5. Tabernaculum, extra altare, in alia parte ecclesiae, col-locari poterit si dispositio aptior apparuerit. Attendatur ta-men praerequiri consensum Ordinarii loci; eligendam esse par-tem ecclesiae, quae sit revera pernobilis; hanc eandem ecclesiae partem, et ipsum tabernaculum esse debere "rite ornata". Uno verbo, loci dignitas et ornatus amplitudo, iuxta leges liturgicas, conferre debent ad cultum erga SS.mum Sacramentum tutan-dum.

Attamen si tabernaculum, extra altare, in abside aut in pariete post altare ponitur, bene attendendum erit ne sacerdos qui ad altare "versus populum" celebrat, terga ipsi vertat: quod sufficienter vitatur, si tabernaculum tali altitudine collocatur ut caput sacerdotis, qui stat ad pedes altaris, superet.

6. His igitur consideratis, probandae non videntur non-nullae solutiones propositae, inter quas numerantur:

*a)* tabernaculum mobile, quod, durante Missae celebra-tione, intra altare descendit;

*b)* tabernaculum intra altare stabiliter constitutum, sive in anteriore facie altaris appareat, sive non;

*c)* tabernaculum ante altare versus populum supra par-vam columnam collocatum, ita ut mensam altaris non superet;

*d)* tabernaculum super altare positum, ante aliud al-tare versus populum, ita ut duo, de facto, habentur altaria, etsi diversa altitudine posita.

## MY FIRST MASS IN ENGLISH

### DIALOGUE MASS FACING THE CONGREGATION\*

On the 28th July, with spiritual joy and a heart full of gratitude I offered my first Mass in the Vernacular—in English. It was in the chapel of the Motherhouse of our Sisters of Mary Immaculate. Since then I have been offering it several times.

The tabernacle in this chapel is raised high on a broad pedestal on the altar. When, therefore, Mass is celebrated at the temporary altar erected in front of the Communion rail, the celebrant does not actually turn his back to the tabernacle.

The sisters with their novices and candidates are over a hundred, and use the St. Andrews Bible Missal. For several years they have been making the responses in Latin, and reading aloud in English those parts for which this permission was already granted.

Upon the altar facing the congregation there are two microphones placed so that all the prayers and readings on my part can be distinctly heard throughout the chapel.

Upon reaching the centre of the sanctuary, I make my genuflection to our Lord in the tabernacle. Then turning, I bow to the small cross of the temporary altar and facing the congregation I recite in English the prayers at the foot of the altar from a card.

As I approach the altar, I cannot help but feel awkward — after saying the English prayers — having now to read in Latin the two prayers *Aufer a nobis* and *Oramus te, Domine*.

Then I kiss the altar, and moving to the missal, I read loudly in English the first part of the Introit, and the sisters respond

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\* This article has not been published before, contrary to our desire, due to many materials waiting for publication. — *The Editor*.

with the second part. I then say the first part of the *Glory be to the Father*, and they respond with the second part. Then together we repeat the first part of the Introit. As the Introit is sung alternately by the choir in a High Mass, it is proper that it should be recited likewise in a dialogue Mass. This alternate reading of the psalms really brings the people closer to the priest.

Returning to the centre of the altar, I say the prayer of supplication, *Lord, have mercy*; and loudly and clearly the congregation and I alternate to the end in saying this threefold prayer: *Christ, have mercy, Lord, have mercy*.

I then intone: *Glory to God in the highest*, and all of us, united, slowly with marked stops recite this beautiful hymn. For variety, I also recite it alternately with the assembly. And yet another method is to have the assembly on the Gospel side recite the hymn alternately with the group on the Epistle side, as it is sung by two choirs in the *Missa de Angelis*.

We follow this procedure with the Credo also. We must keep in mind that the prayers sung in a High Mass are recited in a dialogue Mass, and alternatively, since the Dialogue Mass is the second best to the High Mass.

At the conclusion of the *Glory to God*, I kiss the altar, and say, *Peace be with you*, and all respond: *And with you also*.

I turn to the missal, and in English I read the Collect loudly so that everyone can understand. The community is listening attentively to this prayer. They do not use the missal, although they have the Collect there. But they listen and pray in their hearts with the celebrant.

Then, facing the community as I am, I read the Epistle, the Word of God, to which all listen with reverence. And at the end, they respond, *Thanks be to God*. Let me stress the fact that they do not read the Epistle from the missal, but listen to the spoken word.

Of the Gradual I read the first part, and the assembly reply with the second part. I continue with *Alleluia, Alleluia*, and the assembly read the last verse.

Moving to the centre of the altar, again I have to think in Latin as I read the *Munda cor meum* from my *Canon of the Mass*.

As the missal is carried to the Gospel side, all rise. Then I begin: *The Lord is with you*. . . . With my thumb I sign the

book, and likewise my forehead, lips, and breast, while I am saying, *The continuation of the holy Gospel according to . . .* etc. Then I read the Gospel in English, and all listen attentively and receptively to the public proclamation of the Word of God. At the end of the Gospel the community say, *Praise be to you, O Christ.*

After the Gospel, I address a few words to the community, commenting on the Gospel theme, and remarking how beautiful it is that we are all united, offering together the one, true, most holy Sacrifice.

Returning to the centre of the altar I greet the congregation again with *The Lord is with you.* And together we recite the Offertory.

I proceed to uncover the chalice. In the meantime, the sisters prepare, in the rear of the chapel, for the Offertory procession. All of the sisters and candidates, upon entering the chapel had placed a host in the ciborium. Now they form a procession. Of the first two sisters, one carries the hand towel, the other the cruet plate. Of the two next in line, one carries the cruet of wine, the other the cruet of water. The two sisters third in line carry the Communion plate bearing the large host for the celebrant, and the ciborium containing the hosts for the Communion of the Congregation.

These six sisters are followed by the entire congregation. Walking slowly, they sing appropriate and beautiful songs of self-offering. At the Offertory of the first Mass in English, they sang:

1. On the paten with the host, I offer up my lowly heart;  
All my life, my deeds, my thoughts, Thine shall be as  
mine Thou art.
2. In the chalice let me be a drop of water mingled there,  
Lost, O Jesus, in Thy love, Thy great sacrifice I share.
3. All today and every day, O Jesus, let me live in Thee,  
So that I no longer live, but that Thou may'st live  
through me.

Leaving the centre of the altar I walk around and stand in front of it, and wait for a few moments for the procession to reach me. The first two sisters then offer to me the towel and plate. The following two give me the cruets. These I give to the acolytes. Then I receive the Communion plate with the large host, and the ciborium. Holding these high for all to see, I

return to the center of the altar. The sisters continue walking and singing in procession, while I proceed with the Offertory prayers.

In large churches, instead of the entire congregation participating in the Offertory procession, a small group could take part. An Offertory song helps very much to make those present feel as one. Since the Mass is a great corporate Act, all those participating must feel closely united together as members of the Mystical Body of Christ. All must have a *sense of community*.

Just before the *Orate Fratres* the sisters conclude their hymn, and I invite them to pray, with the words, *Brethren, pray that my sacrifice and yours may become acceptable to God the Father Almighty*. And they reply, *May the Lord accept the sacrifice from your hands . . .*

At this point, again I have to revert to Latin to read the Secret which is the only part of the proper of the Mass in Latin. Then again I change over to English because the dialogue preceding the Preface is in English. The Preface I read loudly alone in Latin. I must confess that for the third time, at the end of the Preface, it comes to me to say *Sanctus, Sanctus, Sanctus* instead of going back to English, to say, *Holy, Holy, Holy*, with the assembly.

I cannot help having a strange feeling, trying to think and pray first in one language and then in another: for what reason only God knows — and I wonder if He does . . .

I must remark, however, that at my first Mass in Vernacular, I felt that I was offering the Supreme Sacrifice actually together with those present with me in the church — this time it happened to be with our beloved sisters, who have been praying for the Vernacular in the Liturgy ever since the Ecumenical Council was convoked by good Pope John XXIII. I felt — and still feel — a tremendous difference, for I am united with the congregation — all can see the priest who is taking the place of Christ — consecrating the bread and wine, and elevating them for adoration; and understand what he prays.

And now what do the sisters do after the Sanctus? They have been taught that the Mass is not a prayer, but is action. It is a sacrifice — that means action with the priest. They know that their missal is not a proper prayerbook, but a guide to help them to participate in this action. A goodly number



prefer to see every action of the priest, and unite their prayers with his. Others try to avoid distraction, and they recite the prayers of the missal, which they now know by heart. My suggestion is that the celebrant should avoid looking at the assembly, for any reason at all, especially during the Canon of the Mass. From the *Sanctus* to the *Pater Noster*, is the most proper time to meditate on the sufferings, death, resurrection and ascension of our Blessed Lord.

How beautiful, after the *Per omnia saecula saeculorum* to speak the language of the people, saying, *Let us pray: Taught by our Saviour's command and informed by the Word of God, we make bold to say: Our Father who art in heaven . . .* the sublime prayer of our Lord Himself, with Him present on the altar — and all eyes fixed on Him. What a sensation for our good people, praying in this way, together with the priest of God!

Readjusting mind and tongue, I read the *Libera* in Latin, concluding with a final "for ever and ever". And the response comes, *Amen*. Then, the versicle, *The Peace ✠ of the Lord ✠ be always with you*, and the response, *And with you also*.

Back to Latin, I read the short prayer *Haec commixtio* — and then lead the community in the beautiful prayer, *Lamb of God — You who take away the sins of the world, have mercy on us . . .*

After reciting the three following prayers in Latin, I receive Holy Communion under both species. Opening the ciborium I elevate one of the hosts, saying, *Behold the Lamb of God, behold Him who takes away the sins of the world*. And the assembly continue repeating three times, *Lord, I am not worthy that you should come under my roof: say but the word and my soul shall be healed*.

Holy Communion is distributed, each communicant answering *Amen*, to my *Body of Christ*.

The community must be made to feel, especially upon receiving Holy Communion, that the Mass is the Lord's Supper. It is a sacred meal in which we partake of that food, the Body and Blood of our Lord, which unites us most intimately to God (*John 6:57*) and to one another (*1 Cor. 10:17*). To remind them of this, the sisters sing an appropriate hymn, such as the following (the melody is that of *Adoro te*):

1. Jesus, Lord, we thank Thee for this wondrous Bread;

In our heart Thou dwellest, by Thee we are fed.  
 We who share this Mystery in Thee are made one:  
 Ev'ry act we offer Thee in Thy name is done.

2. Christ, our God and Brother, hear our humble plea;  
 By this holy banquet keep us joined to Thee.  
 Make us one in loving Thee, one in mind and heart;  
 Till in heaven we are Thine, never more to part.

After Holy Communion, and having read the prayers of the ablutions in Latin, I intone the first words of the Communion antiphon in English and the congregation joins me. And after the exchange of salutation, *The Lord is with you — And with you also* — I recite the Postcommunion prayer. The community listens attentively, as they did the Collect. We then repeat the salute to each other. And I say, *Go, you are sent forth*. To which all reply, *Thanks be to God*.

After all this vernacular, I pray, *Placeat tibi*. . . . Then in English, *Blessed be the name of the Lord*. Response, *Now and forever*. I say, *Our help is in the name of the Lord*. The reply, *Who has made heaven and earth*. *May almighty God bless you: Father and Son and Holy Spirit*. Amen.

Notwithstanding the mixture of the two languages, it is unique spiritual sensation to offer the Mass with many of the prayers in the spoken language of the people. One feels that he is truly a priest of God — *and* a priest of the people. I beg our beloved priests not to be shy to offer the Mass with the people in this manner. Let us hope and pray that little by little, those who wish may offer the Mass entirely in the language of the people, not only *for* them but *with* them, when they are present in the church.

In those places where our beloved people do not have a missal, or have a variety of missals, a small group can be trained to read the proper of the Mass. It is very important that all the prayers be said clearly and distinctly, so that everyone can understand what the priest is saying and what the people are answering. The priest should be as close as possible to the people so that they can see his action at the altar and can feel that they are united with him. In large churches it will be necessary to make use of a loud-speaker system.

Because of our efforts to put more and more emphasis on the importance of the Mass, now also our people and children are participating more intelligently and fervently in this our main

act of worship. Our Catholics can no longer leave the church and go back to their homes as though there had been no Mass. The Mass is a beginning which calls for a continuation. It is an offering which implies a promise of love and fidelity. The offering will be carried out throughout the day. Then our beloved people will not only offer the Mass but will live the Mass. To live the Mass is to Christlike — to become other Christs — our supreme aim in life.

Some may feel that I am a little set against alternating Latin and the vernacular. I would humbly recommend that comment on this point be withheld until they themselves have offered the Mass in the vernacular *and* Latin. I shall then be very happy to have the benefit of their experience.

MOST REV. LOUIS L. R. MORROW,  
*Bishop of Krishnagar*  
*West Bengal, India*

## **DOCTRINAL SECTION**

### **SCHOOL SYSTEMS AND PRIESTLY VOCATION**

We need more priests in our country; there is no question about that; we are aware of the fact. More seminaries are being built to fill this need. The National Congress on Vocations is searching for solutions to this problem. It is not an easy one; it may take decades before we may have an adequate supply of priests to satisfy the growing needs of our people who are daily maturing into excellent, practicing Catholics.

Many factors contribute to the awakening or blossoming of the seed of priestly vocation which God has planted in the hearts of men. One of these factors is the Catholic school system.

We believe that our Catholic schools are doing a great deal to preserve and strengthen the faith of our people especially the young. More than that, they are often the place where boys first hear the "come, follow Me."

Many seminarians come from the Catholic schools; but many more come from the public schools; some come from non-sectarian schools. More seminarians come from the public schools simply because there are more public schools than Catholic, or non-sectarian schools. The important question, however, is: which school system is proportionately the better source of vocations to the priesthood? Furthermore, are the priestly vocations produced by the Catholic schools more solid or stable than those produced by the public, or the non-sectarian schools? On the elementary as well as the high school level?

I think it is important to get some answers to these questions; they may lead us towards adapting some measures which may enable us to swell the number of our priestly vocations. The opinions which I will shortly state are not guaranteed to solve the scarcity of priests in the

Philippines; but they are opinions or statements based on the findings of the study I recently completed.<sup>1</sup>

The subjects of this investigation were 740 Filipino minor seminarians, representing 22 of the 23 diocesan minor seminaries in the country during the 1962-63 school year, and accounting for 96.86 per cent of the total third-fourth-fifth year minor seminary population.

Three items were concerned with the type of school from which the seminarians graduated before their entrance to the seminary. The purpose of these items was to determine whether there was a significant difference in the number of seminarians who graduated from the Catholic, public, or non-sectarian (1) elementary schools, (2) high schools, and (3) colleges before their entrance to the seminary.

A significant difference in statistics is that difference which cannot be easily attributed to chance or to random sampling; it means an unusual difference, something that must be explained otherwise than by mere chance. Thus a difference that is significant at the 1 per cent level would mean that not more than once in 100 trials or instances would a difference of this size arise if the true difference were zero; a difference that is significant at the 5 per cent level would mean that not more than 5 times in 100 would such a difference occur if no real difference existed in the population.<sup>2</sup>

The findings of this investigation show that 22.43 per cent of the 740 seminarians graduated from the Catholic elementary schools; 72.03 per cent, from the public; and 3.92 per cent, from the non-sectarian elementary schools. Two hundred-five seminarians graduated from high school before entering the seminary. Of these, 68.78 per cent graduated from Catholic high schools; 22.92 per cent, from public high schools; and 8.30 per cent, from non-sectarian high schools. There were only 17 college graduates from among the minor seminarians. Of these 70.59 per

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<sup>1</sup> Mateo, Leonardo G. A study of the problems of the third, fourth, and fifth year minor seminarians in the diocesan seminaries in the Philippines. Unpublished Ph.D. dissertation, Fordham University, New York, 1964.

This work was done in partial fulfillment of the requirements for the Ph.D. in the Fordham University Graduate School of Education, Division of Educational Psychology, Measurements and Guidance, under the direction of Rev. John F. Gilson, S.J.

<sup>2</sup> Garrett, Henry E. *Statistics in psychology and education*. New York: Longmans, Green, 1961, pp. 216-17.



cent came from the Catholic colleges, 11.76 per cent, from the public, and 17.65 per cent, from the non-sectarian colleges.

The percentage, however, of Catholic students enrolled in the different school systems for the year 1960 is as follows:<sup>3</sup> (a) At the elementary level, 94.91 per cent of all the Catholic pupils were enrolled in public schools; 3.95 per cent, in Catholic schools; and 1.14 per cent, in non-sectarian schools. (b) At the high school level, 34.53 per cent of all the Catholic students were enrolled in the public schools; 30.93 per cent, in the Catholic schools; and 34.54 per cent, in the non-sectarian schools. (c) At the college level, 11.60 per cent of all the Catholic students were enrolled in the public colleges; 33.27 per cent, in the Catholic colleges; and 55.13 per cent, in the non-sectarian colleges.

Comparing the frequencies or percentages obtained in this investigation with those expected on the basis of the above-mentioned 1960 enrollment statistics, large discrepancies were evident; these differences were found to be statistically significant beyond the 1 per cent level.

As can be seen, the Catholic schools produced 18.48 per cent more priestly vocations at the elementary level, and 37.85 per cent more vocations at the high school level than expected. On the other hand, the public schools produced 22.88 per cent fewer vocations at the elementary level, and 11.61 per cent fewer vocations at the high school level than expected. The non-sectarian schools produced 1.14 per cent more vocations at the elementary level, and 26.24 per cent fewer vocations at the high school level than expected. Due to the small sample of college graduates among the minor seminarians, the differences between the frequencies obtained and those expected were not computed for statistical significance.

The following conclusion, therefore, seems to be justified: the Catholic schools are relatively or proportionately the more fruitful source of vocations to the priesthood than the public, or the non-sectarian schools on both the elementary and the high school levels.

Further analysis of the types of schools revealed a decrease in the percentage of boys who graduated from the Catholic elementary schools

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<sup>3</sup> Bureau of Public Schools, Research and Evaluation Division. *Statis. bull.*, 1959, Manila; *The Catholic Directory of the Philippines*. Manila, 1960; International Bureau of Education. *International yearbook of education*, Geneva 1960; and Carson, Arthur L. *Higher education in the Philippines*. Washington, D.C.: U.S. Gov't Printing Office, 1961, p. 121.

while the percentage of those coming from the public elementary schools increased, as the seminarians progressed from the third to the fifth year level. The decrease of 5.86 per cent was not statistically significant, while the increase of 8.26 per cent was significant at the 5 per cent level. Among those who graduated from the Catholic high schools, there was an increase of 26.05 per cent from the third to the fifth year; among those who graduated from the public high schools, there was a decrease of 21 per cent from the third to the fifth year; these differences were significant at the 1 per cent level. Among those who graduated from the non-sectarian high schools before their entrance to the seminary, there was a decrease of 9.53 per cent from the fourth to the fifth year; it was significant at the 5 per cent level. There were no other significant increases or decreases in per cents.

The increase or decrease in percents from the third to the fifth year level would seem to indicate that the seminarians coming from the Catholic high schools are better risks or possess a more solid or stable vocation than those coming from the public, or the non-sectarian high schools. There seems to be a slight tendency, however, for the boys coming from the public elementary schools to be better risks than those coming from the Catholic or non-sectarian elementary schools. An opinion was advanced to account for this slight tendency: boys coming from the public elementary school may be less subject to "clerical persuasion" than those coming from the Catholic elementary schools. Public school boys generally have less contact with priests, nuns, and brothers; they may have entered the seminary with a stronger personal conviction or motivation. A comparison of the percentages of seminarians coming from the three types of elementary schools starting from the first year Latin to the fourth year Theology might help to clarify this tendency.

Some implications of the findings of this study might be that the more Catholic schools are built in the Philippines, the greater the number of vocations, and, consequently, of priests, may be expected. To campaign to send more Filipino boys to Catholic schools, particularly to Catholic high schools than are now enrolled in them, may produce similar increase in vocations. On the other hand, the recruiting of vocations in the public schools should not be overlooked but rather intensified, because, *de facto*, the vast majority of Catholic children in the Philippines are enrolled in the public school system; and, numerically, the majority

of the seminarians do come from the public schools. The non-sectarian high schools are the least productive of priestly vocations.

Whether our Catholic schools are producing as many vocations as they should is another matter.<sup>4</sup> The fact that they produce proportionately more priestly vocations than the public or the non-sectarian schools, and the fact that Catholic high schools produce a more solid or stable priestly vocation than the public or non-sectarian high schools should add justification to the existence, construction, and maintenance of the Catholic school system.

REV. LEONARDO MATEO  
*Diocese of Tagbilaran*

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<sup>4</sup>What can Catholic schools do about the vocation shortage? *Cath. Sc. Journal*, March, 1963, p. 25.

## THE APOSTOLATE OF THE CATHOLIC PROFESSOR

*(Speech delivered at a symposium on the Laity sponsored by the Venerable Third Order of Preachers, at the Education conference hall, in the morning of Saturday, March 6th, 1965, on the occasion of the 354th anniversary celebrations of the University of Santo Tomas)*

It is clear from what has been said by the three precious speakers, that the laity, members as they are of the Mystical Body of Christ, have an obligation — not just a privilege, mind you — but an obligation, too, of sharing in the missionary and salvific activity of the Church. Committed as they are to a secular life, there is the obligation on their part — though not exclusively theirs — of carrying on temporal affairs, in all spheres, and regulating them according to God.

The laity is in the world — in all of the world's professions, and occupations, in the familiar and social contexts of their individual lives, and they are called there by God to carry out, each his own duty, and like the leaven of the Scriptures, work from within, to sanctify the world. The ecumenical council's schema on the lay apostolate appropriately quotes Scripture thus: "What the soul is in the body, let the Christian be that to the world."

The lay Catholic professor then, has the obligation of the apostolate — and doubly so. Firstly, because he is Catholic, and secondly, because he is a Catholic professor. His vocation, his commitment to a life of teaching and formation, makes of his apostolate a doubly important duty as well as a doubly significant privilege. For through his teaching and through his involvement in the formation and education of the youth — and it is always a spirit of youth that should characterize the life of learning and study — he shares specially in the essentially missionary activity of Christ's Church, to continue and further the mission

of Christ on earth. To this work He is ordained by baptism and confirmation, and for this work he is strengthened by the sacraments and by an active participation in the life of that Mystical Body of Christ.

It is necessary, therefore, for the Catholic professor, to seek his perfection, both as a Catholic and as a professor. As a Catholic, the Catholic professor, like other laymen, must live the life of the Church, participate in the life of the grace of the sacraments, live a life of prayer, of self-sacrifice, of dedication, of offering to the Lord, not only his life in general, but each particular act he does.

He should learn the faith, to a degree proportionate to his secular knowledge — better still, to a degree proportionate to his capacity, intellectually and physically. He should not be satisfied with an essentially devotional life as a Catholic, of Masses on Sundays and even on week-days, of novenas, of via crucis, of carrying a rosary in his pocket, or wearing scapularies and cords and medals. Nor should he be satisfied either, by a simple mastery of dogma, philosophy, or the catechism. One type of life is incomplete without the other, and to a certain extent, meaningless without the other. The faith is a dual role played by the intellect and the will — of Christian wisdom and devotional practice. Neither alone is perfect because Christian practice should spring from Christian wisdom, and Christian wisdom should logically lead to Christian practice.

And in the Catholic professor, this duality is specially necessary. The nature of his calling requires that he should have intellectual powers beyond the average, just as the nature of that calling requires he should have devotion and dedication beyond the average. It is his obligation to devote these gifts to Catholicism and live the life of the Church to the fullness of his capacity — and since that capacity should be big, the life should be proportionately great.

If there is a fault, it is that the devotional tends to overshadow the intellectual. The result is that of a piety which is misunderstood to be the full expression of the Catholic life. There is as much need for the intellectual Catholic life as there is for Christian devotion. It is a sad commentary that in our individual experience we find no difficulty in numbering people outstanding by the piety and devotion of their lives, yet we have to think hard to number those who have shown themselves as giants of intellectual Catholicism. It is fine for Catholicism to rule the



emotions of man, but it is necessary that Catholicism should rule, too, *over* the higher functions of the human, the intellect and the will.

The Catholic professor has an obligation, too, towards the perfection of himself in his profession. And this means not only the development of a mastery over his particular secular science, but also, and of equal importance, the development of that difficult capacity to teach.

It is not enough for the Catholic professor to know his own science well, without possessing also the capacity to transmit that knowledge — then he would be a vault of knowledge instead of the fountain of truth that is his mission. Mastery of science itself is no simple matter, but in that mastery the Catholic professor will be fulfilling one of his major obligations of Catholic Action. It is necessary for him to be an expert in what he teaches, not only because this is demanded of him in justice, but also because without that scientific excellence, he would never be able to gain the respect of his students and his colleagues — he would be accepted merely as a necessary evil in the Catholic school on the basis of the mistaken notion that piety can cover a multitude of sins in the lack of professional excellence. His opinions would never be respected, his influence severely curtailed. He would be, in the professional life, a “*saling pusa*”, not really part of the same, but only someone who must be tolerated because his colleagues cannot be rid of him. On the other hand, he would be really doing the work of God if, by his experience and professional wisdom, he is accepted as a leader in his own professional circles, and he will be able, even without a word of religion spoken, to radiate an influence and an example far more valuable and effective than a hundred pious exhortations.

Similarly too, he must perfect his qualities as a teacher. He is not merely a professional in his chosen field, he is a teaching professional. Consequently, he must perfect himself in that art of teaching. But not content with this, he must also find ways of reflecting the Catholicism of his life in his subject and in his teaching. There is no need to be explicitly religious — that, as a matter of fact, might well produce an adverse reaction in his hearers. Rather, his Catholicism must be implicit in what he does. If he is a good teacher, half his task is accomplished by the very example of his Catholicism. And if his subject warrants it — as does literature, philosophy, history, sociology, and the rest of the humanities — there are endless opportunities to give a Christian orientation to the subject matter. And even if his subject is a science, it is the

implicit acceptance of the truths of his faith and his conviction that no conflict exists between his science and his religion that will make all the difference.

In this age of science and technology, there is a widespread notion that religion has lost its pertinence to life. To a great extent this is due to a variety of factors which have tended to turn man's attention to the things of this world, and factors which have given man a false sense of self-sufficiency so that he thinks he can get along without God and the things of God. But this situation is not helped any by a lack of up-to-dateness in the teaching and the practice of religion. How easy it is to follow a set pattern, found effective once upon a time, and how easy it is to ignore the fact that the world changes, and is changing ever more rapidly. And how difficult it is to meet the day-to-day challenges, to come to grips with contemporary problems, to make religion and religion courses pertinent to today's situation, — unafraid, confident in the Lord and in the conviction that Catholicism is a way of life for all times and for all peoples.

In these days when integration is the key word to many of the world's ills, integration, too, is the secret to the success of the Catholic professor — the integration of science and religion, the welding together of these two spheres, so frequently misunderstood today as irreconcilable opposites, a permeation of secular science with the outlook of faith which is so necessary to help preserve the budding professional from the infection of skepticism and religious indifference.

There has been a tendency in recent decades, to produce either good Catholics or good professionals, seldom a combination of both. What we need most today, both in Catholic teachers and amongst their students, are men who combine both excellence in Catholicism and excellence in profession. This combination of both professionalism in one's profession and excellence in Catholicism is necessary, particularly in the Catholic professor, because only then will the true significance of the compatibility and pertinence of religion in life become evident. He, the Catholic professor, must be Catholic in his profession — applying the teachings of Christ to the day-to-day living in the various professions and occupations. But at the same time, he must be professional in his Catholicism — not a fumbling amateur whose knowledge and practice of Catholicism is embryonic, but a man whose spiritual development is at least as great as that of his secular science. In short, a Catholic professional and a professional Catholic.

The mission of the Catholic professor, therefore, is to be both men of God and men of science, men unafraid to explore the frontiers of human knowledge because they are enlightened by the grace of faith, men obedient to the ministry and the hierarchy in matters in which they should be subservient to it, but uncowed, and courageous enough to bring to the attention of the authorities those things within their competence and which they feel need attention. Men who can be saints of science, not unfamiliar with the science of saints, men who, teaching, working, living, are beacons of the Christian life.

Vicente J. A. ROSALES, M.D.

## CATHOLIC EDUCATION: GOALS GALORE

In His classical and historical encyclical, *The Christian Education of Youth*, Pius XI at one point considering the "true nature of Christian education, as deduced from its proper end", declared the truth of "the preminent educational mission of the Church." Shortly thereafter follows something now familiar:

Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true man of character."

Catholic systems and schools find these words a handy definition of their aims.

Whether a Catholic institution appropriates these thoughts or not, it must discover in them its common bond with every other Catholic institution. Too, it must recognize it has no way of knowing whether as an institution it fulfills the aim. The ideal offers a guide for the religious spirit and life of the institution: ideally the aim is the mission of the Church to everyman, whether he spends time in a Catholic school or not. Each Catholic school strives to realize in its students this overall objective of the Christian life by the theological and philosophical atmosphere and sacramental practices surroundings its activities. The norm of its many facets and of its teaching is the evangelical or Christian life.

John XXIII perhaps affords another overview to help Catholic educators to see their functions more specifically in light of "human endowments" that carry with them responsibility for harmonizing relationships "in truth, in justice, in working solidarity, in liberty." These are large and core words of *Pacem in Terris*. They could lead individual institution to map out and detail areas in which to apply academic energies.

Pius XI in His encyclical shows no intention to direct Catholic institutions to reduce their programs of education to carbon copies of each other. He saw Christian education taking into its embrace what no one school could possibly define as its sphere: "the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social"—here there is no renouncing this world's activities or stunting natural faculties. The aim of the school is to penetrate all with Divine Truth so as to perfect human powers by trying to dispose man to conform his subjective principles to "the eternal principles of justice."

The teaching function is creative, not custodial: a norm (certainly an aim too, admitting of variety and encouraging diversity) to be well explored, for it establishes all other norms of education. The aim to set properly conceived norms becomes of critical concern at the point of decision-making when inevitably faced with questions about the adequacy of a school, its space, its equipment, its staff, and about how to provide for the on-coming waves of youngsters. The quality of what we are doing in a school must ever bear scrutiny. Making evaluation—real, objective, uncompromising—of the entire plant, its adaptation to ends, its essential human facilities, its safety, financial resources and their enlargement, the sufficiency of its teachers and staff, etc., etc. is the continuous responsibility of the administrative functions. Administration can hardly avoid as its first duty to know what facilities are in hand and what they are equipped to do, not to speak of how to maintain and increase them for the progress of education.

Affording sufficient means to an end will determine in the Catholic system or school an index of the degree to which it can hope creatively to inculcate learning of quality, including religion. Norms need to be fairly well anticipated in order to decide in regard to a total school, property and building requirements, suitable programs, size of enrollment, teacher availability—all in the interests of effective educational work in this challenging Country. For the potentials in the Philippines are limitless, and the incentives compelling. The Country holds the position of a staging area, beachhead, springboard etc. for Catholicism penetrating millions of souls in Asia. The 24 to 26 millions baptized Catholics are as an unused wedge of Christ. Education has much to do with readying the wedge, and with the logistics for the great blow when the hour arrives. Is the hour already here or close at hand?

Securing the Philippines as the Catholic stronghold in Southeast Asia entails effective attention to the physical well-being of the people, welding them into an informed, responsible, sacramental society. But the Catholic well-being of the Country in mid-twentieth century can hardly be achieved without its sharing in the social, cultural, and scienti-



fic advances of the era. The quality and strength and directions of education has relevance to determining these results. These considerations are inseparable from the aims of a school.

To be more specific, the thought might be better rephrased under three heads: one, to consider the means through basic programs to inform the minds and to lift the hearts and aspirations of the people through greater access to knowledge and thereby to an inner strength for the re-enforcement and renewal of its Christian life; second, to place in perspective the reality of the rich resources at hand in the people and their Faith, as well as nature's riches in climates, soil, minerals, waterways, scenic beauty etc.; third, to influence popular thought to discover ways of exercising the apostolate through living and disseminating truth, justice, charity, and freedom for the benefit of millions of other Asiatics.

These are fundamental thoughts about education's aims. They need large numbers of leaders in the higher echelons to think and to implement them. Among the schools, particularly those of higher learning, they demand unity of purpose and cooperation in capitalizing the assets of talents with the intent of safeguarding against competitive and wasteful duplications. True learning thrives on cooperation. Many new avenues may open for better general education, were steps taken toward rapprochement within larger sectors of education in the interests of remedying the physical, social, economic, intellectual, and spiritual weakness in the land. Truly it is becoming to Catholic education as a total system, as well through regional divisions, and individual institutions to initiate professional activities. These fall under aims too.

A worthy aim, clearly stated and firmly upheld, for the schools is to strive to establish and reenforce from reason and revelation man's obligation to accept and live by a sense of responsibility to the dignity of person. The more so that the truth must be affirmed in a milieu of great frustrations tracing to real want, insufficient productiveness of potentially abundant nature, and a sense of exploitation. Reverence for person presumes recognition of right and duties, setting aside feuds, violences or prejudices, widening the extension of the words *neighbor* and *love* to encompass without distinction Jew and Gentile, Ilocano, Pangasinan, Visayan, Pampangeño, Cebuano, Moro, Chinese and Spaniard etc.

Theological truth and sound ethical education can support applied knowledge of principles, principles, which are the foundations of democracy. What can a campaign of "moral regeneration" achieve in the areas of property rights, sex, the sacredness of life, reverence for authority if minds are darkened and the seeds of Divine and human charity have not struck deep roots in the soul and heart of each youngster?

Productive understanding and discipline are more likely realized through broadening the base of knowledge. The broadening requires insight and comprehension on the part of the educators.

Defining the aims of Catholic education in tangible and immediate objectives will benefit the entire process beyond measure. A rather obvious one capable of welding a staff into a new force for the school—whether primary, intermediary, secondary or collegiate—is to determine that the pupils or students will speak correct English, read accurately, and write sentences, a paragraph and then related paragraphs according to their grade levels. This aim offers a game that all can play—teachers of religion, history, literature, science and even mathematics. Moreover, it will marshal united thinking about means for remedying deficiencies.

Is it not proper for Catholic schools in this developing Country to aim at instilling in their students from the first grade to the last a genuine grasp of the virtue of patriotism through knowledge according to their years of the history of the Philippines and its geography. Cumulative information with this purpose in mind through twelve years of a well-thoughtout program will aid in forming enlightened minds about the social, political, economic, international and geographic facts concerning their Country and likely help to strengthen further the footings of its democracy. Each adjective above suggests further refinements of purposes.

Further, is it outside the educator's province to work toward turning the tide of student and parental thought about the office of education? The difficult task is to convince both that education has meaning in respect to a productive life or career, spent in the interests of improving the land, increasing transportation and distribution of products, aiding to establish better health and sanitation, dignifying labor etc. These and like effects in the society, they may not readily attach prime importance to nor identify with status. Ultimately they must be persuaded that diplomas are deceptions if unproductive of usable talents. Cultural notions can defeat education's modernizing and practical influences. To-day neglect of basic science will penalize a country's economic growth. For instance, is it an accident unrelated to education that minimal attention to biology and a lame agronomy occur in one of the most fertile and under-productive countries in the East?

Apropos, promotion of Parent-Teachers meeting at all levels offers a medium through which to train and educate parents to a clearer and more cooperative knowledge of the meaning of true education. The school may expect to encounter prejudices and even opposition, so much so that such meetings are far from inviting and promising to the educators. Parents may even be demanding at such gatherings, but again the pro

professional abilities of the administration will find the occasions worthy opportunities to score important victories of understanding for the welfare of education, the Country, not to think of the lives and well-being of the sons and daughters.

Subject areas too have their reasons for being taught beyond so much factual knowledge to be acquired. Even from the grades a child may learn the rudiments of the distinction between pure-science knowledge with its means through measurements and observation, and the knowledge of revelation that he must live and witness in Faith. Very early in the educational process the foundation can be laid for the mind, through firsthand familiarity with the fields, to know theological truth from scientific and mathematical, from artistic and literary, from philosophical and from historical, etc. The mind with such capacity in some degree is well along on the road to fulfilling in itself the goals of learning. The school that conscientiously reenforces this progress educates.

Educators are involved in seeing their students grow in personality and character stature. Accordingly through the school's total program they will seek to train them in initiative, creativeness, planning, assuming and exercising responsibility.

Higher educational institutions, especially, will set their sights on other testable outcomes and define themselves in terms of them. The programs and other internal activities will take their form from such facts as whether the institution intends to relate itself to the industrial, agricultural, professional (medicine etc.), scientific, engineering, business, vocational world around it, and if it should prepare students for a such roles in the locality as will serve social needs like preparing teachers for elementary and high schools, and thereafter stimulating them professionally by maintaining active alumni relations in their interests.

A Catholic institution cannot be neglectful of the apostolate. It will define for its own guidance its ways to enliven student participation. The needs are multiform. But let us not overlook the essential apostolic program, that of drawing vocations. The test is whether we have the machinery to win student attention to the possibilities of their receiving a Divine call to the priesthood, the religious life, as a contemplative, a nursing sister, a religious-teacher—Brother or Sister.

Through communication Catholic education can benefit from and contribute to progressive steps for the general educational good of the Country. Any school, private or public, in an area will find that it has something to give and to receive through formal meetings of its staff with other staffs. It's within the scope of a school's aim to conduct seminars with others to discuss new methodology, say in arithmetic, or just to hold a get-together of professionally like-minded people who want to talk shop,

or would welcome a chance of alliance in trying to solve a local problem. A high school or college would find it helpful to itself and to its "feeders" to talk together about programs, preparations of students for advanced work, admissions policies, current performances etc.

A listing could go on and on in an attempt to suggest the aims, objectives, ends, purposes, contributions, influences, *raison d'être*, etc. that each of us—whole systems, regions, schools, divisions and departments, teachers of various subjects or courses etc.—be engaged upon in the great cause of Catholic education.

But we will not be engaged upon anything in a committed way unless the details are thought out and set down in clear and understandable language for all to see and to test action by. The aim of stating our objectives is a worthy aim in itself. For it can bring about fruitful discussions among the faculty and staff, who ultimately bear the responsibilities for the performance of the school. Discussion will lead to long-range looks at what we are doing and at what will likely lead to realistic estimates of our needs for essential means to achieve our ends. All this may happily result in a new phase of professional thinking: PLANNING. Thereafter our Faith and our unmatched courage about what we are doing will elicit another natural ally, very characteristic of our age's psychological magic in achieving: DECISION. The rest is a roller-coaster ride.

After all, this is a heady age, what with new encyclicals and almost daily Papal allocutions urging us on to realistic insights into the world around us, an ecumenical movement rallying us to what we can hardly guess, a revival of liturgical life releasing the vigor of children and youth in God's house. Really we do not want for aims to guide every moment of each day in any school anywhere. Within the unlimited spheres of education we have much room for imaginative and creative ideas with which to drive forward for the good of Church and Country, and possibly the whole of Southeast Asia.

Brother Augustine PHILIP, F.S.C.

## CASES & QUERIES

### SEVERAL STIPENDS FOR ONE MASS

*A certain parish priest accepts several full stipends of different intentions from different people and combines them for one Mass. A supply priest says Mass in that parish church for the intention of the parish priest as indicated on the book of intentions, sometimes as many as five to seven intentions. In return the supply priest gets a regular stipend of five pesos. When the parish priest was told that accumulation of stipends for different intentions is not allowed, he answered: 'People are told about the combining of intentions for one Mass, and are agreeable to it.'*

#### QUESTIONS:

- 1. Is the parish priest or any for that matter allowed to accept more than one stipend for one Mass of different intentions, said on a definite date?*
- 2. Is the parish priest justified to keep the rest of the stipends for the Masses and give only stipend for one Mass, that is, five pesos.*
- 3. What if the parish priest is not justified in his procedure, what about the Masses said with several intentions, is he obliged to make up for them?*

SACERDOS

In the Church there is a practice of giving alms to a priest so that he might offer the ministerial fruits of the Mass for a particular person or purpose. This practice began about the eight century and became universal after the twentieth.<sup>1</sup> There is no simony connected with receiving a stipend for Mass, for,

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<sup>1</sup> Cfr. GASPARI: De Euch., no. 535, f.



as St. Thomas says,<sup>2</sup> the priest does not receive the stipend as a price for the consecration of the Holy Eucharist, but as a part of his support.

It cannot be denied, however, that the acceptance of Mass stipends had been an occasion of abuses among priests. Some avaricious priest either traded in Masses or said Mass several times a day for, so to speak, profit's sake. These prompted the Church to enact severe laws, in matter of stipends, which are now embodied in the Code of Canon Law.

With reference to the above case, canon 825, n. 3 forbids priests "to accept two stipends for the application of one Mass"; and canon 828 requires that "the number of Masses that must be celebrated and applied shall equal the number of stipends given and accepted, no matter how small they may be." The latter canon is simply a restatement of the first one, in order to prevent distinctions based on a disjunctive application of the various fruits and effects of the Mass. Such distinctions were, in fact, held by some pre-Code theologians who thought it permissible to receive two stipends for one and the same Mass. But the Holy Office and the Sacred Congregation rejected this opinion and condemned the practice based upon it.<sup>3</sup>

Therefore, in the light of these two canons no priest is permitted to accept and, hence, to keep more than one stipend for one and the same Mass. The parish priest in the above case certainly violated the two aforementioned canons. He had compromised himself to apply a Mass for several intentions upon the agreement of those who requested the application. By contract he is indeed bound to apply only one Mass, but in deference to the law he can receive only the regular stipend for just one Mass which is five pesos. Contrary to the law, he already accepted the stipends offered to him for one Mass. In order to compensate for the wrong he has done either he offers up the number of Mass which correspond to the number of the stipends he had received — and this binds him "ex titulo stipendii"—, or gives the rest of the stipends back to the donors, or, if this second alternative is not possible, we think it would be lawful for him to give them away for charitable purposes.

Fr. Abelardo NAVATA, O.P.

<sup>2</sup> Cfr. Summa Theol.: II-II, q. 2, art. 2.

<sup>3</sup> S. Of., Sept. 24, 1665, prop. 8, 19 (Denzinger, nos. 979, 9881; S.C.C. Dec. 13, 1859; Cfr. AUGUSTINE: Commentary of the New Code of Canon Law, IV, p. 182, footnote 9.

## THE MODERN DANCE (Baile agarrado)

*"In our Diocesan High School, a so called modern dance (Baile agarrado) was held during a Junior-Senior Program. Several students, who were members of the children of Mary, Legion of Mary, and Confraternity of Lourdes, also danced. You know, in our Parish, said members are strictly forbidden to dance. As a result, they were scolded and punished severely. Besides, a good number of parents condemned the act as unbecoming. Of course, it cannot be denied that there are some who consider it fitting and even necessary in our modern times."*

*"May I ask:*

*1st. Is such a dance permitted in a Catholic High School?*

*2nd. If so, is it not contrary to good customs to introduce it in a Catholic High School where majority of the students are from 13 to 18 years old? Many are members of different religious organizations. There is no custom.*

*3rd. Which dances are permitted, and which are not?"*

*A Priest.*

Nowadays the priest feels apprehensive when asked to talk or write on the morality of "modern dances" or other lay "amusements" having anything to do with modesty and chastity. Why? Because he has almost nothing new to say; because he knows that very often his words would fall in the void; and because frequently he is considered as an incompetent person, one not qualified to appreciate or evaluate those problems foreign to the priestly life.

Many priests therefore think it would be better to recall only some of the wise advices written by Cicero or other pagan authors, or by the Fathers who preached wonderful sermons concerning the morality of dancing. Yet a great deal of young people would interpose: Why invoke the authority of old writers to judge the moral problems of our society that has progressed so far and that is keenly interested in matters peculiar to the present circumstances of living?

Anyway our sacerdotal mission and responsibility constrain us to preach and to clamor. And thus after a few clarifications we shall answer briefly the questions submitted.

1. It is supposed that in the "so called modern dance" boys and girls take part.

2. As the consuler says those dances are already forbidden to the members of several religious organizations.

3. Frankly speaking, it is not so easy to understand how a human act, already pronounced illicit, could become fitting and even necessary in our modern times". Besides it is not permissible to obtain a good end through bad means.

4. The question: "is such a dance permitted in a Catholic High School?" seems to be inconsistent, because to permit is very different from *to approve* or *not to prohibit* a human act.

5. To indicate the age "where the majority of the students are from 13 to 18 years old" and to guess whether to introduce this dance is contrary to good customs, may be lead to this ambiguity: that at another age this dance would not be indistinctly objectionable. Also the expression "there is no custom" in connection with these modern dances might be wrongly interpreted.

6. The parishioners have to be informed that in the Philippines the Priest is empowered to ban some dances that have already been prohibited by the I Plenary Council (1953, Decree 272, 745 and 692. In the Decree 272, "indecent dances" are prohibited; the Decree 745 says: "we condemn the abuse of assembling Catholic families for dances to be held at night time or day time in order to raise funds for one or another pious project".

To the *first* question: sometimes modern dances are licit "amusement", with the approval of the Parish Priest and without any danger of sinning by reason of the mode, the persons, the places, the music, etc. for students of a Catholic High School.

To the *second* question: the members of any religious organization forbidding "modern dances" will by all the means avoid this kind of entertainment for their whole life. Moreover, no custom will start thru sinful dances in any country.

To the *third* question: No specific answer is possible, as many factors have to be considered. Only some general principles will be recalled.

All the theologians agree that: a) Dances which observe only and principally the mode of art, are to be considered licit; in which generally neither the dress of women, nor the proximity of

the bodies nor the phases of the movements are dangerous; b) Frequently dances become illicit *by reason of the mode*, v.gr. in which they are performed, a mode which savors too much of lasciviousness or which provokes to it as happens in almost all the present dances, in which the bodies of the dancers are joined, moved, and excited in such manner that particularly in men it becomes a proximate occasion of sinning, and gravely at that; *by reason also of the persons*, whose petulance is already by itself occasion of sin; *by reason of the exaggerated nakedness* which the women exhibit; *by reason of the music* which leads the dance, which music not rarely invites lust.

We recommend the reading of: 1. FARRELL, *A companion to the Summa*, Vol. III, Chapter XVII, "The Freedom of Purity"; and Chapter XIX, "Modesty and Miracles" (Sheed and Ward, 1940); 2. *Moral Problems in Recreation*, Pax Romana Secretariat, 1957 Summer study Week, (University of Santo Tomás, Manila, Philippines); 3. Rev. F. del Río, O.P., *Is Modern dancing morally objectionable*, in "Boletín Eclesiástico de Filipinas", November, 1963.

FR. V. VICENTE, O.P.

## PASTORAL SECTION

### HOMILETICS

#### FOURTH SUNDAY AFTER PENTECOST (July 4)

In this Sunday's Gospel we may consider the concern Our Lord feels for us, poor itinerants in this world. He saw the multitudes eager to hear the word of God, and He readily pleased them. He saw two ships standing by the lake of Genesareth. Their crew, the fishermen, were washing their nets in the seashore. He went into one of the ships which happened to be that of Simon, whom He requested to draw it back a little from the land. Once granted His request and sitting, He preached to the multitudes. We may conjecture that His sermon was, as always, so gratifying, so interesting and full of new and consoling truths that the people did not notice the time going on. When Our Lord ceased to speak, He said to Simon: Launch out into the deep and let down your nets for a draught.

Why did He order this? We may well think that it was because He realized that that poor multitude, captivated by His preaching, forgot that the hours had passed and then, most probably, they were already hungry. And so, He ordered the fishermen to let down their nets for a draught so that there will be fishes to satisfy the multitude's hunger.

This passage of the Gospel shows us the Lord Jesus' concern for the spiritual and material needs of men. He did not give them only the Word of God to satiate their spiritual hunger, but also what they needed for their physical hunger. And He gave this to them even without their asking for it. Our parents, as you know, give us what we need for our physical, spiritual and moral growth when they can without waiting us to state our wishes. They watch upon us in order to anticipate our needs and, if they can, to meet them immediately. Now, the love of God for us is indeed infinitely greater than that of our parents. Consequently, God's watchfulness upon us is infinitely greater and more constant and effective. And if we should be grateful to our father and our mother for what they do for us, with greater reason should we be grateful to God and show Him our love by observing His commandments.



But there is another lesson which we may draw from this Sunday's Gospel. When Jesus Christ told Simon and the other fishermen to let down their nets, Simon answering said: Master, we have laboured all the night and have taken nothing: but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes: and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. From this passage of the Gospel we may derive the truth that when we work following the Will of God, in accordance with His wishes and commandments, our work is never ineffective. On the contrary, its fruits are plenty. They are beyond our expectation. Perhaps we may not see them with our eyes. Perhaps those fruits of our labor in union with God will not be material things; goods of this world; but certainly they will be fruits for our eternal life. Everything we do with the thought that it is what God has told us to do, even if we expect nothing from it, as the fishermen of Genesareth let down their nets without expecting to catch any fish because of their previous experience; everything done in obedience to the Will of God will certainly bear abundant fruits if not for the good of our body, certainly for the good of our soul which is the only thing important as Jesus Himself said: For what shall it profit a man, if he gain the whole world and suffer the loss of his soul? So, let us make most profitable our work, physical or mental, looking at it as the fulfillment of the Will of God, our Father, Who loves us and is ever solicitous for our welfare.

#### FIFTH SUNDAY AFTER PENTECOST (July 11)

Every day, through several kinds of media, mainly through the press, we learn about the sad fact of the increase of murders and killings. There does not pass a day without someone, for one reason or another, depriving another of his life. This happens not only in the capital city of the Republic but also in other populated places and even barrios in the provinces. And what is the cause of this? Without any doubt, this sad state of things is due to the fact that many do not know now the fifth commandment of God; they are ignorant of the Gospel's teachings.

In this Sunday's Gospel we read the following words of Jesus: For I tell to you, that unless your justice abound more than that of the Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in a danger of the judgment. But I say to you that whosoever is angry with his brother shall be in danger of the council.

And whosoever shall say, Thou fool, shall be in danger of hell's fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee. Leave there thy offering before the altar and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift. If we remember always this doctrine of Jesus Christ; if we observe what this Gospel enjoins us to do, without doubt killings and murders will diminish. The urge to kill will be destroyed in its very root, because even the mere thought not only to kill but even to do anything damaging to our fellowmen. Very clearly our Lord underlines the importance of the precept not to kill, because He says that not only he who is angry with his brother shall be in danger of the judgment but also he who shall say to his brother, Raca, or who shall say to him Thou fool, shall be in danger of hell's fire.

And to emphasize even more the seriousness of this commandment, He adds that if one goes to offer his gift at the altar and at that moment he remembers that some of his fellowmen has something against him, because the latter has been in some way offended, he should not proceed but he should first leave his gift, and look for that offended brother to be reconciled with him. How many are there, unfortunately, who do not observe this precept of Jesus. Both, the offender and the offended, instead of trying to find means of reconciliation, on the contrary, seek chances to prejudice each other. One day after another they nourish with new motives, unfounded or not, the rancor or hate they keep in their hearts. They multiply the offensive words they mutually address each other, and instead of raising a bridge that they may cross for a mutual embrace, to be friends again, on the contrary they raise a separation wall that becomes every time taller and stronger, thus turning impossible the reconciliation. And what is even more lamentable is that there are those who approach the altar, that is, receive the Sacrament of Divine Love, the Holy Eucharist without first trying at least to seek peace with their enemies, those with whom they had quarrelled. When they do this, they clearly act against what Jesus Christ in this passage of the Gospel enjoined us.

Those of us who wish to advance in the road of Christian perfection, that is, those who sincerely wish to deserve the name of Christian, followers of Christ, loyal to His redeeming doctrine, should endeavor to remember always this Gospel about the fifth commandment of God, considering that He prohibits not only the very act of killing a man, but even the thought, the mere desire, and therefore if one does not think to hurt another, he will not desire it, and without this desire there will not be even the possibility to do it. It is necessary to remember this always, because unfortunately, in the everyday life, particularly in our time, there are many circumstances that, if one is not vigilant upon himself, create differences which engender evil thoughts and evil desires. And they are

circumstances which in themselves are indifferent, and even good because they are lawful, like trade, interest in the public affairs or those of the government, and other similar activities. However, how many murders or killings, as you know, have been committed and are being committed because of rivalry in business or political differences. Let us consider, therefore, the words of Jesus Christ in this Gospel, and avoid rancorous thoughts and desires; let us avoid, in a word, killing with the mind or with the heart, in order not to offend God Our Lord.

#### SIXTH SUNDAY AFTER PENTECOST (July 18)

Once more, for the second time, Jesus Christ gives evidence not only of His divine power but also of His compassionate heart without par. It had been three days already that the multitudes, thirsty of the word of God, eager to drink from the inexhaustible fountain of the Infinite Wisdom, were following Him. The eloquence of Christ was such that those who heard Him once were not satisfied and had to hear Him several times and even many more. And His fame was likewise so spread that even from the most remote places there came people to hear His preaching. It was not, therefore, strange that they had been following Him for three days already and in that time the food supply they probably had when they began to follow Jesus was consumed. That is why the Lord repeated His miracle of the multiplication of loaves and fishes. And only after He had seen that all were well fed and satiated did He send them away.

We are not going to remind now that in this miracle of the multiplication of loaves and fishes the other mystical multiplication of bread was symbolized, that multiplication which since the Last Supper, when the Holy Eucharist was instituted, is being performed in every place where there is a duly ordained priest who, by virtue of the mandate of Jesus Christ Himself, multiplies the Body and the Blood of the Lord for the nourishment of the souls that receive the Sacrament in the state of grace.

We shall direct our attention to another point this passage of the Gospel suggests us. It says that the multitudes had been following the Lord for three days already. Why were they following Him? We know that the sick went to Him to be cured of their ailment. But why those who were not sick went after Him? Did they expect perhaps to receive from Him some material goods? Were they looking for Him to ask for some recommendation for employment or for promotion as many people do in our time? Nothing of it, indeed. They were following Him in search of His doctrine; of the redeeming word of God. What a contrast in comparison with the people of our time! Where do the people now go? Most of them do not go to hear those who may announce the Gospel

to them, or those who may teach them their moral obligations. They do not seek the preachers to know better the teachings of Christ and of His Church and thus to be better christians, better Catholic citizens. On the contrary, we may say that many avoid to hear the evangelical teachings which would reproach perhaps their evil life. They refuse to know well who is Jesus Christ and what are His teachings.

We have an example in the opposition that the majority of our children should know God, that they may learn who is His Only Begotten Son and our Redeemer; which are the doctrines He preached while He was in this world as true Man and true God. But the children themselves are not precisely who go away from Jesus. Perhaps, they are their parents or tutors themselves who do not insist effectively so that religion be made an important subject in the schools in order that the children and young men may grow in the knowledge of God and Jesus Christ, and with such knowledge they may become also better citizens, better members of the State to serve and to help it, instead of prejudicing it and obstruct its natural activity with their lack of honesty and with their covetousness.

When our citizens show themselves eager to know the Christian doctrine, like those people who were following Jesus to hear His preaching, instead of being anxious of the pleasures and comforts of the world, on that day peace and public tranquility will reign, and under such an atmosphere the honest work will flourish, and the nation will progress, because Christ Himself said, seek first the kingdom of God and His Justice, and all these things shall be added unto you.

#### SEVENTH SUNDAY AFTER PENTECOST (July 25)

Many are the lessons we may derive from this Sunday's Gospel. First, let us pay attention to the warning Jesus addressed to His disciples about the false prophets. Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves, He said. This warning, as all the teachings of Christ, is of perpetual value and application as long as the world exists. Rather, as long as there are men who do not know God and His Church, or have fragmentary and erroneous knowledge of both. Because not only at the time when the Lord was preaching were there false prophets, wolves with the clothing of sheep.

For our misfortune, there are also now false prophets. That is why we must keep always in mind this Gospel's passage, so that we may know to be prudent and not to allow the wolves to devour us. The false prophets of our time are more dangerous because they have at their disposal many means to spread their falsehood under the appearance of

scientific truths. There are those who say at the start that they do not deny the existence of God, but afterwards they explain in a thousand ways their concept on the divinity that the implication is that the God whose existence they do not deny, according to them, is, practically, not the true God, the only One, Omnipotent, and Merciful God, but a false god, a god made in accordance with their particular taste and convenience. We must be vigilant against these modern false prophets who have as their platform, ordinarily, the press columns and the pseudo scientific and pseudo literary publications.

Unfortunately, the eagerness — which, on the other hand is plausible — of our youth to know whatever surround them, whatever modern civilization is continuously offering to the people, leads them many times to listen to these false prophets who talk to them from the pages of the papers or the books written by persons lacking sound knowledge of the eternal truths or the eternal teachings of the Gospel. It is good that the young men read books and other publications, but they should be discriminating in their reading. They should be with respect to their intellectual nourishment as careful as they surely are with the nourishment of their body. In the same way that they will refuse to accept a rotten food although it does not appear so, in like manner should they refuse the false and pernicious thoughts or ideas offered to them by false prophets.

In this same Gospel, Jesus, on the other hand, gives us an standard by which to know who is the false prophet and who is the good one. Every good tree bringeth forth good fruit: and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can an evil tree bring forth good fruit. What are the fruits of the false prophets' teachings, those who express and spread ideas opposed to those Christ taught? We may observe them in the behaviour of many people who reject, if not with their word, with their actions any kind of authority, either ecclesiastical or civil. That is the origin of the lack of personal and social discipline; the resistance against laws and regulations intended for the peaceful association among the citizens; for the legitimate progress of society; for the good order of government functions. There should be no doubt that the conduct of those members of society who act against the lawful interests thereof, either material or spiritual, is the fruit of the evil tree planted by the false prophets in the mind and the heart of those who, unguarded, deceived by the sheep clothing of the wolf, listened and accepted what the false prophets had told them again and again. The necessary prudence that advises us to endeavor to fortify our soul in the fountains of grace, the holy sacraments, besides the constant meditation of the truths of our faith, should be our best lesson from the Gospel of this Sunday, so that it may help us in our journey to the eternal life.

*Fr. Hector A. NAVATA, O.P.*



## EIGHTH SUNDAY AFTER PENTECOST ( August 1 )

A rich landowner discovered that his steward had been wasting his property and dismissed him from his office. The overseer admits implicitly his guilt by accepting the verdict and promptly planning for his future security. He called for his master's debtors and tampered with the accounts. The master learned of this and lauded the steward because he acted not so much wisely and certainly not justly, but because he acted shrewdly and cleverly.

This is the gist of the parable of our Lord in today's gospel. Then Jesus draws a comparison: The children of darkness are more clever in their own sphere than are the sons of light. The comparison is between the effort and intelligence in a worldly cause and the effort and intelligence shown in a spiritual cause. Jesus is simply pointing out the greater cleverness developed in people by the prospect of temporal gain, compared to the lesser cleverness displayed in people by the prospect of spiritual gain.

A man has a twofold life in himself: the natural and the supernatural, the former being subordinated to the latter. The children of this world, as our Lord calls them, are concerned only with the natural, while the children of light put their concern mainly on the supernatural.

The supernatural life, like the natural life, needs to be generated, strengthened, nourished or restored to health. All this is effected through the sacraments which our Divine Master has instituted. Generation of the supernatural life takes place through the regenerating waters of Baptism. Supernatural life is strengthened through Confirmation, nourished through the Eucharist, restored to health through Penance. Through the sacraments divine life is infused and grows in the soul and brought to its perfection.

The divine life in the soul makes a man into a child of God, heir of God, co-heir with Christ. For this reason the Church sings joyfully in the introit: In the midst of thy temple we have received thy mercy, thy grace. This is the life which the children of light should preserve at all costs.

In the task of preserving and perfecting the divine life of the soul, man should make use of his natural talents, faculties, material goods, things which our Lord has given us to help us in attaining our final destiny. The way in which the steward devotes his talents to a wasted cause is reason enough to put to shame good people who have an eternally worthwhile cause but do not work for it.

Develop the divine life in your soul by availing yourself of the sacraments. Make use of your material goods through almsgiving to the poor

and suffrages for the dead, thus making the material good help us in attaining everlasting happiness.

## NINETH SUNDAY AFTER PENTECOST (August 8)

Today's gospel shows us our Lord weeping over Jerusalem and predicting the future destruction of the city and of the temple. This is an image of a soul for which Christ dies, which, however, separates itself from Him; a soul which has not known the time of the Lord's visitation.

The Lord visits us oftentimes during the day. He comes to us in manifold ways. Most especially He visits us at moments of temptation, when we are being incited to do something evil. During this moments of harassment the Lord is there with us, offering His grace so that you may not succumb and give in to temptation.

The presence of temptation does not necessarily imply a moral imperfection in us. Our Lord Himself submitted Himself to temptation; otherwise our Lord could not have been tempted.

A temptation, surely, is an incitement to do evil. Yet temptations are never insurmountable. The Apostle tells us that God never permits that we be tempted beyond our strength. Although it is an incitement to do evil, it can be converted into an instrument of holiness when conquered.

Temptation may be overcome either directly or indirectly. When temptations against the virtue of faith or against that of chastity attack us, the best thing to do is to fly from them. That is what we mean by indirect conquest of temptation. Flee from this kind of temptations by occupying our minds with something else which does not have anything to do with the matter to which we are solicited. Indulgence and dilly-dallying with temptations against the two virtues we mentioned would just strengthen them more, and that would be too bad for us.

Temptations against other virtues are conquered directly. This may be done by doing the proper act of the contrary virtue against which we are being incited to sin.

A temptation is a sort of trial of our love for God. Man's love towards another is gauged through the things which he is willing to do for that person, through the sacrifices he will gladly undergo for that same person. This is even more true of our love for God. Our love for God is rooted, not in our emotions, but in our will. If we are willing to do for God anything He asks, then we do love Him. And one thing he asks of us is to conquer temptations whenever we are assailed by them.

However, in our battle against temptations we must keep in mind St. Paul's warning: he who thinks he stands firmly should beware of a fall. Let us not rely on our natural powers; let us avail ourselves of God's grace, of God's visit.

Let us be mindful of the terrible punishments due to sin, which St. Paul describes. In only one day twenty three thousand Hebrews were killed because of impurity. This was recorded, as the same Apostle tells us, as a warning to us. Then again we have the example of a million Jews, obstinate in not recognizing Jesus, who did not recognize the Lord's visit, dying during the sack of Jerusalem by Titus.

Let us always recognize our Lord's visitation whenever temptations assail us.

#### ASSUMPTION (10th Sunday after Pentecost)

Behold, from this day forward all generations will count me blessed; because he who is mighty, he whose name is holy, has wrought for me his wonders. These are words taken from that incomparable canticle of our Lady, the Magnificat. Today we are celebrating the feast of our Lady's assumption, one of the wonders which the Lord God has wrought on our Mother Mary.

Today's feast brings to mind a theme which may a modern man would not like to hear, which many a modern man fears: that is, death.

Whence comes this fear of death? This fear is due to a loss of the sense of eternal security. Temporal security has been overemphasized to compensate for this loss. From this results a fear of death, a dread that we may lose whatever we may have accumulated, that our temporal security will vanish into future insecurity.

We are faced with the inevitable event of death. Christianity sees in death a tragedy and a punishment. Nevertheless it gives men victory over it. Jesus Himself, the Lord of Life, *came to earth to taste death and to conquer it by resurrecting from the dead*. Then also, there is our Mother who tasted death, resurrected from it. Both of this historical personages are now enjoying eternal bliss in heaven, body and soul. Here we find in death an affirmation of the purpose of life, and affirmation that our existence is not meaningless.

How then shall we meet death? Let us meet and conquer death by thinking about it, and preparing for it.

Since we know that sooner or later death will overtake us, let us plan our lives accordingly, in order that we may enjoy eternal life. Let us meditate, think about death and this would break the spell which makes us think that pleasure, money, temporal security is everything here on earth.

What preparation can we make to face death fearlessly? Christianity recommends mortification, penance. Let us, like sculptors, chisel off unnecessary portions in the marble of our life, and thus turn ourselves into great masterpieces. Masterpieces, as we know, are never completed in one day.

Fear of death is a natural thing, you may say. It surely is; but it must be a wholesome one: to fear death, because every being struggles in order to remain in existence. But in a christian, this natural fear of death gives in to the belief that death is a gate to the divine life, to eternal happiness.

Let us always look to our Lord, who ascended into heaven, and to our Lady, who was assumed into heaven, whose feast we are celebrating today, whenever an unwholesome fear of death asserts itself into our minds.

#### ELEVENTH SUNDAY AFTER PENTECOST (August 22)

The gospel relates to us the healing of the dumb and deaf, whose sense of hearing and of speaking Christ restore through special ceremonies. These actions of Christ recalls to mind the ceremonies, which the Church has incorporated in the rite of Baptism.

The priest touches the ears of the one being baptized saying: Ephpheta, Be thou opened; then touching the nose, he continues: unto the odor of sweetness. This signifies that Baptism opens spiritual hearing, and the sweet odor of a life of virtues which should take possession of the neophyte.

The Apostle tells us that through baptism we are dead to sin, and then exhorts us to live for God in Christ. These are the two principal exigencies of baptism: the negative one, to die definitively to sin; and the positive one, to live a new life, all for God in Christ Jesus.

The first and more elementary exigency of baptism, which is the definitive death to sin, does not constitute the supreme ideal of the Christian. The negative requirement is always taken over by a positive requirement; the latter fills in the void created by the former. Death to sin demands from us something on a higher plane, which is to live a new life, all for God in Jesus Christ.

But, unfortunately, many christians live in another manner. The things of this earth totally absorb their attention; they rarely lift their eyes to heaven. They live a life which is purely human and on the natural level, a life without any supernatural horizons, without ideals of perfection, without a desire for true greatness — holiness. All their preoccupations revolve around bodily health, money, comfort.

The christian, born to the supernatural life through baptism, should always be conscious of his divine stature and of the sublimity of his eternal destiny. He realizes that he is passing through this world as a pilgrim and as a stranger. We don't have here an abiding city, says the Apostle, but we are in search of one that is to come. St. Peter exhorts us to live here as pilgrims and strangers, to refrain ourselves from carnal desires which war against the soul.

Let all our preoccupation center on living intensely our baptismal grace, on having a new life all hidden with Christ in God. Let it be said of us, as it was of Christ in the Gospel: He has done well.

#### TWELFTH SUNDAY AFTER PENTECOST (August 29)

Once a scribe, a doctor of the law, rose up, trying to put to test our Lord: Master, what must I do to inherit eternal life? Jesus answers the question by another question, whereby the lawyer is made to answer his own query: What is written in the Law. The only reply the lawyer can make is to quote from the Book of Deuteronomy on the precept of the love of God with all one's being. However, the lawyer added: Thou shalt love thy neighbor as thyself. And to justify himself, he asks: And, who is my neighbor?

Many a modern man also asks our Lord this same question: Who is my neighbor? In order to answer this query, let us analyze the nature of man.

Man is a creature of God, and, as such, reflects in his being God's goodness. Moreover, we can see in man Christ Himself, according to that phrase: whatever you have done to the least of my brethren, you have done it to me. Lastly, man becomes an adopted child of God through baptism, and, as such, an heir to the kingdom of Heaven.

From the facts we have enumerated, we find that all men are united by the bond of a common nature and form the human society. This unity of nature which makes of us brothers in God Creator, is elevated to a higher plane through baptism, which makes us real brothers in Christ.



Like real brothers we are called to a common destiny: communion in eternal happiness in God.

Leaving aside the natural love which is due to all men by virtue of a common nature, let us fix our attention on the motives which move us to love our neighbor with supernatural charity.

The precept of God is the first motive which should move us to love our neighbor supernaturally. This precept has a universal extension. It comprehends all men: good and bad alike, friends and enemies, christians and pagans. This does not mean that we have to love each and every man in particular, which is materially impossible. We have to love all men in general, and to hate no one in particular.

The divine goodness, reflected in our neighbor is the formal motive of charity. Any other motive, e.g. because he is a relative, destroys the essence of charity. There is no man so bad or evil in which the divine goodness is not reflected in some way. In a malefactor we have a saint in the making; as long as he is alive it is not impossible for him to become one.

Communion in eternal life, resulting from the fact that we are heirs of God, is the foundation of supernatural charity. No man is excluded from this sublime destiny as long as he is alive; everybody is called to this destiny, by virtue of the elevation to the order of grace and glory and of the redemption through the blood of Christ.

Let us see in all men our neighbor, a brother who is a co-heir with Christ to eternal happiness. Let us look to Christ, our model in the business of loving our neighbor; to Christ who has laid down His life for all of us.

*Fr. Miguel DINIO, O.P.*

## NEWS

### LOCAL

#### **Cardinal Antoniutti's Arrival.**

With a message of papal affection and felicitation, Ildebrando Cardinal Antoniutti, personal envoy of His Holiness Pope Paul VI to the Christianization fete of the Philippines, arrived on April 21st, Wednesday at 9:07 p.m. on board a KLM flight from Rome. Bishops in deep red capes, priests in black, white, brown and some even in military uniform, nuns, and faithful of all walks of life were ready to receive the Papal Envoy. Among the welcomers were the Vice-President of the Philippines, Emmanuel Pelaez, Foreign Secretary Mauro Mendez Roces and Education Secretary Alejandro Roces. Among the Church dignitaries were His Eminence Rufino Cardinal Santos, Archbishop of Manila, His Excellency Carlo Martini, Papal Nuncio and Archbishop Julio Rosales of Cebu. "It is my honor and my pleasure", Cardinal Antoniutti said, "to convey to the Filipino people the fatherly and affectionate greetings of His Holiness."

#### **Mass at the Manila Cathedral.**

April 22, Thursday, the Papal Legate attended a Holy Mass at the Manila Cathedral. Bishops, priests, government officials, students and representatives of religious organizations joined him at the offering of the Holy Sacrifice. He later paid a call on Malacañan, then visited

the Rizal Monument and the site of Unknown Soldier. In the evening the Vatican Legate was honored at a Testimonial Banquet at the Manila Hotel.

**Doctor of Sacred Theology, Honoris Causa.** On April 23rd the Papal Envoy was conferred of an honorary doctorate degree in Sacred Theology by the University of Santo Tomas. Some 15,000 students lined the lanes from the main building to the medicine hall. The Cardinal on foot, followed the parade headed by the UST military band, deans and professors. He paused before the charity hospital and bestowed his Pontifical blessing. His Eminence Rufino Cardinal Santos, His Excellency Carlo Martini, Apostolic Nuncio and many Archbishops, Bishops, religious and secular priests attended the ceremony. The text of the Papal Legate's speech can be seen on page 596.

**Conferences.** The Papal Legate attended conferences for priests, both secular and regular, on April 24 at 9:30 a.m. and for religious women in the afternoon, at the Ateneo College of Law auditorium, Padre Faura. On the 25th at 5:00 p.m. His Eminence spoke at the U.S.T. Central Seminary to all Major Seminarians, both clergies, studying for the priesthood in the

Archdiocese of Manila. The text of his speech is on page 600.

**Visit to Tala Patients.** The Papal Legate brought joy and comfort to some 3,000 leprosy patients of the Tala leprosarium on the outskirts of Caloocan City, on April 25th. Talking to the patients, he assured them that they "have a special place in the heart of God". He also told them of the love that the Pope has for them. After the Mass the patients flocked around the Cardinal to kiss his ring. He received them warmly, blessing every one. The Papal Legate was accompanied by His Eminence Rufino Cardinal Santos and His Excellency Carlo Martini, Apostolic Nuncio. They were welcomed by Dr. Artemio Nuñez, director, and Rev. Fr. Anthony Hofstee, O.P.

**A Solemn Triduum** for the success of the centenary celebration was held at the Basilica of Santo Niño, Cebu, from April 25-27, with a Pontifical Mass in the morning and Benediction with the Blessed Sacrament in the afternoon. The sermons during the Triduum were delivered by Bishop Abilio del Campo of Calahorra, Spain, Very Rev. Emiliano Vega, OSA, Provincial of the Augustinian Fathers, and Archbishop Casimiro Morcillo of Madrid-Alcalá, Spain.

**Arrival of the Pope's Envoy.** At 9 a.m. on April 27th the Philippine Navy's RPS "Roxas" bearing the Papal Legate from Manila docked at Pier 1 (Berth 7) of Cebu City, where the scene was readied for the according of military honors and the ac-

clamation of the people, which are only due the Pope's ambassador. When RPS "Roxas" came in sight, the crowd's restlessness turned to eager anticipation; hours of roasting in the sun could not have dried their enthusiasm. When the Legate touched ground, the cheers were deafening. When the military honors were over, the projected motorcade started. Accompanied by Archbishop Rosales of Cebu, Cardinal Antoniutti passed through streets packed with schoolchildren, college students and faithful of every walk of life. Received by His Excellency the Archbishop of Cebu in an hour-long ritual, the Papal Legate responded to the welcome in Spanish and English. The full text of the Legate's English speech may be found on page 605.

**Local Government Reception.** A program prepared for the Civic Reception of the Papal Legate at the Abellana Stadium closed the reception part of the IV Centennial celebration. Gov. Rene Espina had the welcome speech. Then Mayor Sergio Osmeña extended his "warmest and most respectful welcome" to the Papal Legate. In the course of his speech he presented to the Papal Envoy a golden symbolic Key to the city. In his response Cardinal Antoniutti thanked the preceding speakers as well as the huge crowd for the "enthralling" manifestation of warmth. "The Holy Father," he said, "commends you for your exemplary faithfulness to your religion". Present at the Civic Reception were over thirty bishops and hundreds of visiting priests. Presi-

dent Macapagal was also present at the reception.

**Blessing of Cultural Exhibits.** Following the grand Civic Reception of Cardinal Antoniutti, the blessing of Cultural Exhibition at the Normal College, across the street from the scene of the Civic Reception, was officiated in by the Legate. The Exhibition was entitled "400 Years of Christian Culture". Following the cutting of the ribbon, which ushered the opening of the exhibit to the general public, was a cocktail party tendered by Secretary Hechamova.

**Fluvial Procession.** On the next day, April 28th prelude of the coronation was a two-hour-and-a-half procession made over waters that "once felt the surge of Magellan's ship". The image of the Santo Niño was taken from its shrine and placed in a glass enclosure, which was borne in solemn procession to the waterfront site where the procession started at well past two in the afternoon. A fleet of close to two hundred vessels of varying sizes accompanied the simulated galleon of the Niño, which took a route in the direction of Kawit island, and then Mactan island, amidst the incessant sounding of horns and sirens.

**Canonical Coronation.** The much awaited moment came as the image of the Santo Niño was borne on a silver carriage, preceded by priests and nuns of different religious orders and congregations, bishops, archbishops and the Papal Legate. In a short ceremony a tiny golden crown, made in Spain, was placed

by the Legate on the head of the venerable image, after which the Legate delivered his coronation message. "By placing this diadem on the venerated image", he said, "we have crowned four centuries of apostolic labors, performed under the sweet and tender inspiration of this Divine Infant".

**Mrs. Macapagal Leads Consecration.** High point of the morning rites on April 30th was the reading of the Act of Consecration of the Filipino Woman to the Sacred Heart of Jesus. Mrs. Macapagal was the second in the nation's foremost family to take active part in the religious functions of the III National Eucharistic Congress. The day before, April 29, "Children's Day" of the Congress, Diosdado Macapagal, Jr. led the Consecration of the Filipino Children during the Pontifical Mass at the templete celebrated by Msgr. Mariano Gaviola, Bishop of Cabanatuan. The Pontifical Mass of Women's Day was celebrated by the Bishop of Tuy, Spain, Msgr. Jose Ortiz. The speaker was Fr. Patrick Peyton, founder of the "Family Rosary Crusade".

**Visit to the Leprosarium.** On the same day the Papal Legate visited the Leprosarium. Touched by the plight of the lepers whom he referred to as "the suffering members of the Mystical Body of Christ", Cardinal Antoniutti, told the lepers who came out in drooves to the leprosarium chapel where the Cardinal said the special prayers that "by your suffering, you are contributing to the expansion of the Catholic Church in the world". The

Papal Legate told the patients that they have a paramount place in the heart of the Holy Father who, he said, has a special predilection for those who are suffering from leprosy.

**Gold Cross and Chain for the Legate.** After a luncheon tendered by the clergy in honor of the Papal Legate, Archbishop Rosales presented Cardinal Antoniutti with a gold pectoral cross and chain as a memento of his participation in the IV Centennial festivities in Cebu. The luncheon was given at the Casino Español and was attended by some 500 priests from all over the country. The text of the Legate's speech can be seen on page 610.

**Doctor of Laws, Honoris Causa.** On the same day at seven o'clock in the evening, the Papal Legate received the degree of doctor of Laws, Honoris Causa, from the University of San Carlos, in a ceremony attended by both the faculty and students of the oldest school in the Visayas. His Eminence Rufino Cardinal Santos, Archbishop of Manila, as well as other Archbishops and Bishops attended the ceremony. Vice-President Emmanuel Pelaez was present too.

**Legate Lays Cornerstone.** Barrio Tayud, Consolacion, where the projected Filipino Foreign Mission Seminary will rise, saw the laying of the Seminary's cornerstone by Ildebrando Cardinal Antoniutti, Papal Legate to the IV Centennial celebration. Among other ecclesiastical dignitaries were His Eminence Rufino Cardinal Santos, Archbishop of Manila, Archbishop

Rosales of Cebu, the Apostolic Nuncio Msgr. Carlo Martini, and Msgr. Epifanio Surban of Dumaguete. "The Church of the Philippines has achieved its full growth", said the Papal Legate. "People who are conscious of their spiritual resources and who are convinced of their responsibility, give their sons generously and contribute of their means willingly so that others may share in the spiritual treasures with which they are blessed."

**Centennial Rites End.** Thousands of pilgrims and native Cebuanos saw on April 2 the close of the centennial celebrations. A packed, four-hour procession of the Eucharist was the fitting climax to a marathon of festivities. A 7-division crowd of marchers preceded the float bearing the Papal Legate and the Blessed Sacrament. At the end the message of the Holy Father came over the air in an atmosphere of profound, tangible silence. The text of His message can be seen on page 593.

**President Macapagal Leads Consecration.** President Macapagal led the nation in consecrating the Filipino People to Christ during the closing rites of the Congress. The President also offered the bread and the First Lady the wine to the Papal Legate, who celebrated the closing Pontifical Mass. Vice-President and Mrs. Pelaez also assisted at the closing rites, while all the Bishops guests of the IV Centennial fete, were present together with other prominent figures in the nation's politics.



## BIBLIOGRAPHY

JOHN COULSON (editor),—*Theology and the University*, pp. 286, HELICON PRESS, Baltimore, 1964.

The "ecumenical investigation" reflected in the papers read at some symposia of the Abbey of Bec in Normandy since 1953 up to 1964, deservedly is a big contribution not only to the organization but also to the intensification of the study of Theology in the Universities of England and other countries. The authors of the papers after pointing out the most common defects in the explanation of Theology in the British Universities, suggest very practical remedies to make the learning of Theology more accessible to laymen during their University courses.

The investigation "toward a Theology which is ecumenical rather than polemical," pursued by specialists in the matter and by professors of well known universities of Europe and The United States of America, promotes also *the Dialogue*, encouraged by the last Popes, because in those "symposia Anglican, Free Churchmen and Roman Catholics foregathered to work and succeeded in praying together" (page 2).

We like to recommend not only the organization and the celebration of those ecumenical meetings, but particularly the points of view in most of the papers, to all the professors and students of any University, including those of the Philippines, where different religions are spread thru the whole country, and where a great number of universities are already functioning.

In the book edited by John Coulson, the teaching and the influence of Theology are diligently examined, through sixteen papers, from five different aspects. For us the most interesting and successful papers are the following: "Theology and its present task," by Charles Davis; "Roman Catholic participation in a modern society," by Msgr. H. Francis Davis; and "Proposals for the teaching of Theology in an English University," by L. Bright, O.P., since they provide for all laymen, including the Filipinos, a remarkable guidance for the promotion of the religious studies in their own place, in their own manner and alongside their secular and professional studies.

The reading of the whole book will inspire any Filipino teacher of Theology and will afford all the Filipino students of religion many important advantages during their stay in the University.

Fr. V. V.

DUPRE, LOUIS, L.S.T., Ph.D.—*Contraception and Catholics*, pp. 94, HELICON, Baltimore-Dublin, 1964.

Making himself alone responsible for the ideas contained in the book, Dupré wishes "to contribute to a long overdue discussion of the arguments which Catholics usually propose against the use of artificial birth control under any circumstances" (page 5). In this respect Dupré achieves perhaps his aim. The author and the book shall be praised for the analysis of some arguments condemning contraception. This "new appraisal" of the arguments makes the work very attractive to the theologians.

Now, objectively speaking, what is the value of the book in relation to the desired solution of so delicate a problem? It is not easy to answer this question.

Even though the final answer to the problem has not yet been given by the Church, should it not be more convenient in the meantime to accept the view, by which the Church itself has chosen to lead the faithful?

To discuss more and more the arguments rejecting contraception leads to *the probabilism*; and why not ponder the consequences of this moral system, specially if it is applied to a very delicate problem?

We prefer not to analyze the reasons introduced by Dupré to diminish the stress of the traditional arguments; but to introduce comparisons of contraception with other moral problems such as transplantation (about which Pius XII spoke very clearly discouraging it) and lending money at interest, and to discuss so freely the value of the Ecclesiastical authority of the Pope and the proofs given by so eminent Theologians, as St. Augustin, seems inappropriate to the theological method.

Anyhow we are afraid to recommend the reading of this book to any married couple, catholic or non-catholic.

Fr. V. V.

DYNAMIC ELEMENTS IN THE CHURCH, By Karl Rahner, S.J.  
Herder & Herder, 165 pages, 1964.

Those familiar with the contemporary theological scene will at once recognize the name of Father Karl Rahner. Whatever he writes or says—of which one may not always agree—deserves serious attention.

This particular book is interesting in its topics and original in its approach. In this book, the Innsbruck theologian presents to the public three thought-provoking essays. The *first* one deals on "Principles and Prescriptions." Prescriptions mean, here, tentative practical solutions to concrete actual problems involving faith and modern problems. His conclusion is that there are too many of the first, too few of the second, especially on the part of the laity. The *second* essay, "The Charismatic Element in the Church," is the best of the three essays. It is very timely in view of the related problems which had given occasions for lively debates among the Council Fathers of the Second Vatican Council. The fundamental thesis of this second essay is that the Church is fundamentally the Church of the *charismata*. Accordingly she must be *de iure* the administrator of the gifts; and charismatic subjects must take this into consideration. The *third* essay deals with the *Exercise of St. Ignatius*.

The readers will find this new book of Karl Rahner both stimulating and interesting.

Fr. L. Z. LEGASPI, O.P.

CONGAR, O.P., Yves M. J.—*Tradition and the Life of the Church*. London, Burns and Oates, 1964. 160 pages.

Fr. Congar intends, in a new book, to resume the topics discussed before, in two volumes under the title: *La Tradition et les traditions* (Paris, Fayard, 1960 and 1963). Now he wants to examine what every Catholic knows already about the tradition by which he lives, for the purpose of clarifying what is usually a confused view of the subjects (page 12).

After a short *Introduction*, Fr. Congar shows us the differences between Tradition and traditions (Chapter I), explains later the subject of Tradition (Chapter II), makes a comparison of Tradition with Holy Scripture (Chapter III), and gives us an account of the principal monuments or witnesses of Tradition (Chapter IV), adding finally, in more than ten pages, a general *Conclusion*.

With a wide historical information and very scrupulous analysis of some texts connected with Tradition, Fr. Congar pretends not only to avoid all polemic with the separated brethren (page 12), but also to work "for the future of the dialogue recently reopened on this question between the Protestants and ourselves" (page 155).

It seems to us that in this book Fr. Congar with some very original and meritorious commentaries is sailing in a boat, looking for a golden fleece or treasury. At times he passes successfully the dangers in the interpretation of the phrases of the Fathers. But Fr. Congar has one

"terrible trial while passing between the smooth sheer rock of Scylla and the whirlpool of Charybdis, where the sea forever sprouted and roared and the furious waves mounting up touched the very sky."

We mean that if Fr. Congar plans to prove that "the period of the Counter-Reformation is at an end (in this matter) and that Christianity is entering a new era" (page 155), he does not arrive safely to Charybdis, as several sea perils await him (even after the Conclusion of the book), as these: a) the thesis accepted by almost all the Catholic theologians that "Divine Revelation, by its antiquity, plenitude and sufficiency taking advantage over the Holy Scripture"; b) Tradition is not a mere natural element, but principally it is a supernatural fact used so efficiently by the Apostles before they wrote the books of the New Testament; c) even when for each dogma some proofs are provided by Tradition and by the Holy Scripture, it does not follow that the arguments of both, possess the same strength or probative force; d) not all the dogmas are included in the same way in Holy Scripture and in Tradition itself; e) in points of theology, it is very dangerous to grant the same power to few theologians maintaining one opinion than to the very clever and famous authors who defended a different position about the same theological question; f) if Fr. Congar does not omit notions, classifications and distinctions concerning Tradition, he does not specify some other very necessary distinctions, such as: *divine*, *pure apostolic* and *ecclesiastical* Tradition; the principal conditions (*constitutiva*, *inhaesiva*, *declarativa*) of Tradition, in relation with the Holy Scripture; the *acts* (*constituere et conservare*) of the *active* Tradition.

Still we find inconsistencies in the following expressions revealing the opinion of Fr. Congar: "to maintain that the saving Gospel is contained entirely in the Scriptures, as it is also contained entirely in Tradition" (page 43); "to hold that all the truths necessary for salvation are contained, in one way or another, in the canonical Scriptures" (page 99); "Scripture contains everything" (page 104); "Tradition is the transmission of the whole Gospel, that is, of the Christian Mystery whatever form it takes" (page 118).

Does not the Second Vatican Council consider, under pastoral aspect, the Divine Tradition as something very different that the written Scriptures? Who will affirm that the Council changed the old and most substantial doctrine about Tradition?

For these reasons the comments of Fr. Congar are at times lacking probative value. Consequently, some of his points of view in *Tradition and the Life of the Church* remains doubtful to many modern theologians.

Fr. V. V.

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