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## *Editorial*

### The Point In Religious Instruction

The fuss and noise about the Religious Instruction bill is going on. Articles and features in the newspapers, rallies, committees, investigations and whatnots seem not to allow people the leisure to think on it.

Yet, we need to think, and to see the point of it all.

Let us start by seeing why to have to introduce any bill at all, so that the public teacher be allowed to teach religion, either as part of their public teaching, or besides and outside their public duties. The Constitution ratifies the "optional religious instruction"; when the parents require, as most of our Catholic parents will do, to impart that "optional religious instruction", who can stop them from implementing the Constitution of the Philippine Republic whose citizens they are? As for the teaching of religion by teachers outside and besides their public duties, are not they, as "bona fide" filipinos, free to use their spare time and talents in teaching and enjoying frying potatoes, playing piano, dancing, swimming, singing, sleeping and so on? Why not to teach religion if they want it? Are we living in some sort of "guided-democracy" where citizens have to think and act in the way some hidden leader or "führer" dictates? Who are those "führers" and what do they want from us?

It is said that the government has to use its places and money for religious benefits. Are we forgetting that the government has not a single cent of its own, except the contributions and taxes from religious parents, who are entitled, and want to use their constitutional—and natural—right to optional religious instruction?

It is said that the prestige of the Catholic teacher will influence the pupils to retain his Catholic faith. Is not the Catholic teacher entitled to use his prestige for doing good as much, at least, as the politician, who sports precision guns and patronizes night spots, is using his prestige at times to the detriment of the high ideals of our youth?

It is said that quarrels will ensue. We must remind the prophets of evil that religious instruction has been going on for quite a number of years already, and without any trouble. If in Vietnam. . . well, we are in the Philippines and not in Vietnam!

Besides, the provision in the bill is to allow public teachers to teach, not the "Catholic religion", but simply "religion". Then every religion optioned by the parents will benefit of such a provision. Now, why the fuss?

The recurrent rallies against the religious instruction deserve some notice. Very seldom a rally is a good means for supporting a good cause; as seldom as the rally is a spontaneous movement in a community. Usually it is planned, paid or repaid in some manner by an organiser, who is a mind ashamed of himself and of his ideas, and trying to hide behind the anonymity of an unthinking mob. Such combined rallies "for social and economical reforms and against the Religious Instruction bill", as we have witnessed recently, are miserable admissions first of the lack of public support, second of the guilt of trying to force somebody, through the grandeur or violence of an imposing rally, to swallow an injustice or a lie. This is a good point not to be missed.

There are bad reasons advanced for good causes too. With or without delinquency, juvenile or otherwise, religious instruction has to be imparted by parents or tutors to future good men and good citizens. This is right enough in itself. And it is also beneficial enough.

But the main point remains to be seen. Why a bill beneficial to every religious confession is being denounced as favouring the Catholic Church? Notwithstanding the "ecumenical" aspirations so much in the parlance of nowadays, all Christian denominations had joined forces to oppose strongly the "advantages for the Catholic Church". Again, why?

We do believe they are honest and sincere. Therefore, when they foresee a danger for their existence, and become frightened, we must believe them. There is one.

It is very easy to find it. Not-Catholic-Christian Confessions are in the Philippines on a missionary stage. As Christian-missions among Catholics, they grow by assimilating deflecting Catholics. Now a well instructed Catholic boy or girl is an impossible convert to the half-Christianity of the purely Christian Confessions. Therefore if Catholic religious instruction receives the full strength the bill will provide, the "Christians" will do better packing their belongings and going to try their good luck somewhere else.

It takes enmity — let us call things by their proper name! — to reveal to us our own value and strength.

And this is the main point in the whole business, as well as the main lesson we Catholics—clergy and faithful—should learn from it: Religious Instruction among Catholics is the means at our disposal for attaining the immortality of the Catholic Church in the Philippines. Let us keep it strong and alive. After all we are bound to impart and promote Religious Instruction, with or without the support of the "Bill", with or without external help, as plain citizens or as martyrs.

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## DECRETUM DE OECUMENISMO

PAULUS EPISCOPUS

SERVUS SERVORUM DEI

UNA CUM SACROSANCTI CONCILII PATRIBUS

AD PERPETUAM DEI MEMORIAM

### PROOEMIUM

1. Unitatis Redintegratio inter universos Christianos promovenda unum est ex praecipuis Sacrae Oecumenicae Synodi Vaticanae Secundae propositis. Una enim atque unica a Christo Domino condita est Ecclesia, plures tamen christianae Communiones sese ut Iesu Christi veram haereditatem hominibus proponunt; discipulos quidem Domini omnes se esse profitentur at diversa sentiunt et per diversas ambulant vias, ac si Christus Ipse divisus sit.<sup>1</sup> Quae sane divisio et aperte voluntati Christi contradicit et scandalo est mundo atque sanctissimae causae praedicandi Evangelium omni creaturae affert detrimentum.

Dominus vero saeculorum, qui propositum gratiae suae erga nos peccatores sapienter et patienter prosequitur, novissime in Christianos inter se disiunctos animi compunctionem et deside-

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<sup>1</sup> Cfr. 1 Cor. 1, 13.



rium unionis abundantius effundere incepit. Qua gratia permulti ubique homines permoti sunt atque inter fratres quoque nostros seiunctos amplior in dies motus, Spiritus Sancti foyente gratia, exortus est ad omnium Christianorum unitatem restaurandam. Hunc autem unitatis motum, oecumenicum nuncupatum, participant qui Deum Trinum invocant atque Iesum confitentur Dominum et Salvatorem, nec modo singuli seiunctim, sed etiam in coetibus congregati, in quibus Evangelium audierunt quosque singuli Ecclesiam dicunt esse suam et Dei. Fere omnes tamen, etsi diverso modo, ad Ecclesiam Dei unam et visibilem adspirant, quae sit vere universalis et ad universum mundum missa ut mundus ad Evangelium convertatur et sic salvus fiat ad gloriam Dei.

Haec igitur Sacra Synodus ea omnia laeto animo considerans, cum iam doctrinam de Ecclesia declaraverit, desiderio unitatis inter omnes Christi discipulos restaurandae permota, Catholicis omnibus proponere vult adiumenta, vias ac modos quibus ipsi possint huic divinae vocationi et gratiae respondere.

## Caput I

### De catholicis oecumenismi principiis

2. In hoc apparuit caritas Dei in nobis, quod Filius Dei unigenitus a Patre in mundum missus est, ut homo factus totum genus humanum redimendo regeneraret atque in unum congregaret.<sup>2</sup> Qui antequam seipsum in ara crucis hostiam immaculatam offerret, Patrem pro credentibus oravit, dicens: "Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint: ut credat mundus quia tu me misisti" (Io. 17, 21), et in Ecclesia sua Eucharistiae mirabile sacramentum instituit, quo unitas Ecclesiae et significatur et efficitur. Dis-

<sup>2</sup> Cfr. 1 Io. 4, 9; Col. 1, 18-20; Io. 11, 52.

cupulis suis novum mutui amoris mandatum dedit<sup>3</sup> atque Paracletum Spiritum promisit<sup>4</sup> qui, Dominus et vivificans, cum eis maneret in aeternum.

Exaltatus autem in cruce et glorificatus Dominus Iesus Spiritum promissum effudit, per quem Novi Foederis populum, qui est Ecclesia, in unitatem fidei, spei et caritatis vocavit et congregavit, sicut docet Apostolus: "Unum corpus et unus Spiritus sicut vocati estis in una spe vocationis vestrae. Unus Dominus, una fides, unum baptisma" (**Eph.** 4, 4-5). Etenim "quicumque in Christo baptizati estis, Christum induistis... Omnes enim vos unum estis in Christo Iesu" (**Gal.** 3, 27-28). Spiritus Sanctus, qui credentes inhabitat totamque replet atque regit Ecclesiam, miram illam communionem fidelium efficit et tam intime omnes in Christo coniungit, ut Ecclesiae unitatis sit Principium. Ille divisiones gratiarum et ministrationum operatur,<sup>5</sup> variis muneribus Ecclesiam Iesu Christi ditans "ad consummationem sanctorum in opus ministerii, in aedificationem corporis Christi" (**Eph.** 4, 12).

Ad hanc autem sanctam suam Ecclesiam ubique terrarum usque ad consummationem saeculi stabiliendam, Christus munus docendi, regendi et sanctificandi Collegio Duodecim concredidit.<sup>6</sup> Inter eos Petrum elegit, super quem post fidei confessionem Ecclesiam suam aedificare decrevit; cui claves regni caelorum promisit<sup>7</sup> atque, post suae dilectionis professionem, universas oves in fide confirmandas<sup>8</sup> et in perfecta unitate pascendas commisit,<sup>9</sup> Ipso Christo Iesu summo angulari lapide<sup>10</sup> et pastore animarum nostrarum<sup>11</sup> in aeternum manente.

<sup>3</sup> Cfr. *Io.* 13, 34.

<sup>4</sup> Cfr. *Io.* 16, 7.

<sup>5</sup> Cfr. *1 Cor.* 12, 4-11.

<sup>6</sup> Cfr. *Matth.* 28, 18-20, collato *Io.* 20, 21-23.

<sup>7</sup> Cfr. *Matth.* 16, 19, collato *Matth.* 18, 18.

<sup>8</sup> Cfr. *Lc.* 22, 32.

<sup>9</sup> Cfr. *Io.* 21, 15-17.

<sup>10</sup> Cfr. *Eph.* 2, 20.

<sup>11</sup> Cfr. *1 Petr.* 2, 25; Conc. Vaticanum I, Sess. IV (1870), *Constitutio Pastor Aeternus*: Coll. Lac. 7, 482 a.

Iesus Christus per Apostolorum eorumque successorum, nempe episcoporum cum Petri successore capite, fidelem Evangelii praedicationem sacramentorumque administrationem, et per gubernationem in dilectione, Spiritu Sancto operante, populum suum crescere vult eiusque communionem perficit in unitate: in confessione unius fidei, in divini cultus communi celebratione, necnon in familiae Dei fraterna concordia.

Ita Ecclesia, unicus Dei grex, tamquam signum levatum in nationes,<sup>12</sup> Evangelium pacis ministrans toti generi humano,<sup>13</sup> peregrinatur in spe ad patriae supernae metam.<sup>14</sup>

Hoc est unitatis Ecclesiae sacrum mysterium, in Christo et per Christum, Spiritu Sancto munerum varietatem operante. Huius mysterii supremum exemplar et principium est in Trinitate Personarum unitas unius Dei Patris et Filii in Spiritu Sancto.

3. In hac una et unica Dei Ecclesia iam a primordiis scissurae quaedam exortae sunt,<sup>15</sup> quas ut damnandas graviter vituperat Apostolus;<sup>16</sup> posterioribus vero saeculis ampliores natae sunt dissensiones, et Communitates haud exiguae a plena communione Ecclesiae catholicae seiunctae sunt, quandoque non sine hominum utriusque partis culpa. Qui autem nunc in talibus Communitatibus nascuntur et fide Christi imbuuntur, de separationis peccato argui nequeunt, eosque fraterna reverentia et dilectione amplectitur Ecclesia catholica. Hi enim qui in Christum credunt et baptismum rite receperunt, in quadam cum Ecclesia catholica communione, etsi non perfecta, constituuntur. Profecto, ob discrepantias variis modis vigentes inter eos et Ecclesiam catholicam tum in re doctrinali et quandoque etiam disciplinari tum circa structuram Ecclesiae, plenae ecclesiasticae communioni opponuntur impedimenta non pauca, quandoque graviora, ad quae superanda tendit motus oecumenicus. Nihilomi-

<sup>12</sup> Cfr. *Is.* 11, 10-12.

<sup>13</sup> Cfr. *Eph.* 2, 17-18, collato *Mc.* 16, 15.

<sup>14</sup> Cfr. *1 Petr.* 1, 3-9.

<sup>15</sup> Cfr. *1 Cor.* 11, 18-19; *Gal.* 1, 6-9; *1 Io.* 2, 18-19.

<sup>16</sup> Cfr. *1 Cor.* 1, 11 ss.; 11, 22.

nus, iustificati ex fide in baptismo, Christo incorporantur,<sup>17</sup> ideoque christiano nomine iure decorantur et a filiis Ecclesiae catholicae ut fratres in Domino merito agnoscuntur.<sup>18</sup>

Insuper ex elementis seu bonis, quibus simul sumptis ipsa Ecclesia aedificatur et vivificatur, quaedam immo plurima et eximia exstare possunt extra visibilia Ecclesiae catholicae saepa: Verbum Dei scriptum, vita gratiae, fides, spes et caritas, aliaque interiora Spiritus Sancti dona ac visibilia elementa: haec omnia, quae a Christo proveniunt et ad Ipsum conducunt, ad unicam Christi Ecclesiam iure pertinent.

Non paucae etiam christianae religionis actiones sacrae apud fratres a nobis seiunctos peraguntur, quae variis modis secundum diversam condicionem uniuscuiusque Ecclesiae vel Communitatis procul dubio vitam gratiae reapse generare possunt atque aptae dicendae sunt quae ingressum in salutis communionem pandant.

Proinde ipsae Ecclesiae<sup>19</sup> et Communitates seiunctae, etsi defectus illas pati credimus, nequaquam in mysterio salutis significatione et pondere exutae sunt. Iis enim Spiritus Christi uti non renuit tamquam salutis mediis, quorum virtus derivatur ab ipsa plenitudine gratiae et veritatis quae Ecclesiae catholicae concredita est.

Attamen fratres a nobis seiuncti, sive singuli sive Communitates et Ecclesiae eorum, unitate illa non fruuntur, quam Iesus Christus iis omnibus dilargiri voluit quos in unum corpus et in novitatem vitae regeneravit et convivificavit, quamque Sacrae Scripturae et veneranda Ecclesiae Traditio profitentur. Per solam enim catholicam Christi Ecclesiam, quae generale auxilium salutis est, omnis salutarium mediorum plenitudo attingi potest. Uni nempe Collegio apostolico cui Petrus praeest credi-

<sup>17</sup> Cfr. Conc. Florentinum, Sess. VIII (1439), Decretum *Exultate Deo*: Mansi 31, 1055 A.

<sup>18</sup> Cfr. S. Augustinus, in *Ps. 32, Enarr.* II, 29: *PL* 36, 299.

<sup>19</sup> Cfr. Conc. Lateranense IV (1215), Constitutio IV: Mansi 22, 990; Conc. Lugdunense II (1274), Professio fidei Michaelis Palaeogi: Mansi 24, 71 E; Conc. Florentinum, Sess. IV (1439), Definitio *Laetentur caeli*: Mansi 31, 1026 E.

mus Dominum commisisse omnia bona Foederis Novi, ad constituendum unum Christi corpus in terris, cui plene incorporentur oportet omnes, qui ad populum Dei iam aliquo modo pertinent. Qui populus, durante sua terrestri peregrinatione, quamvis in membris suis peccato obnoxius remaneat, in Christo crescit et a Deo, secundum Eius arcana consilia, suaviter ducitur, usquedum ad totam aeternae gloriae plenitudinem in caelesti Ierusalem laetus perveniat.

4. Cum hodie in pluribus orbis partibus, afflante Spiritus Sancti gratia, oratione, verbo et opere multi conatus fiant accedendi ad illam plenitudinem unitatis, quam Iesus Christus vult, haec Sancta Synodus cunctos fideles catholicos hortatur ut, signa temporum agnoscentes, operi oecumenico sollerter participant

Per "Motum oecumenicum" intelliguntur activitates et incepta, quae pro variis Ecclesiae necessitatibus et opportunitatibus temporum ad Christianorum unitatem fovendam suscitantur et ordinantur, ut sunt; primum, omnes conatus ad eliminanda verba, iudicia et opera, quae fratrum seiunctorum conditioni secundum aequitatem et veritatem non respondeant, ideoque mutuas cum ipsis rationes difficiliiores reddant; dein, in conventibus Christianorum ex diversis Ecclesiis vel Communitatibus in spiritu religioso ordinatis, "dialogus" inter peritos apte instructos initus, in quo unusquisque suae Communionis doctrinam profundius explicat eiusque characteres perspicue praesentat. Per hunc enim dialogum veriore utriusque Communionis doctrinae vitaeque cognitionem et magis aequam aestimationem omnes acquirunt; tum etiam illae Communiones eam consequuntur ampliorem collaborationem in quibusvis officiis ad bonum commune ab omni conscientia christiana postulatis, et in oratione unanimi, sicubi licet, conveniunt. Denique omnes suam fidelitatem voluntati Christi circa Ecclesiam examinant atque, ut oportet, opus renovationis nec non reformationis strenue agrediuntur.

Quae omnia, cum a fidelibus Ecclesiae catholicae sub pastorum vigilantia prudenter et patienter perficiuntur, ad bonum



aequitatis et veritatis, concordiae et collaborationis, fraterni animi et unionis conferunt; ut hac via paulatim, superatis obstaculis perfectam communionem ecclesiasticam impredientibus, omnes Christiani, in una Eucharistiae celebratione, in unius unicaeque Ecclesiae unitatem congregentur quam Christus ab initio Ecclesiae suae largitus est, quamque inamissibilem in Ecclesia catholica subsistere credimus et usque ad consummationem saeculi in dies crescere speramus.

Patet autem opus praeparationis ac reconciliationis eorum singulorum qui plenam communionem catholicam desiderant, ab oecumenico incepto natura sua distingui; nulla tamen adest oppositio, cum utrumque ex Dei mirabili dispositione procedat.

Fideles catholici in actione oecumenica sine dubio de fratribus seiunctis solliciti sint oportet, pro illis orando, de rebus Ecclesiae cum illis communicando, primos gressus ad illos movendo. In primis vero ipsimet sincero attentoque animo ea perpendere debent, quae in ipsa Familia catholica renovanda et efficienda sunt, ut eius vita fidelius et clarius testimonium reddat de doctrina institutisque a Christo per Apostolos traditis.

Quamvis enim Ecclesia catholica omni a Deo revelata veritate et omnibus mediis gratiae ditata sit, tamen membra eius non omni quo par est fervore inde vivunt, ita ut vultus Ecclesiae fratribus a nobis seiunctis et universo mundo minus affulgeat atque regni Dei incrementum retardetur. Quapropter Catholici omnes ad perfectionem christianam tendere debent<sup>20</sup> atque, pro sua quisque condicione, eniti ut Ecclesia, humilitatem et mortificationem Iesu in corpore suo portans,<sup>21</sup> de die in diem mundetur et renovetur, donec Christus eam sibi exhibeat gloriosam, non habentem maculam aut rugam.<sup>22</sup>

In necessariis unitatem custodientes, omnes in Ecclesia, secundum munus unicuique datum, cum in variis formis vitae spiritualis et disciplinae, tum in diversitate liturgicorum rituum,

<sup>20</sup> Cfr. *Iac.* 1, 4; *Rom.* 12, 1-2.

<sup>21</sup> Cfr. *2 Cor.* 4, 10; *Phil.* 2, 5-8.

<sup>22</sup> Cfr. *Eph.* 5, 27.

immo et in theologica veritatis revelatae elaboratione, debitam libertatem servant; in omnibus vero caritatem colant. Hac enim agendi ratione ipsi veri nominis catholicitatem simul et apostolicitatem Ecclesiae in dies plenius manifestabunt.

Ex altera parte necessarium est Catholicos cum gaudio agnoscere et aestimare bona vere christiana, a communi patrimonio promanantia, quae apud fratres a nobis seiunctos inveniuntur. Divitias Christi et virtutum opera agnoscere in vita aliorum, qui pro Christo testimonium ferunt, quandoque usque ad sanguinis effusionem, aequum et salutare est: Deus enim semper mirabilis est et mirandus in operibus suis.

Neque est praetereundum, quaecumque Spiritus Sancti gratia in fratribus seiunctis efficiuntur, eadem ad nostram quoque aedificationem conferre posse. Quodcumque vere christianum est, numquam germanis fidei bonis adversatur, immo semper efficere potest ut perfectius ipsum mysterium Christi et Ecclesiae attingatur.

Attamen divisiones Christianorum impedimento Ecclesiae sunt quominus ipsa ad effectum deducat plenitudinem catholicitatis sibi propriam in iis filiis, qui sibi quidem baptismo appositi, sed a sua plena communione seiuncti sunt. Immo et pro ipsa Ecclesia difficilius fit plenitudinem catholicitatis sub omni respectu in ipsa vitae realitate exprimere.

Haec Sacra Synodus cum gaudio advertit participationem fidelium catholicorum in actione oecumenica in dies augeri, eamque episcopis ubique terrarum commendat, ut eadem promoveatur sollerter, et prudenter ab ipsis dirigatur.

## Caput II

### De oecumenismi exercitio

5. Ad totam Ecclesiam sollicitudo unionis instaurandae spectat, tam ad fideles quam ad pastores et unumquemque secundum propriam virtutem afficit, sive in vita christiana quotidiana

sive in theologicis et historicis investigationibus. Haec cura fraternam coniunctionem inter omnes Christianos existentem iam quodammodo manifestat, atque ad plenam perfectamque unitatem secundum Dei benevolentiam conducit.

6. Cum omnis renovatio Ecclesiae<sup>23</sup> essentialiter in aucta fidelitate erga vocationem eius consistat, ea procul dubio ratio est cur motus versus unitatem contendat. Ecclesia in via peregrinans vocatur a Christo ad hanc perennem reformationem qua ipsa, qua humanum terrenumque institutum, perpetuo indiget; ita ut si quae, pro rerum temporumque adiunctis, sive in moribus, sive in ecclesiastica disciplina, sive etiam in doctrinae enuntiandae modo — qui ab ipso deposito fidei sedulo distingui debet — minus accurate servata fuerint, opportuno tempore recte debiteque instaurentur.

Haec igitur renovatio insigne obtinet momentum oecumenicum. Varii autem illi modi vitae Ecclesiae, per quos haec renovatio iam efficitur — ut sunt motus biblicus et liturgicus, praedicatio Verbi Dei atque catechesis, laicorum apostolatus, vitae religiosae novae formae, matrimonii spiritualitas, doctrina et activitas Ecclesiae in re sociali, — tamquam pignora et auspicia quaedam sunt habenda, quae futuros oecumenismi progressus fauste portendunt.

7. Oecumenismus veri nominis sine interiore conversione non datur. Etenim ex novitate mentis,<sup>24</sup> ex sui ipsius abnegatione atque ex caritatis liberrima effusione proficiscuntur et maturescunt desideria unitatis. Ideo a Spiritu divino imploranda nobis est gratia sinceræ abnegationis, humilitatis et mansuetudinis in serviendo, atque fraternae in alios animi liberalitatis. "Obsecro itaque vos", ait Apostolus gentium, "ego vinctus in Domino, ut digne ambuletis vocatione, qua vocati estis, cum omni humilitate et mansuetudine, cum patientia supportantes invicem in caritate, solliciti servare unitatem Spiritus in vinculo

<sup>23</sup> Cfr. Conc. Lateranense V, Sess. XII (1517), Constitutio *Constituti*: Mansi 32, 988 B-C.

<sup>24</sup> Cfr. *Eph.* 4, 23.

pacis" (**Eph. 4, 1-3**). Exhortatio haec illos praesertim spectat, qui ad sacrum ordinem eo consilio evecti sunt, ut continuetur missio Christi, qui inter nos "non venit ministrari, sed ministrare" (**Mt. 20, 28**).

De culpis etiam adversus unitatem valet testimonium S. Ioannis: "Si dixerimus quoniam non peccavimus: mendacem facimus eum, et verbum eius non est in nobis" (**1 Io. 1, 10**). Humili igitur prece veniam petimus a Deo et a fratribus seiunctis, sicut et nos dimittimus debitoribus nostris.

Meminerint omnes christifideles se Christianorum unionem eo melius promovere, immo exercere, quo puriorem secundum Evangelium vitam degere studeant. Quo enim arctiore communione cum Patre, Verbo et Spiritu unientur, eo intimius atque facilius mutuam fraternitatem augere valebunt.

8. Haec cordis conversio vitaeque sanctitas, una cum privatis et publicis supplicationibus pro Christianorum unitate, tamquam anima totius motus oecumenici existimandae sunt et merito oecumenismus spiritualis nuncupari possunt.

Sollemne enim est Catholicis frequenter ad illam orationem convenire pro Ecclesiae unitate, quam Salvator Ipse in pervigilio mortis a Patre flagranter precatus est: "Ut omnes unum sint" (**Io. 17, 21**).

In quibusdam peculiaribus rerum adiunctis, cuiusmodi sunt preces quae "pro unitate" indicuntur, atque in oecumenicis conventibus licitum est immo et optandum, ut Catholici cum fratribus seiunctis in oratione consocientur. Communes eiusmodi preces perefficax sane medium sunt gratiae unitatis impetrandae et genuina significatio vinculorum, quibus Catholici cum fratribus seiunctis adhuc coniunguntur: «Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum» (**Mt. 18,20**).

Attamen communicationem in sacris considerare non licet velut medium indiscretim adhibendum ad Christianorum unitatem restaurandam. Quae communicatio a duobus principiis

praecipue pendet: ab unitate Ecclesiae significanda, et a participatione in mediis gratiae. Significatio unitatis plerumque vetat communicationem. Grata procuranda quandoque illam commendat. De modo concreto agendi, attentis omnibus circumstantiis temporum, locorum et personarum, prudenter decernat auctoritas episcopalis localis, nisi aliud a conferentia episcopali, ad normam propriorum statutorum, vel a Sancta Sede statuatur.

9. Fratrum seiunctorum animum cognoscere oportet. Ad hoc necessario requiritur studium, quod secundum veritatem et animo benevolo peragendum est. Catholici debito modo praeparati acquirant necesse est meliorem cognitionem doctrinae et historiae, vitae spiritualis et cultualis, psychologiae religiosae et culturae, quae fratribus propria est. Ad id assequendum multum iuvant ex utraque parte conventus ad theologicas praesertim quaestiones tractandas, ubi unusquisque par cum pari agat, dummodo qui in illis partem habent sub praesulum vigilantia vere periti sint. Ex tali dialogo etiam clarius innotescet, quae sit revera Ecclesiae catholicae condicio. Hac via et seiunctorum fratrum mens melius cognoscetur eisque fides nostra aptius exponetur.

10. Sacrae theologiae institutiones et aliae disciplinae praesertim historicae tradantur oportet etiam sub aspectu oecumenico, ut usque accuratius rerum veritati respondeant.

Multum enim interest futuros pastores et sacerdotes pollere theologia hoc modo adamussim elaborata, non polemice, in iis imprimis, quae fratrum seiunctorum erga Ecclesiam catholicam relationes spectant.

A sacerdotum enim formatione necessaria institutio ac formatio spiritualis fidelium et religiosorum quam maxime pendet.

Etiam Catholici in missionalia opera in iisdem terris ac alii Christiani incumbentes hodie praesertim cognoscant oportet quaestiones et fructus, quae ex oecumenismo in eorum apostolatu oriuntur.



11. Modus ac ratio fidem catholicam exprimendi nullatenus obstaculum fieri debet dialogo cum fratribus. Integra doctrina lucide exponatur omnino oportet. Nil ab oecumenismo tam alienum est quam ille falsus irenismus, quo puritas doctrinae catholicae detrimentum patitur et eius sensus genuinus et certus obscuratur.

Simul fides catholica et profundius et rectius explicanda est, modo et sermone qui etiam a fratribus seiunctis possit vere comprehendere.

Insuper in dialogo oecumenico theologi catholici, doctrinae Ecclesiae inhaerentes, una cum fratribus seiunctis investigationem peragentes de divinis mysteriis, cum veritatis amore, caritate et humilitate progredi debent. In comparandis doctrinis meminerint existere ordinem seu «hierarchiam» veritatum doctrinae catholicae, cum diversus sit earum nexus cum fundamento fidei christianae. Sic via sternetur qua per fraternam hanc aemulationem omnes incitentur ad profundiorum cognitionem et clariorem manifestationem investigabilium divitiarum Christi.<sup>25</sup>

12. Coram omnibus gentibus Christiani universi fidem in Deum unum et trinum, in Filium Dei incarnatum, Redemptorem et Dominum nostrum profiteantur et communi conatu in mutua aestimatione testimonium reddant spei nostrae, quae non confundit. Cum hodiernis temporibus in re sociali cooperatio latissime instauretur, omnes prorsus homines ad communem operam vocantur, potiore vero ratione ii, qui in Deum credunt, maxime autem omnes Christiani utpote Christi nomine insigniti. Omnium Christianorum cooperatio coniunctionem illam qua iam inter se uniuntur vivo modo exprimit atque Christi servi vultum in pleniorum lucem ponit. Cooperatio haec, in non paucis nationibus iam instaurata, magis magisque perficiatur oportet, in regionibus praesertim, ubi evolutio socialis vel technica peragitur, sive in dignitate personae humanae recte aestimanda, sive in bono pacis promovendo, sive in sociali Evangelii applicatione

<sup>25</sup> Cfr. Eph. 3, 8.

prosequenda, sive in scientiis et artibus spiritu christiano provehendis, sive etiam in cuiusvis generis remediis adhibendis contra nostrae aetatis aerumnas, cuiusmodi sunt fames et calamitates, analphabetismus et inopia, penuria habitationum et non aequa bonorum distributio. Hac cooperatione omnes qui in Christum credunt facile addiscere possunt, quomodo alii alios melius cognoscere et pluris aestimare queant atque ad unitatem Christianorum via sternatur.

### CAPUT III

#### De Ecclesiis et de Communitatibus ecclesialibus a Sede Apostolica Romana seiunctis

13. Ad duas praecipuas scissionum categorias inconsutilem tunicam Christi afficientium oculos convertimus.

Primae earum in Oriente evenerunt, sive contestatione dogmaticarum formularum Conciliorum Ephesini et Chalcedonensis, sive, posteriore tempore, per solutionem ecclesiasticae communionis inter Patriarchatus orientales et Sedem Romanam.

Aliae dein, post amplius quattuor saecula, in Occidente orae sunt ex eventibus qui sub nomine Reformationis communiter veniunt. Exinde a Sede Romana plures Communiones sive nationales sive confessionales seiunctae sunt. Inter eas, in quibus traditiones et structurae catholicae ex parte subsistere pergunt, locum specialem tenet Communio anglicana.

Hae tamen diversae divisiones inter se valde differunt non solum ratione originis, loci et temporis, sed praesertim natura et gravitate quaestionum ad fidem et structuram ecclesiasticam pertinentium.

Quam ob rem, haec Sancta Synodus, nec condiciones diversas diversorum Coetuum christianorum parvipendens, neque su-

perstites, non obstante divisione, nexus inter eos praeteriens, ad prudentem actionem oecumenicam exercendam sequentes considerationes proponere decernit.

## I — DE ECCLESIARUM ORIENTALIUM PECULIARI CONSIDERATIONE

14. Ecclesiae Orientis et Occidentis per non pauca saecula suam propriam viam, fraterna tamen communione fidei et vitae sacramentalis coniunctae, secutae sunt, Sede Romana moderante communi consensu, si dissensiones circa fidem vel disciplinam inter eas orirentur. Sacrosanctae Synodo gratum est, inter cetera gravis momenti, omnibus in mentem revocare plures in Oriente florere particulares seu locales Ecclesias, inter quas primum locum tenent Ecclesiae Patriarchales, et ex quibus non paucae ab ipsis Apostolis ortum habere gloriantur. Proinde apud Orientales praevaluit atque praevalet sollicitudo et cura servandi fraternas illas in fidei caritatisque communione necessitudines, quae inter Ecclesias locales, ut inter sorores, vigere debent.

Praetermittendum pariter non est Ecclesias Orientis ab origine habere thesaurum, ex quo plura in rebus liturgicis, in traditione spirituali et in ordine iuridico Ecclesia Occidentis deprompsit. Neque illud parvi faciendum est fundamentalia dogmata christianae fidei de Trinitate et de de Verbo Dei, ex Virgine Maria incarnato, in Conciliis Oecumenicis in Oriente celebratis definita esse. Ad hanc fidem servandam illae Ecclesiae multa et passae sunt et patiuntur.

Tradita autem ab Apostolis haereditas diversis formis et modis acceptata est et inde ab ipsis Ecclesiae primordiis hic et illic varie explicata ob diversitatem quoque ingenii et vitae condicionum. Quae omnia, praeter causas externas, propter defectum etiam mutuae comprehensionis et caritatis separationibus ansam praebuerunt.

Quamobrem Sacrosancta Synodus omnes quidem, sed praesertim eos exhortatur qui in instaurationem plenae communionis optatae inter Ecclesias orientales et Ecclesiam catholicam incumbere intendunt, ut debitam considerationem habeant de hac peculiari condicione nascentium crescentiumque Ecclesiarum Orientis et de indole relationum, quae inter eas et Sedem Romanam ante separationem vigeant atque rectam de his omnibus existimationem sibi efforment. Haec accurate servata ad dialogum intentum summopere conferent.

15. Omnibus quoque notum est quanto cum amore Christiani orientales liturgica Sacra peragant, praesertim celebrationem eucharisticam, fontem vitae Ecclesiae et pignus futurae gloriae, qua fideles cum episcopo uniti accessum ad Deum Patrem habentes per Filium Verbum incarnatum, passum et glorificatum, in effusione Sancti Spiritus, communionem cum Sanctissima Trinitate consequuntur, «divinae consortes naturae» (2 Petr. 1.4) effecti. Proinde per celebrationem Eucharistiae Domini in his singulis Ecclesiis, Ecclesia Dei aedificatur et crescit,<sup>26</sup> et per celebrationem communio earum manifestatur.

In cultu hoc liturgico Mariam semper Virginem, quam Oecumenica Synodus Ephesina sollemniter Deiparam Sanctissimam proclamavit ut vere et proprie Christus Filius Dei et Filius Hominis secundum Scripturas agnosceretur, Orientales pulcherri-  
mis hymnis magnificant et multos quoque Sanctos, inter quos Patres universalis Ecclesiae, collaudant.

Cum autem illae Ecclesiae, quamvis seiunctae, vera sacramenta habeant, praecipue vero, vi successionis apostolicae, Sacerdotium et Eucharistiam, quibus arctissima necessitudine adhuc nobiscum coniunguntur, quaedam communicatio in sacris, datis opportunis circumstantiis et approbante auctoritate ecclesiastica, non solum possibilis est sed etiam suadetur.

In Oriente quoque inveniuntur divitiae illarum traditionum spiritualium, quas praesertim monachismus expressit. Ibi enim

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<sup>26</sup> Cfr. S. Ioannes Chrysostomus, *In Ioannem Homelia XLVI*: PG 59, 260-262.

inde a gloriosis Sanctorum Patrum temporibus floruit spiritualitas illa monastica, quae dein ad occidentales partes manavit et ex qua religiosum latinorum institutum tamquam e suo fonte originem duxit ac deinceps novum vigorem identidem accepit. Quapropter enixe commendatur ut Catholici frequentius accedant ad has spirituales Patrum Orientalium divitias quae hominem totum ad divina contemplanda evehunt.

Ditissimum Orientalium patrimonium liturgicum et spirituale cognoscere, venerari, conservare et fovere omnes sciant maximi esse momenti ad plenitudinem traditionis christianae fideliter custodiendam et ad reconciliationem orientalium et occidentalium Christianorum perficiendam.

16. Praeterea a primis iam temporibus Ecclesiae Orientis disciplinas proprias a Sanctis Patribus atque Synodis, etiam Oecumenicis, sancitas sequebantur. Cum autem unitati Ecclesiae minime obstet, immo decorem eius augeat et ad missionem eius implendam non parum conferat quaedam morum consuetudinumque diversitas, uti supra memoratur, Sacra Synodus, ad omne dubium tollendum, declarat Ecclesias Orientis, memores necessariae unitatis totius Ecclesiae, facultatem habere se secundum proprias disciplinas regendi, utpote indoli suorum fidelium magis congruas atque bono animorum consulendo aptiores. Perfecta huius traditionalis principii observantia, non semper quidem servata, ad ea pertinet quae ad unionem restaurandam tamquam praevia condicio omnino requiruntur.

17. Quae supra de legitima diversitate dicta sunt, eadem placet etiam de diversa theologica doctrinarum enuntiatione declarare. Etenim in veritatis revelatae exploratione methodi gressusque diversi ad divina cognoscenda et confitenda in Oriente et in Occidente adhibiti sunt. Unde mirum non est quosdam aspectus mysterii revelati quandoque magis congrue percipi et in meliorem lucem poni ab uno quam ab altero, ita ut tunc variae illae theologicae formulae non raro potius inter se com-



pleri dicendae sint quam opponi. Ad traditiones theologicas authenticas Orientalium quod attinet, agnoscendum est eas eximio quidem modo in Sacris Scripturis radicas esse, vita liturgica foveri et exprimi, viva apostolica traditione scriptisque Orientalium Patrum ac spiritualium auctorum nutriri, ad rectam vitae institutionem, immo ad christianam veritatem plene contemplandam tendere.

Haec Sancta Synodus, gratias agens Deo quod multi orientales Ecclesiae catholicae filii, qui hoc patrimonium custodiunt et illud purius pleniusque vivere cupiunt, iam cum fratribus traditionem occidentalem colentibus in plena communione vivunt, declarat, totum hoc patrimonium spirituale ac liturgicum, disciplinare ac theologicum in diversis suis traditionibus ad plenam catholicitatem et apostolicitatem Ecclesiae pertinere.

18. His omnibus bene perspectis, haec Sacrosancta Synodus renovat id quod a Sacris praeteritis Conciliis nec non a Romanis Pontificibus declaratum est, nempe ad communionem et unitatem restaurandam vel servandam opus esse «nihil ultra imponere oneris quam necessaria» (Act. 15, 28). Vehementer etiam exoptat ut ad eam paulatim consequendam omnes conatus exinde in variis institutis et formis vitae Ecclesiae, praesertim oratione et fraterno dialogo circa doctrinam et muneris pastoralis pastoralis urgentiores aetatis nostrae necessitates. Eodem modo pastoribus et fidelibus Ecclesiae catholicae commendat necessitudines cum eis qui non iam in Oriente, sed procul a patria vitam degunt, ut fraterna collaboratio cum eis in spiritu caritatis et secluso omni spiritu contentiosae aemulationis crescat. Quod si hoc opus toto animo promoveatur, Sacrosancta Synodus sperat fore, ut sublato pariete occidentalem orientalemque Ecclesiam dividente, unica tandem fiat mansio angulari firmata lapide, Christo Iesu, qui faciet utraque unum.<sup>27</sup>

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<sup>27</sup> Cfr. Conc. Florentinum, Sess. (1439), Definitio *Laetentur caeli*: Mansi 31, 1026 E.

## II—DE ECCLESIIS ET COMMUNITATIBUS ECCLESIALIBUS IN OCCIDENTE SEIUNCTIS

19. Ecclesiae et Communitates ecclesiales, quae vel in gravissimo illo rerum discrimine, quod in Occidente iam ab exeunte medio aevo initium sumpsit, vel posterioribus temporibus ab Apostolica Sede Romana separatae sunt, cum Ecclesia catholica peculiari affinitate ac necessitudine iunguntur ob diuturnam populi christiani vitam praeteritis saeculis in ecclesiastica communione peractam.

Cum hae vero Ecclesiae et Communitates ecclesiales propter diversitatem originis, doctrinae et vitae spiritualis non tantum a nobis, sed etiam inter se non parum differant, eas aequè describere opus perdifficile est, quod hic aggredi non intendimus.

Quamvis motus oecumenicus et desiderium pacis cum Ecclesia catholica nondum ubique invaluerint, spes nobis est fore ut in omnibus sensus oecumenicus et mutua aestimatio paulatim crescant.

Attamen agnoscendum est inter has Ecclesias et Communitates atque Ecclesiam catholicam magni ponderis discrepantias adesse, non tantum indolis historicae, sociologicae, psychologicae, culturalis, sed imprimis interpretationis revelatae veritatis. Quo autem facilius, non obstantibus illis differentiis, dialogus oecumenicus instaurari possit, in sequentibus quaedam efferre volumus quae fundamentum huius dialogi atque incitamentum esse possunt ac debent.

20. Mens nostra eos imprimis Christianos respicit, qui Iesum Christum ut Deum ac Dominum et unicum mediatorem inter Deum et homines palam confitentur ad unius gloriam Dei, Patris et Filii et Spiritus Sancti. Non leves scimus quidem existere discrepantias a doctrina catholicae Ecclesiae etiam de Christo Verbo Dei incarnato et de opere redemptionis, proinde de mysterio ministerioque Ecclesiae et munere Mariae in opere salutis. Laetamur tamen videntes fratres seiunctos in Chris-

tum tamquam fontem et centrum communionis ecclesiasticae intendere. Desiderio tacti unionis cum Christo compelluntur ad unitatem magis magisque quaerendam atque etiam ad testimonium fidei suae ubique apud gentes reddendum.

21. Sacrarum Scripturarum amor et veneratio ac prope cultus fratres nostros ad constans et sollers Sacrae Paginae studium adducunt: Evangelium «virtus enim Dei est in salutem omni credenti, Iudaeo primum, et Graeco» (**Rom. 1,16**).

Spiritum Sanctum invocantes, in ipsis Sacris Scripturis Deum inquirunt quasi sibi loquentem in Christo, a Prophetis praenuntiato, Verbo Dei pro nobis incarnato. In iis vitam Christi contemplantur et ea quae divinus Magister ad salutem hominum docuit et peregit, mysteria praesertim mortis eius et resurrectionis.

At cum Christiani a nobis seiuncti auctoritatem divinam Sacrorum Librorum affirmant, aliter ac nos — diversi quidem diverse — sentiunt de habitudine Scripturas inter et Ecclesiam, in qua secundum fidem catholicam magisterium authenticum peculiarem obtinet locum in Verbo Dei scripto exponendo et praedicando.

Nihilominus Sacra Eloquia in ipso dialogo eximia sunt instrumenta in potenti manu Dei ad illam unitatem adipiscendam, quam Salvator omnibus hominibus exhibet.

22. Baptismi sacramento, quandocumque iuxta Domini institutionem rite confertur ac debita animi dispositione accipitur, homo vere Christo crucifixo et glorificato incorporatur atque ad vitae divinae consortium regeneratur iuxta illud Apostoli: «consepulti ei in baptismo, in quo et resurrexistis per fidem operationis Dei, qui suscitavit illum a mortuis» (**Col. 2,12**).<sup>28</sup>

Baptismus igitur vinculum unitatis sacramentale constituit vicens inter omnes qui per illum regenerati sunt. Attamen baptismus per se dumtaxat initium et exordium est, quippe qui totus in acquirendam tendit plenitudinem vitae in Christo. Ita-

<sup>28</sup> Cfr. *Rom.* 6, 4.

que baptismus ordinatur ad integram fidei professionem, ad integram incorporationem in salutis institutum, prout ipse Christus illud voluit, ad integram denique in communionem eucharisticam insertionem.

Communitates ecclesiales a nobis seiunctae, quamvis deficiat earum plena nobiscum unitas ex baptismo profluens, et quamvis credamus illas, praesertim propter sacramenti Ordinis defectum, genuinam atque integram substantiam Mysterii eucharistici non servasse, tamen, dum in Sancta Coena mortis et resurrectionis Domini memoriam faciunt, vitam in Christi communione significari profitentur atque gloriosum eius adventum exspectant. Quapropter doctrina circa Domini, cetera sacramenta et cultum ac Ecclesiae ministeria obiectum dialogi constituat oportet.

23. Christiana horum fratrum conversatio fide in Christum alitur, baptismatis gratia et Verbo Dei audito fovetur. Manifestatur quidem in oratione privata, in meditatione biblica, in familiae christianae vita, in cultu communitatis ad laudem Dei congregatae. Ceteroquin cultus eorum nonnumquam elementa conspicua communis antiquae liturgiae prae se fert.

Fides qua Christo creditur fructus edit in laude et gratiarum actione pro beneficiis divinitus; acceptis; accedit vivus iustitiae sensus et sincera caritas in proximum. Haec autem operosa fides haud pauca etiam instituta ad miseriam spiritualem et corporalem sublevandam, ad iuventutis educationem excolendam, ad sociales vitae condiciones humaniores reddendas, ad pacem universim constabiliendam protulit.

Quod si inter Christianos multi non semper eadem ratione atque Catholici Evangelium in re morali intelligunt neque easdem solutiones difficiliorum hodiernae societatis quaestionum admittunt, nihilominus ut nos volunt verbo Christi ut fonti christianae virtutis haerere et apostolico oboedire praecepto: «Omne, quodcumque facitis in verbo aut in opere, omnia in nomine Domini Iesu Christi, gratias agentes Deo et Patri per Ipsum» (Col.

3, 17). Hinc dialogus oecumenicus de morali Evangelii applicatione initium sumere potest.

24. Sic post breviter expositas condiciones, quibus exerceri contingit actio oecumenica, et principia quibus moderanda est, fidenter oculos ad futura convertimus. Haec Sacrosancta Synodus hortatur fideles, ut a quavis levitate vel imprudenti zelo se abstineant, quae vero progressui unitatis nocere possint. Eorum enim oecumenica actio non potest esse nisi plene sincereque catholica, fidelis nempe veritati, quam ab Apostolis et Patribus accepimus, et consentanea fidei, quam Ecclesia catholica semper professsa est, ac simul in eam plenitudinem tendens, qua Dominus decursu temporum Corpus Suum vult augeatur.

Haec Sacrosancta Synodus instanter exoptat ut filiorum Ecclesiae catholicae incepta cum inceptis fratrum seiunctorum coniuncta progrediantur, quin Providentiae viis ullum ponatur obstaculum et quin futuris Spiritus Sancti impulsionibus praeiudicetur. Insuper se consciam esse declarat hoc santum propositum reconciliandi Christianos omnes in unitate unius uniceque Ecclesiae Christi humanas vires et dotes excedere. Quapropter spem suam in oratione Christi pro Ecclesia, in amore Patris erga nos, in virtute Spiritus Sancti penitus ponit. «Spes autem non confundit: quia caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum qui datus est nobis» (Rom. 5,5).

Haec omnia et singula quae in hoc Decreto edicta sunt, placuerunt Patribus. Et Nos, Apostolica a Christo Nobis tradita potestate, illa, una cum Venerabilibus Patribus, in Spiritu Sancto approbamus, decernimus ac statuimus et quae ita synodallyter 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*)



#### IV CENTENARY CELEBRATION

*Following is the text of the telegram sent by Cardinal Cicognani for the Pope in answer to the Papal Legate's telegram reporting the success of the Centennial observance.*

To His Eminence  
Cardinal Ildebrando Antoniutti  
Papal Legate  
Manila

Your Eminence's fervent grateful message received with deep pleasure by August Pontiff who wishes to express profound satisfaction for happy and fruitful celebrations of Fourth Centennial Evangelization Philippines concluded with solemn Eucharistic Congress Cebu while he assures special prayers and renews fervent wishes for always greater solidity in Catholic life and for peace and unceasing Christian prosperity in that beloved nation, and he cordially imparts Your Eminence, Episcopate, Authorities, clergy, people special propitiatory Apostolic Blessing.

Signed: Amleto Cardinal Giovanni Cicognani.

## EFUSIVAS FELICITACIONES

Roma, 24 de mayo de 1965

Excelentísimo Señor Arzobispo:

Regresado a Roma deseo renovar mis efusivas felicitaciones por la espléndida celebración del IV Centenario de la Evangelización de Filipinas, que se ha desarrollado con tanta solemnidad y encendido entusiasmo, en esa Archidiócesis.

Conservaré el más grato recuerdo de las jornadas pasadas en Cebú donde he podido admirar la piedad de un pueblo profundamente religioso y su vibrante acatamiento a la Iglesia.

Agradezco en el alma todas las bondades que Vuestra Excelencia ha tenido conmigo, junto con los miembros de la Misión Pontificia que han quedado encantados por las atenciones de que han sido rodeados.

El Santo Padre está paternamente satisfecho del éxito de las celebraciones que tantos consuelos Le han proporcionado en medio de las amarguras de la hora actual.

Reciba, Señor Arzobispo, la expresión de mi afectuosa estima y de mis cariñosas felicitaciones, con los votos más fervientes para su venerada persona y para su querida Archidiócesis.

In osculo sancto!

I. CARD. ANTONIUTTI  
pref.

A Su Excelencia Reverendísima  
Mons. Dr. JULIO ROSALES  
Arzobispo de CEBU (Filipinas)

## Papal Legate's Addresses

### TO THE PRIESTS AND RELIGIOUS OF MANILA

(April 24, 1965)

I am happy to have this occasion of a special meeting with the diocesan priests of Manila, and the religious working in this City.

To all of you, I bring the greetings, the encouragement and the blessings of the Holy Father, Who follows your activities with close paternal interest, and takes pleasure in the efforts you are making to correspond with His wishes, and to give your apostolic activities the character that is required by the circumstances of today.

Speaking to the clergy of Manila, both secular and regular, on the occasion of the fourth centennary of the evangelization of this country requires that we first of all render homage to those multitudes of missionaries who, through their zealous apostolic ministry in difficult and arduous times, accomplished here an extraordinary achievement of Christian evangelization and human civilization.

We read the touching and exalting story of Father Urdaneta who, with a handful of followers, armed only with the love of God, was inflamed by the desire of founding a new Christianity here—and we feel that we are in the presence of one of those historic events which demand admiration, respect and gratitude.

In our atomic era of space conquests, the achievements of the pioneers who landed here four centuries ago may perhaps seem, to a superficial glance, episodes of limited importance.

Objectively, however, they take an historical and scientific value of the very first rank, not only because of the audaciousness of those who took part in them, but also for their intrinsic significance.

More than this accidental and external aspect, however, we are interested in the religious aspect, the mystical meaning, the ecclesial importance of the undertakings of those valiant missionaries.

In them, we see true men of God, who had consecrated to Him the full energies of their lives, and had no other desire than that of extending His holy Kingdom.

Those first Augustinians still felt the force of the missionary impulse communicated to them by Saint Thomas of Villanova, who formed his spiritual sons in the truly ecumenical spirit of St. Augustine. "*Extende charitatem tuam per totum orbem, si vis Christum amare: quia membra Christi per orbem iacent*"—Extend your love to the entire world, the great Doctor exclaimed, if you wish truly to love Christ; because His members are in every part of the world.

This teaching was a commentary on Our Lord's command to "Go into the whole world and preach the Gospel to every creature". It was amply adopted also by the sons of St. Francis and St. Dominic, by the Recollects, the Carmelites and the Jesuits, and by the entire legion of apostles who continued without interruption to come here to carry on their mission of peace and of good. To each and every one of them, known or unknown, the Church devotes a grateful and heartfelt thought, as does also the fatherland which they helped to establish.

After fulfilling this duty of thankful admiration to your glorious predecessors, whom you imitate in the fervor of your apostolic activities, allow me to say that I am very pleased to see you gathered together here, because, although you belong to the two different clergies, secular and regular, you are still members of the one, identical Priesthood of Our Lord Jesus Christ, you all need the same interior dispositions to work in His divine Vineyard, and you must coordinate together your work for the good of souls, in order to make your apostolate truly fruitful and beneficent. "A house divided against itself cannot stand"; so, too, will your efforts prove sterile and fruitless if you accomplish your duties with contrasting methods, and

without that substantial collaboration which is absolutely necessary, under the vigilant care of the superior ecclesiastical authority.

But I am sure that it is not necessary to insist upon this point. I know that you are anxious and willing to work in the most intimate union with one another, in order to make your efforts more efficacious for the welfare of our beloved Mother the Church.

With regard to your spiritual life, you must remember that only in the degree in which you are compenetrated with Christ can you pass on your fervor to the souls confided to you.

Above all else, you must live the life of grace, in order to raise yourselves to the supernatural order, where you will feel compelled to an ever closer union with Christ, until you can say with the Apostle: "I live, not now I, but Christ lives in me".

Thus living with Christ, the priest and the religious will ensure the most precious treasures of the spiritual life, the power of virtue, the joy of peace, the sweetness of prayer and the merit of sacrifice. In this way, too, the priest and the religious will find the strength to keep himself pure in the midst of the many dangers of a corrupt world, as well as the courage to sustain himself in the combat of life.

At the feet of Jesus, Who went about in the search of sinners, the priest will find the zeal necessary to seek out lost souls, and bring them back to the fold.

If I have indicated these thoughts here, it is only to reaffirm the necessity of a solid personal interior life for the priest and the religious, in order that both may be prepared to fulfil fruitfully their ecclesiastical duty.

The "Imitation of Christ" has a passage which ought to be engraved on our hearts: "Live an interior life and rejoice in the divine Presence for you will then possess Him Whom the world cannot take from you!" Indeed, we know well that those priests who are sustained by a solid and intense interior life, are the first to respond to the Church's call that they exercise their sublime apostolate amongst souls.

In this regard, it is well to remind ourselves that religion does not consist solely in acts of devotion, and manifestations of an external character. Such things are, however, necessary to sustain the piety of the faithful, and lead them, by those



sensible means, to the loftier things of the spirit. Religion is a leaven of life, and must permeate every level of society, bringing to actuality the lessons learned before the Altar.

Saint Thomas teaches that Eucharistic piety is the principle act of the virtue of Religion. But true piety is not sterile. It stirs man up in the moral order, and orientates him to good. Accordingly, the priest and the religious who studies and meditates on the life and teachings of Christ will be able to offer the faithful, practical and efficacious examples, and will feel in his own heart the fire of the true apostolate, in accordance with the increasing needs of the present time.

Christ was the friend, consoler and benefactor of the humble, suffering, weak and oppressed. The great apostles of social work in the Church have always drawn their inspiration from the example and teaching of the Divine Master. In the charity of Christ there was no morbid, demagogical agitation, no false interpretations, such as have upset the minds of so many good persons, desirous only of following the example of the Savior.

Reading, under the gaze of Christ, His Sermon on the Mount one is stirred, moved and impelled to action. There the poor, the persecuted, the humble of heart, and the lover of justices are lifted up. One is moved to put into effect this doctrine of love and goodness, not in a spirit of human agitation, but in a gesture of charity; not disturbing public order, but quieting and pacifying society; not fawning on the powerful, but securing justice for the oppressed; not fomenting rebellion, but reinforcing the position of the Church, the Protectress of all those who suffer unjustly.

If I have thus gone into detail, it is in order to mark the difference between the apostolate of the priest and of the religious who receive at the Altar the power which makes them a reflection of Christ among the people—and the apostolate of those who neglect the interior life and look after the needs of their people only in a cold, administrative way.

The priest who prays well, and celebrates Mass worthily, edifies his people: who in turn, love, admire and follow him. The spiritual life forms a solid bond between the priest and his faithful, for they are spiritually nourished together at the same table, feel themselves members of the same family, and collaborate in the same apostolate.

Now the most desirable apostolate, indicated and willed by the Church, is Catholic Action. In this work, it is necessary that

the priest be the prime mover, dedicating to it his complete interest and zeal, sparing no hardship or sacrifice. Catholic Action and the sacerdotal apostolate are united, both in the common purpose they have, and in the means they use to overcome the difficulties which confront them.

To speak of the obligation of Catholic Action is to underline that very apostolate which the priest and the religious must exercise as a representative of Christ. To speak of Catholic Action in the religious life of a parish is like talking about the importance of the very air we breathe. A parish will never be able to have an intense and fruitful life, if it is not animated by the powerful breath and spirit of Catholic Action.

It is precisely to confront and eliminate the dangers which menace society, because of the anti-religious and anti-social currents of the modern day, that the Church is concerned with forming integral Christians according to the principles of the Gospel through Catholic Action. But, if such Catholic Action is defined as the cooperation of the laity in the hierarchical apostolate, then, all the more so, should it be the cooperation of the priests and religious, under the direction of the Pope and the Bishops.

It has been well said that Catholic Action is the apostolic work of each in his own field. Accordingly, the priest and the religious who engages in Catholic Action ought to make themselves the apostles of the same kind among their confreres.

Finally, there is another kind of apostolate in which a priest and a religious should consecrate and dedicate himself, in order to secure the continuity of his ministry; that is, the work of vocations. Youths judge a priest according to the image they see in him. "You will have priests," Cardinal Suhard said, "if you act in such a way that you create in youths the desire to become a priest." Nowadays the need of vocations is great. If the Philippines are blessed with vocations, do not forget that, while the necessities of your own country are great, those of other lands are truly immense. But are priests aware of their great responsibility? Do they pray enough that the Lord will send laborers for the harvest? Do they give the example that will attract and win youths?

The young are not afraid of sacrifice. They put off only at the sight of mediocrity. Priests who are strong, generous, ardent, humble, devout and charitable, always find souls eager to follow them. When have missionary vocations been most nume-

rous and fervent? It has been when tragic news has been received or thrown out, Church destroyed or profaned, and everything finished. Then youths have been on fire to join in the work in those regions that are most troublesome, amongst people who are most refractory, and amidst dangers that are gravest. Their souls have been nourished by "the Bread of the strong".

Do you recall that splendid but sorrowful page from the war in Spain, which unfortunately the enemies of the Church have almost succeeded in making us forget? Seven thousand priests and twelve bishops were massacred by communists in most barbarous ways and fell in the light of martyrdom. Who was to take their place? Then behold the new generation of Spaniards, numerous, exemplary, and edifying, have filled the seminaries and religious centers! They have not only taken the places of those victims of religious persecution in their own country, but they have gone also to other parts of the world to give their generous assistance, thus continuing the work of those heroic missionaries who in ages past exercised an incomparable apostolate of faith and culture for the whole world.

My dear Fathers, at the foot of the Altar raise your voices in that prayer: "Deign, O Lord, to send forth laborers into the harvest!" Before the Eucharistic Christ explain to the faithful the greatness and beauty of your vocation and you will receive in return the desired of your prayers and adoration; namely, a fervent interior life, an intensive religious apostolate, a disciplined Catholic Action, and numerous vocations to the service of God. That is what the Church expects of you as a practical and blessed fruit of this fourth centenary of the evangelization of your country!

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## RP CHURCH FULL OF PROMISE

I have said many times in the past, and I repeat it again here today: One of the most beautiful pages of evangelization is that which describes the Christianization of the Philippines

Here you can see, magnificently collaborating together, the animating supernatural forces of grace, the spiritual energies of

the evangelic laborers, the quick and generous correspondence of those being evangelized.

We exalt this historical fact, so full of theological meaning and practical reality, and we would wish that it were imitated everywhere, to ensure the Church of that propagation and development which are hers by right.

Considered as a most practical lesson and a teaching which cannot be anything but attractive and imitable, there is the project of the Philippine dioceses to erect at this time, a National Seminary for the Missions.

I should like to underline the meaning of this gesture, so full of beauty and so rich in promise; for it particularly illuminates three characters of the Church: the Church Militant, the Church Missionary, the Church Universal.

We must first of all remember, that Our Lord did not find on this earth a Church Triumphant, His visible Church is a Militant one. Priests are "milites Jesu Christi; to them is addressed the advice of the Apostle: "*Labora sicut bonus miles Christi Jesu*"—Work like a good soldier of Jesus Christ; that is, with all patience, with every virtue, with all fervor.

The Church, however, is Militant, not at attack, but only to defend herself against her adversaries, and to defend those who are oppressed by those adversaries.

During the entire twenty centuries of Christianity, the Church has never had even one period of complete peace. Christ had said: "As the world has hated Me, so will it hate you." This warning of Our Savior must ever be present in our minds; even He, though just, innocent, the benefactor of all, was repaid with blackest ingratitude; hence we can understand the opposition, the struggles, the persecutions which have always distinguished His Church.

This also explains the character of the Church Militant. And by the very fact of being Militant, she is also Missionary.

From Christ, Who founded her, she received the mandate, not only to defend herself, but to grow and expand abroad. That order He spoke to His disciples: "Go into the whole world", together with His counsels concerning their conduct towards adversaries and also towards friends—these constitute the animat-



ing program of all their activities, with a universal character manifested in the teaching of the same doctrine and of the same Christian morals.

Saint Paul the Apostle, when speaking of this universality of the Church, made it clear that there is, in her, no distinction whatever as far as the origin of her members is concerned.

In fact, Catholic missionaries work in the burning deserts of Africa for their beloved Negroes, no differently than they do in the frozen wastes of the Canadian North for their Eskimos.

Moreover, at all times and in all places, they never arrive with intentions of colonization—which frequently exploits native peoples—but with the sole desire to help them all to discover and walk the path of salvation. As far as a Missionary is concerned, the soul of a primitive Eskimo, lost in the polar ice and snow, counts just as much as that of any great leader and head of a civilized society.

All those who enter the Catholic Church have exactly the same rights and the same duties as far as their personal salvation is concerned. The Church has always come to new peoples to be evangelized with these principles, which have ever been the rule of her conduct and her discipline.

From the time of the conquest of the Greco — Roman world to the conversion of the barbaric tribes; from the monastic movement of Saint Benedict to the civil organization of Europe; from the discovery of America to the emancipation of those peoples evangelized — the Church has ever proclaimed that the entire human race is bound together by moral and juridical principles and bonds, to form one great family.

Indeed, all peoples, no matter what the differences in their relative development, because of differing conditions of life and culture—all are called to take their place in using all those gifts.

Inspired by these ideals of evangelic peace and civil unity, the Missionaries came to this land. Christian Europe was split by the schism, whose serious consequences it still feels keenly—but at the same moment, Divine Providence opened up new fields of apostolate in these Islands.

Then, following the norms we have mentioned, the Missionaries proved that all members of the human family must be equally considered as brothers, redeemed by Jesus Christ.



This is an open condemnation of individualism, which in reality is the egoism and selfishness of those, who limit their activities to the narrow horizons of personal points of view, which are never enlarged by the breath of a universal brotherhood.

The human race, as Pope Pius the Twelfth wrote, is bound together by reciprocal ties, both moral and juridical, into a great community, which is destined for the good of all nations, and based upon special laws which protect its unity and promote its prosperity.

This program of union and love is inspired by the last prayer of Christ, raised to His divine Father in favor of all His disciples — "That they may be one" . . . by which He meant all those too, who would eventually follow His disciples to the end of time.

While considering this supreme invitation of Our Lord, Bossuet could not help but exclaim: "O Lord, you conceived of a Church both beautiful and holy, and you began by making her perfectly one!"

It is, then, the missionary character of the Church which both makes her Universal, and enriches Her with treasurer of Unity.

Now, in the Church of Christ, although there are different categories of those who labor for her consolidation and expansion, yet must all fulfill the duty of cooperating in this great work.

Together with grace, the Christian has received a vocation to holiness; and at the same time, the obligation to make his own contribution towards the spreading of the Kingdom of God.

If this is true of every single Christian, it applies in a most special way to the priest, who, as Saint Paul says is "Apostolus Jesu Christi"—the apostle of Jesus Christ. Indeed, we can go so far as to say, that the apostolate of a minister of the Lord is incomplete, if it is not inserted into a missionary activity which dominates his parish or whatever other work he is engaged in.

We praise, therefore, all efforts made to give the clergy an ever clearer consciousness of their duties of cooperating with the missionary organizations. But, at the same time, we must express the hope and wish, that all priests should become members of the Missionary Union of the Clergy.

For this association will give them a feeling of living and active participation in the work of the Missionaries, which they must accept and practice with conviction, with zeal, and with ardor.

A priest who is a member of the Missionary Union of the Clergy will ensure his integral formation and at the same time provide for the stability and integrity of his parish works, which, once permeated by the missionary spirit, will make a solid contribution to the spiritual life of his faithful, animating them to labor for the spreading of God's Kingdom, as a proof of their gratitude for the benefits received through their vocation to Christianity.

What we have said up to now to Priests and Religious regarding the Missions, may be applied also to Nuns and Sisters who have proven themselves to be the most active and zealous collaborators in the missionary apostolate. Long ago, Saint Paul called those holy women who assisted him in his undertakings "Those who had labored with me in the Gospel".

That is the first definition given of the woman who cooperates in the apostolate. We can apply it today to all those who give freely of their active and enthusiastic energies, in educational and charitable institutions of the Church in every land, and we can apply it also to you, who labor with such love and so much dedication here in the Philippines.

But here I must add that, while we expect from the Sisters an ever more intense collaboration in the works of missionary apostolate, what we ask of them, first and foremost, is an interior and intimate and complete consecration to Our Lord; so that they may be truly distinguished by a mark of piety, of recollection, of humility and of sacrifice, thus manifesting even exteriorly the special character of their consecrated lives.

The religious Sister must shine, first of all, by the holiness of her life, by her love for God, and only then by the gift of herself for the service of her neighbor.

It is not very long since Sisters first came out of their cloisters, in order to see to the works of apostolate; all the more, must they remember that they are now living in the world without ever being of the world.

Women religious took no direct part in the heroic expeditions of the daring navigators of past centuries. Yet we know

well that they, in the silence of their cloisters, gave most efficacious assistance, by their prayers and sacrifices, to those great evangelizers of the Americas and the Philippines.

Saint Teresa of Avila, in her letters, which are of the greatest interest, tells of the touching participation of her convents in the activities of those pioneers who went to preach the Gospel throughout the world. Without themselves going to Mission lands, they made their most vital contribution to the work of evangelization.

Today, my dear Sisters, you are enabled to sail the seas and to go to the farthest regions of the apostolate. Do this with generosity and with your noted discretion, offering your help, your solidarity, your support to every effort to secure vaster spreading of the works of the Church.

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### RP CHURCH HAS REACHED FULL GROWTH

Before beginning the Pontifical Mass, we blessed the cornerstone of this Foreign Mission Seminary of the Philippines.

Now as we put in its place this stone over which will rise the projected building, we are reminded of the words of Holy Scripture "Blessed are they who will build thee... thou wilt shine with a singular light... and thou wilt rejoice in thy sons..."

This highly significant work which commands the admiration of all is evident and public proof that the Church of the Philippines has reached that degree of maturity which not only permits it, but obliges it to share with others the treasures of truth, of goodness, and of peace which it possesses.

This Seminary of the Philippine Foreign Missions is a clear affirmation of the *Supernatural*, which throughout the changing vicissitudes of history is ever the decisive factor in all problems, the solid rock on which true civilization is based.

Beautiful and resplendent facets strike our eye today in the work which we are here joyfully initiating, and which will become a school of virtue and a temple of holiness in a family atmosphere of true fraternity.

The Church of the Philippines has achieved its full growth, and now rich in moral and spiritual strength, it answers the call of its missionary and apostolic vocation.

Rest assured that you will lose nothing in sending many of your sons to the missions. The more Philippine soldiers of Christ go forth to announce the Divine Word to the neighboring Asiatic lands, the more firm and solid will be the structure of the Church in your midst.

Peoples 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.

The people of the Philippines, acting in this manner, will show that their Catholicism is not only a hereditary patrimony, but active and vital force which inspires and impels its best sons, creating enthusiasm and arousing convictions in them and leading them to follow the example of those intrepid missionaries who transformed these islands into a garden full of promise for the Church.

May buildings such as this increase and flourish; but above all, may those harbingers of great hopes increase and multiply, the ranks of the youths who will be formed here, and who will spread abroad with ardent zeal and complete dedication—the joy of the Church, the hope of souls.

May those be blessed who are responsible for the building of this Seminary, which will shine out with singular refulgence for the glory of God, for the good of the Church and for the honor of the Philippines.

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## SPEECH AT THE UNIVERSITY OF SAN CARLOS

On arriving in this University, directed by the Fathers of the Divine Word, my first thought is of that important centre of study which they so competently guided in the City of Peking,

Fujen University; for it was there that I first had the privilege of knowing them and of appreciating their work. Nor could I forget your fine missions in Shantung, where your confreres brought the light of the Gospel to the fatherland of Confucius.

The doctorate in laws which you confer on me today binds even more closely the links which unite me to your admirable Society; and creates a new bond with this City and Archdiocese of Cebu, in such a solemn moment of its glorious age-long history.

I offer you my heartfelt thanks for the honor you thus render to the Legate of the Pope. At the same time, it seems to me that this honor is a recognition of the fact, that the Church and the Pope are the depositories of true law. The Church reminds men of those unchangeable principles of justice, those fundamental laws which must regulate human life and ensure order in society. She reminds men, in the words of the ancient jurist, "*honeste vivere, neminem laederis, suum cuique tribuere*—to live honestly and honorably, to injure no one, to give each man his due".

Law studies, in a University, must not be limited to the mere reading of texts and analysis of statutes. They must inculcate in the student a sense of justice, a sense of morals, as suggested by religion; because, if justice is isolated from religion, the moral and social order are overturned. The Christian jurist must prepare and uphold laws which are in accordance with the dignity and value of the human person. He must expel from the legislative code everything that violates the rights of man, is in contrast with the needs of the family, or disturbs order in society.

In some sectors, today, attempts are made to paralyze or even to abolish the supernatural. To begin with, the divine law is contradicted, the values of religion are denied, and efforts are made to give religion a so-called scientific explanation.

It is true that man has made immense material progress. He has entered both the cosmos and the microcosm, he controls the atom, he mines the earth, flattens mountains, redirects rivers, overcomes the force of gravity, conquers distances, harnesses solar heat, descends into the depths and navigates in space.

Man is raised to the heights and all his achievements and progress are exalted—so much that some would use them to



eliminate the supernatural—Yet, at the same time, mankind must still lament the tyranny of certain powers, the police states maintained by certain regimes, religious persecution, restriction of liberty, loss of equality, diminution of brotherhood, forced labor camps, widespread famine, mass exportations, threats of war, unceasing conflict. Why is this? It is because men, by denying the rights of God, are building a world without law.

When man uses the resources of technique to make a world without God, he organizes that world against himself.

The thoughtful philosopher, the conscientious scientist, the technician in command of his methods—all must remain within the limited proportions of the finite.

It is a principle of natural law that “to each man is owed his due”. To God the things that are God’s as ruler of the universe in the splendor of His Wisdom. To man the things that are man’s, in the use of the intelligence and the means given to Him by Providence to ensure the progress of society.

“*Omnia incerta sunt cum a jure discesseris*”, Cicero said,—All becomes uncertain once you depart from the law and the right. The terrible uncertainty of our day is easily explained by Catholic. It is caused by man’s departure from the path drawn by God and indicated in His laws.

Hence it is, that the Church, by means of her laws gives precise directions equally to all her members. Ecclesiastical legislation is uniform and universal. It makes no distinction of persons, it stands high above racial differences. Throughout the whole Church we have the same teaching, the same morals, the same head who promulgates the same law for all, in one universal and binding Code. Law in the Church is a visible sign of her unity and universality.

One must have this feeling of universality in order to understand the universal law of the Church. Peoples and nations are limited by their civil and national point of view, as well as by their geographical boundaries. The Church, however, transcends national borders and ethnical barriers, because she is concerned with souls. And the soul of man, from the aboriginal of the jungle to the savant of our universities, has the same value before God, whose Son died for all alike.

We, as Catholics, must remember this principle: the laws of the Church make use of the finite to reach the infinite; they

regard the temporal to arrive at the spiritual; they pass through the changing to attain the unchanging. By the light of these principles, we shall understand the true nature of law. And, to comprehend the origin, the strength and the continuity of law, we must go to its very sources—as the poet wrote: “*Gratius ex ipso fonte bibuntur aquae*—Water tastes best when drunk at the fountainhead”.

Before concluding, let me address a particular word to the students of this University, where they are so fortunate as to receive their preparation for the responsibilities of life, in so fine a cultural center, in a city noted for its open, noble, distinguished and deeply Christian character.

Every day, my dear students, you repeat the prayer of the Psalmist: “*Legem pone mihi, Domine, iustificationum tuarum; et exquiram eas semper*—Grant to me as my law, O Lord, the way of your commandments, and I will always follow them”. Again, in the words of Holy Scripture: “May the law of the Lord be ever on my lips”, but you must also remember the words of the commentary: “*Scire leges non est verba eorum tenere, sed vim et potentiam*—Really to know the laws is not to have their text by heart, but to enter into their true force and power”.

The law of God must occupy your most serious study: “*Lex tua meditatio mea est*—Your Law, O God, is my meditation”. By the light of the divine law, you will understand better the meaning of human laws. You must then be “*aemulatores legis*—upholders of the law”, to prepare yourselves worthily for life, and to feel the peace of mind of those who love the law of the Lord. “*Factores legis iustificabuntur, et non auditores tantum*—Those who fulfill the law will be justified, not those who merely hear it”.

I offer you these words as a remembrance of the happy event which brings us together today in this University of San Carlos, named after the great Archbishop of Milan, whose juridical wisdom is proved by the many Synods in which he gave his diocese prudent and sage legislation.

Upholding and fulfilling the law, you will be filled with great peace: “*Pax multi diligentibus legem tuam, Domine*”. Those who love your law, O Lord, are given serenity and peace”.

This is the wish I make for you so that, as the Apostle says, “following the law of God, His peace and His mercy may be with you.” (Gal. vi. 16).

## LOCAL HIERARCHY

### JOINT PASTORAL LETTER ON RELIGIOUS INSTRUCTION

As Pastors and teachers of the flock and representatives on earth of that Divine Master who showed a special tenderness and affection for children, expressing His predilection in those touching words: "Suffer the little children to come unto Me" (Mark 10, 14), we feel that we must speak out clearly and firmly on the issue of religious instruction which is now being debated in the halls of our Legislative branch of government.

As members of the hierarchy of the Catholic Church which is the MOTHER AND TEACHER of nations, we have inherited the double task entrusted to this Church by her Divine Founder; of begetting sons unto herself, born in Christ Jesus, and of educating and governing those whom she begets, guiding with maternal providence the life both of individuals and of peoples.

In this nation where we are the spiritual leaders of the vast majority of the people we can not keep silence when an issue of such vital importance is in danger of being misinterpreted, misrepresented, and distorted by a small but articulate minority.

In such circumstances silence would be a betrayal of our sacred trust and duty to our beloved Catholic people of the Philippines.

We refer, of course, to the proposed bill before the Senate, known popularly as the Cuenco Bill which authorizes public school teachers to teach religion in public schools voluntarily.

The Bill provides that the teachers will confine all their voluntary optional religious teaching within the period authorized by law for religious instruction and during other school periods will conduct their classes as they should as public school teachers. The children will attend such classes in the same

manner as the law now prescribes, i.e., with the written approval of their parents or guardians submitted to the principal teacher.

The Bill also provides for disciplinary action to be taken against anyone who abuses this right to teach religion so as to do harm to the pupils, the discipline of the school, or for arousing disloyalty to the Philippines.

Finally, we note that every religious sect which wishes to do so may take advantage of the proposed legislation; no religious group is favored by the law; it is not discriminatory legislation.

Long ago Pius XI, of sacred memory, in his encyclical on CHRISTIAN EDUCATION insisted on the inalienable right as well as of the indispensable duty of the Church, "to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation in so far as religion and morality are concerned.

And as he pointed out, "the exercise of this right should not be considered undue interference, but rather maternal care on the part of the Church in protecting her children from the grave danger of all kinds of doctrinal and moral evil."

From the proper exercise of this maternal care the State not only does not suffer but rather profits immensely since it helps to the right ordering and well-being of families and the whole of civil societies by "keeping far away from the youth of the land the moral poison which at that inexperienced and changeable age more easily penetrates the mind and more rapidly spreads its baneful effects."

If we allow our youth to pass through their school years without religious instruction we will find verified again to our sorrow what Leo XII pointed out long ago: "without proper religious and moral instruction every form of intellectual culture will be injurious; for young people not accustomed to respect God, will be unable to bear the demands of a virtuous life, and never having learned to deny themselves anything, they will be easily incited to disturb the public order."

What Catholic father or mother in our dear land, indeed what Christian, would not want their child to be educated in a school that reflects the Christian values so cherished in the home?

How can anyone object to the youth of the-land being taught their creation by God, their redemption by Christ, their being elevated to the dignity of adopted sons of the all-loving Triune God?

Or being inspired to imitate the Holy Family at Nazareth, with Jesus, Mary and Joseph as models by which to fashion their lives?

Or being introduced to the sacramental system wherein they encounter God through Christ in their baptism, confirmation, in the confessional, and above all, in the loving gift of Himself in the Eucharist?

Who will deny them an opportunity to study the life of Christ and, as their minds slowly mature, to gradually assimilate the lessons that were taught by Him who was and is the Way, the Truth, and the Life, Who came that we may have life and have it more abundantly?

In a world torn by hatred, who will prevent the children from learning the great commandment of Christ: "that you love one another, as I have loved you"?

And to see how He Himself proved His love by reflecting on His words and above all His deeds during the years of school when a child is most susceptible to ideals and moved by good example?

How can any education be judged complete if it ignores the main point of our existence: "Now this is eternal life: That they may know Thee, the one true God, and Jesus Christ, whom Thou hast sent." (Jo 17, 3)

Who would be so pagan, so un-Christian as to forbid or prevent our dear youth from learning the doctrine that Christ came on earth to teach and sanctified by His Passion and Death?

Who would prevent His Church from carrying out the divine mandate to go and teach all nations whatsoever He had commanded



Would not such a person be flying from the very face of God?

Would he not be the enemy of his own people, thwarting the will of the great majority of our dear Catholic parents who desire this training for their children as we know from our nationwide contacts and reports, from our parish priests and Catholic laity who speak for the far flung barrios and towns of our nation?

In the Civil Code of the Philippines we read that "The family is a basic social institution which public policy cherishes and protects' (art. 216). We are proud of our strong family ties and we almost instinctively favor anything that fosters and protects the family.

Obedience of the children to the parents, their love and respect for them are things that we consider sacred and basic to our whole cultural pattern and way of life.

Who does not see how these virtues and values are reinforced, made stronger and more meaningful, when learned in a classroom where the life of Christ and His long hidden years of obedience and love and respect at Nazareth are studied and presented as a model to our youth?

What greater force for good could they find than to be instructed in the things that pertain to their soul, to their eternal salvation, in the ways of the commandments, prayer and of grace?

We are saddened to find that there are some who say that they are Christians and yet would keep Christ out of the schools. They are trying to do what the enemies of the Church have always done—put every possible barrier between Christ and the young.

When the Communists do it by open legislation or by subtle persecution we are not surprised.

They are avowedly atheistic and materialistic. But when Christians do it we fail to understand how they ever come to such a position.

For to interfere or nullify the wish of the parents that their children be given religious instruction in the schools is to go against a right of the parents, the right to have their children instructed according to the conscience of the parents.

Long ago this was clarified by Leo XIII when he declared that "By nature parents have a right to the training of their children, but with this added duty that the education and instruction of the child be in accord with the end for which by God's blessing it was begotten.

"Therefore it is the duty of the parents to make every effort to prevent any invasion of their rights in this matter, and to make absolutely sure that the education of their children remains under their own control in keeping with their Christian duty, and above all to refuse to send them to those schools in which there is danger of imbibing the deadly poison of impiety".

And what greater impiety, what greater poison than to be educated in schools where God is treated as an extracurricular activity, where religion is something to be merely tolerated, even to be ignored, for which there is no time?

There is nothing more deadly in its effect on the mind of the children and nothing more opposed to the wish and obligation in conscience of our dear Catholic parents.

This prior right of the parents to decide the education of their children, a right granted by nature and anteceding the right of the state, is now enshrined in the United Nations Bill of Human Rights, Article 26 which reads, in part: "Parents have a prior right to choose the kind of education that shall be given to their children."

In his most famous encyclical, *PACEM IN TERRIS*, John XXIII, of happy memory, insisted that the family is "the first and essential cell of human society."

To it must be given, therefore, every consideration of an economic, social, cultural and moral nature which will strengthen its stability and facilitate the fulfillment of its specific mission.

Parents, however, have a prior right in the support and education of their children. Today, outside of the totalitarian nations, no one could argue with this doctrine by denying the prior rights of the parents.

And it is very clear to all how this doctrine fits in perfectly with our constitutions and our whole democratic way of life, because the Law of the land considers the family a "basic social institution which public policy cherishes and protects" and it assigns the duty of education primarily to the parents (Art. 316: Civil Code).

When the Catholic parents insist that the education of their children be carried out according to their wishes they are insisting on a basic right, a right that is enshrined in the law of our land, a right that is so basic that no subsequent legislation can ever contravene it or, in doubt, be interpreted in such a way as to render that right null and void.

And it is in accord with every democratic principle that the will of the overwhelming majority of the people, especially when it touches on such a basic right, must be honored and implemented by their legally elected representatives.

To deny such a right to a clear majority because of the prejudice, bigotry and/or hatred of an articulate minority would be a flagrant violation of the most elemental rule of democracy, namely, that in case of a conflict of opinions, the will of the majority prevails.

Anything else would lead, especially in this case, to a tyranny of the minority over the majority. The rights of the minority must be respected but not to the extent of violating the rights of an overwhelming majority.

In this case of religious instruction the rights and feelings of the minority can easily be protected and the legislation proposed provides just such protection by including only those who wish to receive religious instruction.

Anyone who claims that the minority will suffer by this legislation is speaking from ignorance or prejudice or both, he is not basing his arguments on the proposed legislation.

The arguments proposed against the legislation, if indeed they can be honored with the title of arguments, must needs sadden any true Christian.

The enemies of the Church, completely repudiating all their previous ecumenical overtures and gestures of good will, rushed to the attack imputing to us the lowest motives and resurrecting the long dead anti-clerical shibboleths and fabrications that have been their stock in trade for more than half a century.

Some, it is true, argued on the point of law that the proposed legislation was unconstitutional. But the opinion of outstanding legal luminaries, among them framers of the Constitution or constitutional experts were sought and they firmly maintained that the legislation as proposed passed the test of constitutionality.

Experts have spoken and we can rely on their judgment.

Others brought forth the shopworn argument that religion is divisive, that children would be turned against one another on religious grounds, if such religious instruction were introduced into our public school system.

If there were any merit to this argument, it would have been reinforced with evidence and statistics showing this divisiveness since religion has been taught on release-time schedule, actually at various hours of the day in our public schools for years and NO ONE has ever raised the objection that it was dividing the children into warring groups, pitting one religion against another.

Surely, if this argument had any merits the evidence to back it would have been available for one and all to see long ago. The truth is that a religion that teaches that all are made in the image and likeness of God, that the great commandment is love of our neighbor, that love of our enemies is imposed upon us—such a religion is exactly the opposite of divisive.

A moment's reflection will make this clear; surely the opponents of the bill on religious instruction cannot be serious in making such an objection that flies in the face of the facts.

Some went so far as to say that religious instruction could be of no avail in reforming or purifying or protecting morals and forestalling criminality since criminals are born and not made.

Such crass determinism is beneath contempt in a Christian land such as ours. It flies in the face of our whole system of jurisprudence which supposes free will and guilt and personal responsibility.

It is an insult to every father and mother who strive to protect their children from moral harm and create a home and an environment where virtue can grow and characters be molded by instruction and good example and, especially, by prayer and the sacramental life.

Such efforts would be meaningless and unintelligible, not to say downright foolish, if the child was already determined by his nature to be or not be a criminal.

No psychologists who profess to be Christian in any sense of the word could endorse such a crude materialistic approach to a human problem.

Free will and the power to triumph over evil and rise above our environment is one of the basic tenets of our culture, our way of life and our Christian creed. We are free men who are used to fighting against typhoons and tyrants and temptations.

We are not helpless marionnettes, mere puppets pre-determined by some capricious fate.

We believe with St. Paul that by the power of God we can rise from any depths of sin to the surpassing glory of the children of God: "Our sins had made dead men of us, and God, in giving life to Christ, gave life to us too; it is His grace that has saved you; raised us up, too, enthroned us too above the heavens, in Christ Jesus." (Ephesians 2, 5-7).

Indeed there is scarcely a passage in the Bible that does not suppose that man is free and responsible, that Christ will come to judge the living and the dead for their free actions as St. Matthew records for us in the twenty-fifth chapter of his Gospel.

Another objection was based on the fact that among prison inmates a high percentage of prisoners professed some religious creed.

Therefore, the argument runs, religion is proven to be useless since so many of the criminals were members of one religious sect or other.

Time and again this argument has been exposed for the fallacy that it is. In a prison, as anyone who took the time to investigate would know, it is to a prisoner's advantage to list himself as a member of some religious sect or other.

In such a situation even the most hardened criminal usually lists himself as a member of some sect in order that the humdrum routine of prison life might be broken by the few but treasured privileges that are connected with religious services.

And investigation proves over and over again that nominal Christians are in the majority in prisons, men who had only a nodding acquaintance with religion, who came from broken homes, for the most part, who had scarcely a day of true religious instruction in their whole life.

When this pitiful objection is raised against religious instruction we cannot help but wonder at the ignorance or the bad faith of those who offer it.



Speaking of prisons reminds us of the confusion created by those who would hold up the Godless Communist nations as examples of countries that have eliminated many public vices without the need of religious instruction.

Anyone who visits a prison will readily see that many of the ordinary vices of life are eliminated. This might seem like virtue to a superficial observer but in reality he will find that worse vices are flourishing and festering, forced underground by the vigilance of the officials.

A people that cannot purchase pornographic literature should be considered blessed, but when the prohibition extends to any literature dealing with God, religion, Christianity, even with true freedom—then we say the price is too high and such people must be considered prisoners incapable of exercising their human freedom, unable to freely choose virtue, the victims of an intolerable tyranny.

What seems to be a virtue, the elimination of certain more obvious public vices, is in reality a manifestation of a way of life unworthy to be called human. Per accidens some good comes from it but by its very nature it is foredoomed to beget even worse moral evil.

As we might have expected whenever the word religion is even mentioned someone will stand up to warn us that we are endangering the separation of Church and State.

To them the wall of separation between Church and State is to be a "Berlin Wall", a proof of opposition, enmity and hatred born of an essential opposition and antagonism.

President Macapagal recently gave quite a different meaning to this so-called "wall."

In Cebu on May 2nd, on the occasion of the Quadricentennial Celebration, President Macapagal warned against those who would pit the State and the Church against one another, and misconstrue acts of public officials as violations of the principle of separation of Church and State.

The President recalled that Christ Himself recognized the existence of two distinct and separate societies, and he cited the works of Leo XIII urging a well ordered harmony between the two societies, harmony such as is had between the body and the soul of man. The President then concluded that "it is therefore to be expected that in this mutual harmony and mutual coopera-

tion each should welcome from the other suggestions that would enable each to perform better its assigned task, especially on matters that affect their common interests such as public morality. This cooperation, harmony and dialogue in no way indicate that no one is fused with the other."

A wall can support two institutions: it can give strength to both of them. It can provide passage ways for mutual assistance and aid. And when the same people live on both sides of the "wall", when the same people are the Catholic, Christians, and citizens any other interpretation is unintelligible; it would be pitting the people against themselves, penalizing them because of their religions violating the Constitution and the Universal Bill of Human Rights.

It should not be a "Berlin Wall" where families are torn asunder and an atmosphere of fear and hatred is created and deliberately fostered.

The separation of Church and State is an integral part of Catholic social doctrine. The State is a natural society, with a definite God-given role to play; the Church is a divine institution with its own unique and peculiar function.

Both derive from God; both have their intrinsic nature and prerogative; neither one can absorb the other nor interfere with the other; one looks to the temporal welfare of its citizens, the other, the Church is concerned with the eternal salvation of souls and with the temporal only in so far as it involves morality or relates to external values and religion.

The Mother and Teacher of all nations does not want to absorb, dominate or rule but merely to fulfill her divine mandate to teach all nations.

And yet very recently it was said that the Church is using the current bill on religious instruction as a means to "control sectarian education". And it was boldly stated that "they must let the public schools alone because they are the domain of the state."

If left unqualified this has totalitarian overtones. The parents are excluded; their children must be handed over to the school authorities who will determine the entire school curriculum without consultation with or approval by the parents.

Then, indeed, democracy will be dead. The will of the parents, their God-given right to control the education of their

children will be but words, crushed under the boot of a new kind of dictator who will assign education to the domain of the State, to the complete exclusion of the parents, not to mention the Church.

And what will be the norms followed by those self-chosen instructors who will rule the schools as their domain under the aegis of the State? What ideals will they present, what attitudes? Totalitarian? Communistic? Atheistic? Materialistic?

No one shall be allowed to criticize or to dissent. Since they are so opposed to religious instruction we must conclude the worst and say that they envision a Godless, materialistic education as the ideal, taught in a public school system under the absolute domain of the State with the parents contributing their children and deprived of any voice in the running of the schools.

This may seem like an exaggerated picture but what else are we to think when such arguments are proposed by men who have been associated with the public school system for a lifetime and are also known as enemies of the Church?

Are we to listen to such men when it comes to voting on a bill which merely aims at implementing a God-given right of the parents and to carry out the will of the majority? Whom should we listen to?

The parents who wish their rights to be enacted into law or men who would love to see the rights of the parents violated just that their enmity against religion may be satisfied and their goal of a completely secular, Godless education may finally be achieved?

At one point a demonstration was "arranged" to show that the public school teachers themselves were in opposition to the proposed legislation. How can anyone take this seriously when we know that the vast majority of the teachers are themselves Catholic mothers and have time and again shown their willingness to cooperate with any such program.

Our priests and lay leaders scattered throughout the nation are a better source of information on the matter than a handful of teachers mixed in with members of a fanatical sect who never miss a chance to oppose anything Catholic.

Demonstrations manipulated for effect are not the evidence that intelligent people weigh when considering the pros and cons of such a measure.

We should rather rely on hard facts than on emotional demonstrations that are so easily infiltrated. In this case we do have some facts that can not be ignored.

In May 1955, the President of the Philippine Association of School Superintendents and the President of the Philippine Public School Teachers Association issued the following joint statement:

"The PASS and the PPSTA are for the full implementation of the optional religious instruction in the Philippine public schools as provided for in the Constitution. The superintendents in convention last May in Baguio, expressed the following belief as regards optional religious instruction:

1. That the curriculum on moral and character education has to be strengthened;
2. That religion is a potent factor in the development of morality and character:

The mind of the Superintendents and the President representing the Public School Teachers is certainly clear: they esteem the role that religion plays in the total educational process. Anyone who says that such spokesmen for the Teachers are against the Cuenco Bill has the burden of the proof. And we believe that it is obvious to all that a quickly organized rally is no such proof.

That this minority sect which thrives on anti-Catholicism should be so vociferous in opposing the bill on religious instruction should not surprise anyone. Having so few members and having so little positive doctrine to present they would indeed find no advantage in the bill.

But it is surprising that some politicians are prone to fear their threats of reprisal at the polls.

This is based on a legend which, if true, would mean that this minority sect has abandoned the traditional doctrine of separation of Church and State and wants to dominate the halls of Congress and dictate the votes of our legislators through threats.

Their alleged ability to control the votes of their members would make them more of a political party than a true religious

sect. But whatever their true political or religious status we cannot allow a minority that thrives on hatred of things Catholic to make us second class citizens in our own land, to make our religion a handicap to us, something to be insulted at every turn.

We cannot allow them, no matter how vociferous they are, to dictate a policy that will affect the education for life and for eternity of our 8 million, children in public schools.

When it is a question of the basic right of the parents to decide the curriculum of their own children in the public school system which they maintain by their taxes, no belligerent minority can claim a right to have the final word.

The rights of a minority must be protected but not in such a way that the basic rights of the majority are grossly violated or ignored.

This would not be democracy but tyranny of the minority that we referred to above.

Finally, some have said that the extra burden of teaching religion would be unfair, unjust to our public school teachers. We are the last ones who would wish to impose any further burdens on the public school teachers whom we admire and esteem so much.

But the problem could be easily solved. The teaching load should not be increased. Principals should arrange schedules so that no teacher can be hired.

When parents want their children taught religion in the public schools they endorse the means necessary to implement such a program. Where there is a will, there is a way.

And here we insist that it is a question of a right of the parents which is to be carried out by the State as the agent of the parents. When the parents endorse such a program they will that their public representatives choose the best means to implement the will of the parents. And the teachers should not suffer in any way. In fact, We the Bishops endorse every endeavor to ameliorate the financial status of the teachers, since we consider their profession to be a most important work for the nation and hence, deserving of a correspondingly better economic or financial reward.

Our beloved Pontiff Paul VI, in a sermon given in 1964, said: "It is necessary to remake Christian society; it is neces-



sary to reawaken it, to be aware that we are responsible! This is a frightening word . . . We are responsible for our times, for the life of our brothers, and we are responsible before our Christian conscience . . . before Christ, before the Church and before history; we are responsible before the face of God".

This sermon was addressed to all the people of God, to all of us who have been given the new commandment of love which impels us to share our spiritual treasures with others, by professing our faith before men, by establishing the Kingdom of God on earth.

All of us are called, but as happens from time to time in history, a moment comes when an individual or a small group suddenly finds within their hands the power to make a momentous decision that will affect the lives of millions for good or for evil, for time and for eternity.

Such an hour is the present one for the members of the Senate. When the world echoes with stories of almost unbelievable rises in crime rates, in divorce rates, in the amount of juvenile delinquency, when each country worries about its own beginnings of a breakdown in morality, at such a moment this Bill has been placed on the agenda of the Senate.

Other nations are beginning to talk of a need to return to religion in education to prevent the complete breakdown of the family, the home, and society. We have seen reports of leading and highly respected doctors and psychiatrists abroad who are deeply concerned about the malaise that is spreading through society on almost every level.

In the past century religion was sperated from education, not only separated but ignored, even condemned. Educators and rulers sewed the wind and now they reap the whirlwind of crime and corruption. Now they stand aghast before the social evil which they spawned.

Must our dear people pass through the same sad history before they learn the lesson that even non-Catholics are slowly realizing today? Will our Legislators pass up this golden opportunity to apply to the ills of society a remedy which is at once

so efficacious, so much in harmony with our aspirations, our ideals, our culture, our whole way of life?

Shall we fail to do what other nations are now recognizing as their only way out of the moral chaos which is now threatening to engulf them? Our Legislators hold in their power the answer to our question which is also the question, even the plea of millions of our Catholic parents.

We, the members of the Catholic Hierarchy of the Philippines, conscious of the four century-old tradition of Christianity in our dear land, with a deep sense of our obligation to speak out as the representatives of the People of God at this unique moment of history, in a year of decision that might affect the very lives of all of us and the history of our land for the remainder of the century, if not longer, We urgently insist on the need to pass this proposed legislation.

We rest our case on the intrinsic merits of religious instruction for the formation of the youth of our land, the leaders of the next generation, and on the fact that we speak for the overwhelming majority of the people of the land, for the Catholic parents who have the prior right to determine what kind of education their children shall receive.

Justice and respect for this basic right of the parents demands that the will of the majority be respected. There must be no tyranny of the minority in this matter. Their rights are fully protected in the proposed legislation; it is by no means discriminatory legislation. Justice and democracy itself demand that the will of the majority must prevail.

To facilitate the legislative procedure we also urgently recommend His Excellency, President Diosdado Macapagal, to certify the Bill to the Senate in its special session.

We close with a quotation from St. Pius X who ended a letter on religious instruction by citing the words of Moses: "If any man be on the Lord's side, let him join with me!" And we urge our beloved priests and people to join with us in prayers to the Holy Spirit during this Pentecostal Season that God may inspire our chosen leaders to pass this Bill and thus bear witness themselves to their Faith and be at the same time true representatives of a Catholic people in a Catholic land.

We fervently desire on our Reverend Parish Priests to read this Episcopal document at their Sunday Masses and to be kept in their Archives.

Given in Manila, on the 6th of June, 1965, on the Feast of Pentecost.

FOR THE CATHOLIC HIERARCHY  
OF THE PHILIPPINES:

JULIO R. ROSALES, D.D.  
Archbishop of Cebu  
President, CWO Administrative Council

## **DIOCESE OF LINGAYEN-DAGUPAN**

### **PASTORAL LETTER**

**TO OUR RIGHT REVEREND VICARS GENERAL, MONSIGNORI, AND VERY REVEREND CLERGY, SECULAR AND REGULAR, REVEREND SISTERS, AND FAITHFUL**

Dearly Beloved in Christ:

We have just commemorated the Fourth Centenary of the Christianization of our dear native land. The Third National Eucharistic Congress — the main feature of the quadricentennial celebration in Cebu where the Christianization movement began — according to reports of the Press and the opinions of Prelates, priests, and faithful present — was impressive, edifying, and, generally speaking, a huge success. Even His Eminence the Papal Legate, made a formal statement to that effect.

Now, two months after the celebrations, their memory is beginning to fade. Perhaps the worries its preparation have caused will be more lasting, but these, too, will be forgotten. Only some particular souls were thoroughly drenched with the spiritual outpourings caused by their presence during the sermons and ceremonies, but there are no tangible results of nationwide proportions. Thus, we miss the things that are truly for our peace (cf. St. Luke 19:42)!

We must realize the greatness of the love of God towards us by singling us out from other Asiatic and Oceanic nations, and “having us turned to God from idols, to serve the living and true God” (1 Thess. 1:9). “Happy the nation whose God is the Lord, the people He has chosen for His inheritance” (Ps. 32:12). “Happy the people for whom things are thus; happy the people

whose God is the Lord" (Ps. 143:15). Because He has chosen us to be the only Christian nation among the nations in the vast expanse of the mighty Pacific and Indian Oceans and in the great continent of Asia, we can apply to ourselves the words of the Scriptures: "He has rescued us from the power of darkness and transferred us into the kingdom of His beloved Son in Whom we have our redemption, the forgiveness of our sins" (Col. 1:13-14). "Thanks to the Father Who has made us worthy to share the lot of the saints of light" (Col. 1:2). "He has not done thus for any other nation", (Ps. 147:20). "He let all the nations follow their own ways" (Acts 14:15). "They multiply their sorrows who court other gods" (Ps. 15:4).

Brethren, "if you are righteous, what do you give Him, or what does He receive from your hand" (Job 35:7)? You must know He said that "the hope of the ingrate melts like a wintry frost and runs off like useless water" (Wisdom 16:29). "Give thanks to the Lord, acclaim His Name. Sing praise to the Lord for His glorious achievement; let this be known throughout all the world" (Isaiah 12:4-5), rejoicing and glad in heart for all the good things that the Lord had done (3 Kings 8:66). This thanksgiving must continue as long as we live. And for those souls and nations He used as His instruments in making and preserving us as His people, may we eternally waft the prayer: "The Lord reward them for the good turn that they have done to us" (cf. 1 Kings 24:20; 2 Tim. 1:16-18).

There are those who are proud of this distinction the generous providence of God has given us. And they boast of it. Now the words of St. Paul are applicable: "What have you that you have not received? And if you have received it, why do you boast as if you had not received it" (1 Cor. 4:7)?

Instead of being elated, instead of boasting, let us abase and humble ourselves. For if we evaluate and weigh our national spiritual condition sincerely, soberly, and impartially, we have to admit and acknowledge that we have fallen short of the standards and obligations imposed on us by Christian doctrines and teachings. As a nation we are far from that perfection to which the Lord has called us. Instead of being proud, therefore, we ought to tremble because "of everyone to whom much has been given, much will also be required; and of him to whom they have entrusted much, they will demand the more" (St. Luke 12:48). St. Paul argues that pagans are "without excuse" when they do not glorify God as God, after knowing Him as God "through the things that are made" (Rom. 1:20-21).



How much more, then, is our culpability and liability to a stricter judgment, a greater condemnation and a heavier sentence because the Faith, the Way of God "has been expounded to us more precisely" (Acts. 18:26) all these four-hundred years.

Indeed we must recognize the terrible calamities our country has suffered as "visitations of the Lord" because of our infidelity — the droughts, the famine, epidemics, floods, hurricanes, pests, earthquakes and wars. Chastised we were not chastened. "The mercies of the Lord that we were not consumed because His mercies have not failed" (Lament. 3:32). I am sure, too, that as part of our punishment, greater blessings to this nation of ours were withheld according as the Lord's Prophet said to His people, "Your crimes have prevented these things. your sins have turned back these blessings from you" (Jer. 5:25).

We must own that we have not done our best to know the teachings of our faith. The general ignorance of our Catholics about their religion is appalling inspite of the old admonition of St. Peter, "Be ready always with an answer to everyone who asks a reason for the hope that is in you" (1 Pet. 3:15). Because of this general ignorance, many indeed are "led away by various and strange doctrines" (Heb. 14:9). They are like "children tossed to and fro and carried about by every wind of doctrine devised in the wickedness of men, in craftiness, according to the wiles of error" (Eph. 4:14). There is a general apathy to increase one's knowledge of the Faith, and a half-hearted support of the Hierarchy's program of religious instruction!

Because of this general ignorance, the piety of many consists in merely outward observances, vain and hollow, because the motion is not from the love of God, which comes from understanding, but is from mere custom or tradition coupled with superstitious fear and even vanity. Thus we have many processions planned and executed by lay people who do not even go to the Sacraments — the "pabasas", the "Santacruzans", the "flagellants", etc, and with the added mockery of Mammon to God — they are encouraged — "staged" is the word — to attract and entertain tourists!

Love of enemies, humility and chastity, are the most striking peculiarities of the Christian faith which distinguishes it from other religions of the world.

As to love of enemies, it is more noticeable in its violation than in its observance. The Lord said emphatically: "Amen, I say to you, love your enemies, do good to those who hate you and pray for those who persecute and calumniate you, so that you may be children of your Father in heaven Who makes His sun rise on the good and evil, and sends rain on the just and unjust. For if you love those that love you, what reward shall you have? Do not even the publicans do that? And if you salute your brethren only, what are you doing more than the others? Do not even the Gentiles do that?" (St. Matthew 5:44-47; St. Luke 6: 27-35). And St. Paul adds: "If your enemy is hungry, give him food; if he is thirsty, give him drink, for by so doing you will heap coals of fire upon his head" (Rom. 12:20, Prov. 25:21-22). The frequent and undisguised manifestation of vindictiveness, even among those in high places, the too frequent bloody vendettas and other crimes of revenge for trivial reasons, like being stared at for some seconds, or being refused or having missed a mere centavo — these do not distinguish us from non-Christians. The Lord reserves to Himself vengeance: "Vengeance is mine, I will repay" (Hebrews 10:30; Rom. 12:19; Deut. 32:41). The evangelical Law of Talion is no more "An eye for an eye" or "A tooth for a tooth", for the Lord Himself solemnly proclaimed: "I say to you not to resist the evil doer; on the contrary, if someone strike you on the right cheek, turn to him the other also; and if anyone would go to law with you and take your tunic, let him take your cloak as well; and whoever forces you to go for one mile, go with him two. To him who asks of you, do not turn away" (St. Matth. 5:38-42; St. Luke 6:27-30).

What is even worse is the cheating of friends and innocents! It was said to Christians: "Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up, is not ambitious, is not self-seeking, is not provoked; thinks no evil, does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things" (1 Cor. 13:4-7). "In all humility let each one regard the other as his superior, each one looking not to his own interests but to those of others" (Phil. 2:3-4, 1 Cor. 10:24).

The Master said: "Learn of Me because I am meek and humble of heart" (St. Matth. 11:29). "Whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted" (St. Matth. 23:12; St. Luke 14:11; 18:14). "You

know that those who are regarded as rulers among the Gentiles lord it over them, and their great men exercise authority over them. But it is not so among you. On the contrary, whoever wishes to become great shall be your servant; and whoever wishes to be the first among you shall be the slave of all; for the Son of Man also has not come to be served but to serve and to give His life as a ransom for many" (St. Mark 10:42-45; St. Matth. 20:25-28; St. Luke 22:25-26).

After reading these statements of the Master, let us all beat our breasts in shame and confusion. We are a proud race. Although we openly say that we are against "apartheid" and abhor the race troubles in Southern United States, we, too, look down upon the nationals of neighboring countries and even the unfortunate minorities of our own. And consider the phrenetic pursuit not for pleasure alone as every race does, but for prestige and position — by hook or by crook — the cult of "status symbols". And look at the snobbish airs and hauteur of those who have risen above their fellows instead of "seeking the good of his people, and speaking those things which are for the welfare of his nation" (Esther 10:13). It is as if it has never been preached here for the last four-hundred years that "God resists the proud, but gives grace to the humble" (St. James 4:6; Prov. 3:34; Job 22:29).

In the Sermon on the Mount our Lord announced the high standard of morality His followers ought to follow. He said, "You have heard that it was said to the ancients, 'Thou shalt not commit adultery'. But I say to you that anyone who so much as looks with lust at a woman has already committed adultery with her in his heart" (St. Matthew 5:27-28). What do we say, as a people, of the "querida system" tolerated in our midst? What do we say of the thousands of prostitutes and call-girls in our cities and bigger towns, and near the camps of soldiers and laborers? What of the increasing abductions and rapes, and the violation of mere children? And what of the growing plague of so-called "hermaphrodites", and the immoral shows, literature, and other printed matters openly and clandestinely flooding the country? Do we not perhaps merit the fate of Sodom, Gomorrha, and Babylon?

We have also become worshippers of Mammon, that is wealth, money. And that is pure idolatry (Eph. 5:5; Col. 3:5). The Lord Himself warned us: "No man can serve two masters, for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve

God and Mammon" (St. Matth. 6:24; St. Luke 16:13). Alas, the attitude, nay, the way of life of many now is like that of the man who "esteemed our life like a plaything and our span of life a holiday for gain; 'for one must', says he, 'make profit every way, be it even out of evil'" (Wisdom 15:12). But let us never forget: "A jealous and avenging God is the Lord, an avenger is the Lord, and angry; the Lord brings vengeance on His adversaries, and lays up wrath for His enemies; the Lord is slow in anger, yet great in power, and the Lord never leaves the guilty unpunished" (Nahum 1:2-3)!

Brethren, we have failed as Christians in a thousand ways. And it is not enough to make a national celebration to thank Him and show Him our love. We must heed the advice of Solomon: "The last word, when all is heard: "Fear God and keep His commandments, for this is man's all" (Eccles. 12:13). We must reform our lives, for unless "you earnestly hold fast to the fear of the Lord, suddenly your house will be thrown down" (Sirach 27:3). The Psalmist also said, "Trust in the Lord and do good, that you may dwell in the land and enjoy security. Turn from evil and do good that you may abide forever; for the Lord loves what is right, and forsakes not His faithful ones" (Ps. 36:3, 27). Let us beware lest He give this, His vineyard, to others (cfr. St. Luke 20:16). We must sincerely love God. Our Lord repeatedly said: "If you love Me, keep My commandments" (St. John 14: 15, 23; 15:10, 14).

The finding of the image of the Holy Infant by one of Legazpi's men when he took Cebu — an incident which was instrumental in making Fr. Urdaneta and his companions begin in earnest the christianization of our forefathers, and the preservation of that image up to our days in spite of many calamities which visited our land during these four-hundred years, are obvious intentions of God. "The Lord has made everything for His own ends" (Prov. 16:4). "He has made everything appropriate to its own time" (Eccles. 3:11). "It was not without reason that I did to it what I did", says the Lord God" (Ezech. 14:23). Without doubt, God Who does not act fortuitously, wants to remind us always by the image of the Santo Niño of the humility, meekness, purity, simplicity, childlike confidence and obedience of Him Who "advanced in wisdom and

age and grace before God and before men" (St. Luke 2:51-52) and Who later said: "Unless you turn and become like little children, you will not enter into the kingdom of heaven" (St. Matth. 18:3; 19:14; St. Mark 10:14-15; St. Luke 18:16-18).

Brethren, "Walk worthily of God Who called you into His kingdom and glory" (1 Thess. 2:12)

Your Archbishop blessing you all,

✠ MARIANO A. MADRIAGA  
*Archbishop of Lingayen-Dagupan*

Given at the Hospital of Our Lady of Lourdes, Manila, Trinity Sunday, June 13, 1965.



## CONSILIUM AD EXSEQUENDAM CONSTITUTIONEM DE SACRA LITURGIA

### D U D I A

*Solutio quae proponitur nullam induit vestem officialem. Solummodo habet valorem orientativum: solutiones enim ex officio publici iuris fient, si casus fert, a competenti Auctoritate in «Acta Apostolicae Sedis».*

### AD INSTRUCTIONEM

Ad nn. 15 et 18:

1. Utrum expressio art. 15 *Instructionis*: « omnibus qui in domo sunt participantibus » relate ad Missam principalem in die dominica in seminariis et studiorum domibus religiosis, intelligenda sit etiam de moderatoribus et magistris, qui tempore huius Missae in seminario vel domo formationis religiosa manent?

*Resp.*: Affirmative. Si moderatores sunt sacerdotes et si, secundum eundem articulum *Instructionis*, fit concelebratio, convenit ut in hac Missa concelebrent.

Ad n. 36 b:

2. Utrum liceat aspersionem aquae benedictae facere per modum unius pro omnibus in presbyterio praesentibus, sicut fit pro incensatione iuxta *Instructionem* n. 36, b?

*Resp.*: Affirmative.

Ad n. 48:

3. Utrum in Missa *lecta* una alterave pars Ordinarii ( *Kyrie*,

*Gloria*, etc.) aut Proprii (e. g. Graduale, antiphona ad Communionem) cantari possit?

*Resp.*: Affirmative.

**Ad nn. 53-55:**

4. Utrum sit contra spiritum *Constitutionis*, n. 52. ut, loco homiliae, catechetica instructio fidelibus praebeatur?

*Resp.*: *Instructio* art. 52 *Constitutionis* declarat, eo sensu ut, si schemata praedicationis intra Missam habendae a competentis auctoritate disponuntur, praedicatio ipsa ita ordinari debet ut intimus nexus servetur cum praecipuis saltem temporibus et festis anni liturgici seu cum mysterio Redemptionis.

**Ad n. 60:**

5. Cur duobus tantum diebus licet fidelibus bis ad sanctam Communionem accedere?

*Resp.*: Firma lege generali de unica Communionem singulis diebus concessa, Ecclesia, principio innixa de pleniore participatione per Eucharistiae susceptionem in sacris celebrationibus, iis diebus, in quibus duo officia liturgica, inter se omnino distincta, pro universa communitate celebrat, facultatem dat bis communicandi fidelibus qui utramque celebrationem participant. Quam facultatem ad omnes dies non extendit cum plures celebrationes tunc sint tantummodo iteratio eiusdem celebrationis in favorem fidelium qui unicae celebrationi interesse non possent. Breviter: cum unum celebratur Officium, etsi iteratum, unica conceditur accessio ad sacram mensam; cum duplex celebratur Officium, duplex conceditur Communio.

**Ad n. 74 a:**

6. Quinam sit contentus brevis admonitionis in initio ritus Matrimonii, secundum Litt. Apost. *Sacram Liturgiam*, n. V et *Instructionem* n. 74, a habendae?

*Resp.*: In celebratione Matrimonii sine Missa, brevis admonitio, paucis tantum verbis facienda, revocet attentionem praesentium ad ea, quae postea fient. Haec admonitio etiam a commentatore bene fieri potest.

**Ad n. 91:**

7. Utrum liceat altare in medio ecclesiae exstruere, ut Missa semper celebretur versus populum?

*Res.: Instructio* non loquitur de « centro mathematico » ecclesiae, sed tantum de « centro ideali », uti dicitur, « quo totius congregationis fidelium attentio sponte convertatur » (n. 91).

8. Utrum liceat, donec ecclesia opportune reficiatur, collocare altare portatile, forma simplicis mensae, ante altare maius fixum ex marmore pretioso confectum, ut adhibeatur pro celebratione Missae versus populum?

*Res.: Affirmative*, dummodo a) spatium vere notabile inter utrumque altare intercedat; b) optandum vero est ut altare portatile extra sanctuarium ponatur, quo autem in casu, circa se habeat spatium sufficiens ad modum presbyterii, ab aula ecclesiae opportune distinctum.

**Ad n. 92:**

9. Aliqui sacerdotes putant optimum locum pro celebrante et ministris esse retro, in abside; sed ne altare illos celet, dicunt sedem debere esse in alto positam, saltem tribus gradibus, ut populus eos videre possit et appareat celebrantem vere praeesse. Potestne haec opinio sustineri, praesertim si in ipsa abside ponatur thronus ad exponendam SS.mam Eucharistiam?

*Res.: Ad primam partem*, affirmative, iuxta *Instructionem* n. 92.

Ad alteram partem: si in abside exstat tabernaculum, vel ponitur thronus ad exponendam SS.mam Eucharistiam, sedes praesidentialis ponatur, parumper elevata, ad latus altaris.

**Ad n. 95:**

10. Cum celebratur Missa in altari, posito inter altare maius et populum, potestne asservari SS.ma Eucharistia in altari maiore, etsi celebrans terga vertat SS. mae Eucharistiae?

*Resp.: Affirmative*, dummodo a) spatium vere notabile inter utrumque altare intercedat; b) tabernaculum in altari maiore sit tali altitudine collocatum, ut caput celebrantis, qui stat ad pedes altaris intermedi, superet.

11. Utrum tabernaculum in latere sinistro altaris versus populum poni possit et in alio latere crux vel liber sacrae Scripturae?

*Resp.: Negative*. Attendendum est potius ad art. 95 *Instructionis*, secundum quem « in casibus peculiaribus ab Ordinario loci probandis » tabernaculum poni potest « etiam in alia ecclesiae parte vere pernobili et rite ornata », v. gr. in dextera parte sanctuarii, aut in abside.

## AD RITUM SERVANDUM IN CELEBRATIONE MISSAE

## Ad n. 22:

12. Utrum omitti possint preces ad gradus altaris, quando Laudes, recitatae a communitate choro non adstricta, Missam immediate praecedunt?

*Resp.*: Affirmative, si hanc Missam immediate subsequen-tem tota communitas participat. Negative, si post Laudes singuli sacerdotes eiusdem communitatis Missam privatim in altaribus minoribus celebrant.

13. Utrum preces ad gradus altaris faciendae omitti possint secundum n. 22 *Ritus servandi*, quando immediate ante Missam ad altare celebrationis, in quo habetur tabernaculum SS.mi Sacramenti, distribuitur sancta Communio? Nam in ritu distributionis iam habetur *Confiteor*, *Misereatur*, *Indulgentiam*, quae secus repeti deberent.

*Resp.*: Negative. Sunt duae actiones liturgicae omnino distinctae.

## Ad n. 23:

14. Utrum ad *Gloria Patri*, quando in Missa occurrit, adhuc caput sit inclinandum?

*Resp.*: Affirmative, iuxta principia generalia.

15. Utrum antiphona ad introitum, post *Gloria Patri* repetenda, omitti possit, quia repetitiones secundum art. 34 *Constitutionis* sunt vitandae?

*Resp.*: Repetitio antiphonae ad introitum sequitur ex ipsa natura antiphonae; ideoque non est numeranda inter « repetitiones inutiles », de quibus art. 34 *Constitutionis*.

## Ad nn. 41 et 44:

16. Utrum in Missa cum participatione mulierum tantum (e. g. in domibus religiosarum) mulier, rite edocta, munus lectoris possit assumere?

*Resp.*: Negative. Munus lectoris est munus liturgicum, quod solis viris committitur. Proinde Epistola legatur a celebrante.

**Ad n. 50:**

17. Utrum celebrans, inchoando *Credo*, adhuc manus extendere debeat?

*Resp.*: Negative. Verba hunc gestum significantia, ex errore materiali in prima editione *Ordinis Missae* irrepserunt. Postea dempta sunt: nam in *Ritu servando* non inveniuntur.

18. Utrum *Credo* solummodo ad sedem vel ad altare inchoare liceat, an etiam in ambone vel ad cancellos?

*Resp.*: Servetur *Ritus servandus* n. 50: «...ad sedem vel ad altare, inchoat, si dicendum est, *Credo in unum Deum*,...».

**Ad n. 51:**

19. Quomodo celebrans manus tenere debet durante oratione fidelium?

*Resp.*: Stet manibus iunctis.

**Ad nn. 55 et 56:**

20. Utrum celebrans calicem pro offertorio praeparare possit in medio altaris.

*Resp.*: Negative, si praeparet calicem de more ad latus dexterum altaris (excepto casu in *Rita servando* n. 99, *b* indicato).

**Ad n. 58:**

21. Utrum diebus ieiunii et in Missis defunctorum genuflectendum sit ad orationem super oblata?

*Resp.*: Affirmative, ad mentem Cod. rubr. n. 521. *c*.

**Ad n. 61:**

22. Utrum liceat dicere praefationem lingua vernacula, cum dialogus ante, et *Sanctus* post praefationem certo dici possint in lingua populari?

*Resp.*: Ex recenti concessione (27 aprilis 1965) Apostolicae Sedis, iuxta n. 58 *Instructionis*, competens auctoritas territorialis ecclesiastica permittere potest usum linguae vernaculae in praefationibus, interpretatione populari a « Consilio » confirmata.

**Ad n. 69:**

23. Utrum liceat caeremoniario assistere ad librum in Missa lecta Praelati durante Canone?



*Resp.*: Servetur *Ritus servandus* n. 69: « In Missa sollemni, inde ab oratione super oblata diaconus et subdiaconus stant post celebrantem. Diaconus autem ad celebrantem accedit quando opus est eius ministerio, statimque in locum suum redit ». Quando diocono impossibile sit assistere ad librum, caeremoniarius hoc faciat. Servitio autem peracto statim recedat in locum suum. Verbum autem *post* indicat, quod ministri stare debent infra celebrantem, etsi non materialiter post terga ipsius.

24. Ubi stare debent assistentes seu capellani in Missa lecta Praelati durante Canone?

*Resp.*: Stent *post* celebrantem. Idest, sese habeant uti ministri sacri ad mentem *Ritus servandi* n. 69, supra citati.

**Ad nn. 76 et 77:**

25. Utrum celebrans expectare debeat finem cantus *Agnus Dei* an proseguire possit cum oratione *Domine, Iesu Christe*?

*Resp.*: Potest procedere.

**Ad n. 84:**

26. Utrum celebrans ad digitos purificandos post Communionem adhuc ire debeat ad latus dexterum altaris, an ministrantes ad eum, in medio altaris stantem, accedere possint?

*Resp.*: Ablutione sumpta, celebrans vadat ad latus dexterum altaris et ibi purificet digitos (excepto casu de quo in *Ritu servando* n. 99, a).

27. Utrum verba *Ritus servandi* n. 84: « Deinde celebrans, stans in medio, et habens apud se librum... » et n. 85: « ...stans in medio altaris ante librum dicit... » ita interpretari debeant, ut Missale ponendum sit in medio altaris?

*Resp.*: Missale pro legendis antiphona ad Communionem et post-communionem relinqui potest aut ad sinistram, sicut exstat pro Canone, aut, calice ex altari ablato, in medio poni, prout magis commodum pro celebrante fuerit.

28. Utrum *Dominus vobiscum* ante postcommunionem omittendum sit secundum *Ordinem Missae* n. 56?

*Resp.*: *Ordo Missae* generaliter clarificatur et completur a *Ritu servando*, qui hoc in casu dicit: « Ablutionibus sumptis... osculatur altare, vertit se ad populum et dicit: *Dominus vobiscum*, et reversus ad altare... »

29. Utrum liceat complere circulum post *Dominus vobiscum* ante postcommunionem cum liber missalis sit ad latus sinistrum celebrantis, secundum exemplum ad *Orate fratres*?

*Resp.*: Affirmative.

Ad n. 87:

30. Utrum benedictio finalis omitti possit, quando benedictio eucharistica immediate sequitur celebrationem Missae?

*Resp.*: Negative. Agitur enim de duabus actionibus diversis et non inter se connexis. Immo magis conveniens videtur ut benedictio eucharistica immediate post Missam non detur.

#### DE RITU SERVANDO IN CONCELEBRATIONE MISSAE

Ad n. 1. 2<sup>o</sup> b:

31. Utrum conveniat habere concelebrationem occasione funebrium, loco plurium Missarum singularium quae alicubi durante Missa exsequiali celebrari solent?

*Resp.*: Affirmative.

Ad n. 15:

32. Utrum ministri sacri qui bis in die in Missa concelebrata munere suo funguntur, etiam bis sub utraque specie communicare possint?

*Resp.*: Affirmative.

Ad n. 31:

33. Utrum etiam Episcopi concelebrantes incensentur per modum unius?

*Resp.*: Affirmative.

Ad n. 39 c:

34. Utrum liceat rubricam Ritus concelebrationis Missae n. 39, c: « Verba consecrationis, manu dextera... ad panem et ad calicem extensa » ita interpretari, ut *palma manus* versa sit ad latus (non ad terram), ut extensio manus intellegatur ut gestus demonstrativus et congruat cum verbis: « *Hoc, Hic* est... »?

*Resp.*: Affirmative.

**Ad n. 39, e:**

35. Utrum concelebrantes qui stant circa mensam altaris illud osculentur ad verba « ex hac altaris participatione »?

*Resp.*: Affirmative, secundum *Ritum servandum in concelebratione Missae* p. 68: « ...celebrans principalis, et concelebrantes qui stant circa mensam altaris, osculantur illud; deinde omnes se erigunt ... ».

#### DE RITU COMMUNIONIS SUB UTRAQUE SPECIE

**Ad n. 1. 8):**

36. Utrum « confirmati *adulti* » intellegantur sensu iuridico, ut in C.I.C., can. 745 § 2, 2, scilicet ii, qui rationis usu fruuntur, an sensu vulgari, i. e. ii, qui saltem annos pubertatis adepti sint?

*Resp.*: Ii, qui annos pubertatis adepti sunt.

**Ad n. 1. 11):**

37. Utrum, relate ad Communionem sub utraque specie, quando sermo est de « fratribus conversis », agatur

a) tantum de illis, qui partem ministrantium in concelebratione Missae agunt?

b) de omnibus fratribus conversis professis, qui, concelebrationi Missae participant?

*Resp.*:

ad a) Negative.

ad b) Affirmative.

# PONTIFICAL MISSION SOCIETIES

## SCHEDULE OF 1964 MISSION COLLECTIONS

I. ARCHDIOCESES	Opus S. Petri	Pro Negritis	Mission S. Collection	Donation	Memberships Pro Fide	H. Child.	Subscript.	Total	1963 Total	Increase Decrease
1. Manila	P 2,357.28	P 3,138.34	P149,963.83	P 5,026.03	P 49,428.42	P 17,809.75	P 8,752.00	P236,475.65	P195,006.01	P 41,469.64
2. Jaro		335.65	24,889.00		28.80	340.64	227.35	25,821.44	15,692.32	10,129.12
3. Cebu	237.17	265.68	33,000.67		201.40	893.93	573.05	35,171.90	31,618.30	3,553.60
4. Ling.-Dagupan	138.45	388.39	14,505.31	4.30	31.20	446.54	419.20	15,933.39	13,441.98	2,491.41
5. Caceres	104.84	366.10	13,321.71	25.00	34.50	349.41	153.00	14,354.56	12,281.65	2,072.91
6. Cagayan de Oro	339.20	312.35	1,569.30	10.40	4.80	570.75	177.15	2,983.95	2,561.37	422.58
7. Zamboanga	248.10	400.04	6,411.27	.20	2.40	556.07	232.05	7,850.13	9,350.09	(1,499.96)
8. N. Segovia	349.23	263.34	6,050.68	.60	340.20	180.00	558.15	7,742.20	10,775.29	(3,033.09)
II. DIOCESES:										
1. Dumaguete	247.53	201.80	9,319.78	4.00	3.60	260.55	80.70	10,117.96	4,957.10	5,160.86
2. Tuguegarao	1,140.65	248.58	12,293.50	1.70	3,765.19	903.85	803.85	19,157.32	15,740.25	3,417.07
3. Tarlac	200.00	103.00	4,083.15		329.60	359.00	319.05	5,393.80	2,985.97	2,407.83
4. Calbayog	328.25	31.23	6,325.38	5.00	177.20	34.63	150.15	7,051.84	4,871.79	2,180.05
5. Surigao	214.46	378.64	10,821.27	5.00	16.80	567.46	129.15	12,132.78	10,779.57	1,353.21
6. Capi	121.82	133.28	5,957.55	10.50	89.60	149.72	180.19	6,642.66	5,568.70	1,073.96
7. Malolos		164.90	7,792.85	2.40	285.20	415.41	149.25	8,810.01	7,752.85	1,057.16
8. Cabanatuan	49.25	97.06	4,210.95	250.00	13.80	119.09	103.35	4,843.50	4,006.05	777.45
9. Borongan	92.70	87.80	4,537.62		10.20	255.10	99.60	5,082.52	4,351.95	730.57
10. Palo	330.19	471.94	11,907.03	19.80	132.90	725.43	385.55	13,972.84	13,450.76	522.08
11. Lucena	245.20	336.01	7,893.05		72.60	410.44	192.05	9,149.35	8,700.00	449.35
12. Legaspi	156.69	241.08	9,890.35	1.20	149.40	488.97	251.05	11,178.74	10,766.09	412.65
13. Bacolod	305.91	413.58	27,572.83	23.60	142.60	684.94	399.45	29,542.91	29,550.55	(7.64)
14. Imus	75.95		1,831.51	10.00	151.20		374.45	2,443.11	2,495.07	(51.96)
15. Lipa	156.09	337.50	7,000.40	.50	132.95	442.49	265.20	8,335.13	8,513.59	(178.46)
16. Sorsogon	126.24	405.46	4,197.80	.35	3.60	359.30	102.95	5,195.70	5,446.75	(251.05)
17. Tagbilaran	215.75	270.75	5,548.63	46.43	215.05	404.25	167.25	6,868.11	7,294.20	(426.09)
18. Laoag	19.17	31.23	3,954.16		9.60		143.00	4,157.16	4,936.82	(779.66)
19. San Fernando	74.05	233.70	13,597.10	10.00	400.10	622.83	219.80	15,157.58	16,296.48	(1,138.90)
Bal. Carried Forward	P 7,874.17	P 9,656.93	P408,446.68	P 5,457.01	P 56,172.91	P 28,350.55	P 15,607.99	P531,566.24	P459,251.55	P 72,314.69

	Opus S. Petri	Pro Negritis	Mission S. Collection	Donation	Membership Pro Fide	H. Child.	Subscript.	T o t a l	1963 T o t a l	Increase Decrease
Bal. Brought Forward	P 7,874.17	P 9,656.93	P408,446.68	P 5,457.01	P 56,172.91	P 28,350.55	P 15,607.99	P531,566.24	P459,251.55	P 72,314.69
<b>III. PRELATURE "NULL."</b>										
1. Iba	139.00	159.00	7,707.25		22.20	214.00	73.50	8,314.95	5,648.35	2,666.60
2. Infanta	48.73	113.59	7,079.04			150.60	28.05	7,420.01	5,157.81	2,262.20
3. Davao	294.19	464.19	8,794.84		10.20	1,565.89	133.65	11,262.96	9,055.49	2,207.47
4. Tagum	133.80	256.75	2,625.15			185.72	61.05	3,262.47	1,988.80	1,273.67
5. Bangued	80.20	68.30	5,081.00		65.70	161.00	84.60	5,540.80	4,590.50	950.30
6. Ozamis	406.45	269.09	6,604.75		.60	655.04	146.90	8,082.83	7,852.62	230.21
7. Batanes			613.10				21.90	635.00	826.00	(191.00)
8. Cotabato	83.90	65.92	1,304.75	41.35	239.10	63.00	136.05	1,934.07	2,266.89	(332.82)
9. San Jose De Antique	124.10	82.50	2,747.32		30.00	168.64	84.45	3,237.01	3,794.97	(557.96)
10. Marbel	100.25	164.96	9,697.56	1.80	30.60	166.73	65.95	10,227.85	11,562.44	(1,334.59)
<b>Newly Erected Diocese:</b>										
11. Isabela (Basilan C.)	46.17		1,309.40		3.00		31.20	1,389.77		1,389.77
<b>IV. APOST. VICARIATES:</b>										
1. Calapan	260.74	127.46	7,840.32		277.00	302.21	328.80	9,136.53	6,705.37	2,431.16
2. Palawan	105.00	66.00	2,062.31		15.60	76.00	58.35	2,383.26	1,645.80	737.46
3. Jolo			3,066.95	30.00	2.40		30.75	3,130.10	2,830.98	299.12
4. Mt. Province	759.85	653.02	13,553.22		36.60	2,396.40	159.50	17,558.59	20,612.29	(3,053.70)
<b>T O T A L . . . .</b>	<b>P 10,456.55</b>	<b>P 12,147.71</b>	<b>P488,533.64</b>	<b>P 5,530.16</b>	<b>P 56,905.91</b>	<b>P 34,455.78</b>	<b>P 17,052.69</b>	<b>P625,082.44</b>	<b>P543,789.86</b>	<b>P 81,292.58</b>

NOTE: Diocese of Imus Collections for 1964:

Sancta Infantia	P 69.66
Pro Nigritis	69.85
<b>T o t a l . . . . .</b>	<b>P139.40</b>

was reported in 1963.



## DOCTRINAL SECTION

### OF CLERICS AND FREQUENT CONFESSION

Not infrequently we hear the question: How often should clerics confess? Is frequent confession necessary for them?

The Church answers both questions clearly. Since the priest celebrates Holy Mass he must appear before the altar to offer the august sacrifice "cleansed" of all serious sin. St. Paul in his letter to the Christians of Corinth says: "Everybody who unworthily will have eaten this bread and drunk the cup of the Lord will be guilty of the Body and of the Blood of the Lord. Therefore a man should try himself and eat this bread and drink this cup. For he who eats and drinks unworthily eats and drinks a condemnation to himself, because he does not discover the Body of the Lord. That is why there are many among you people who are sick in body and mind. That is why some are dying (suddenly)." (Chap. 11, 28-30).

Canon Law decrees that the priest who celebrates Mass be in the state of grace. "He who is conscious of mortal sin is, by divine command, forbidden to celebrate mass." To this law there is an exception, namely: "When there is no confessor at hand, and the celebration of the mass is urgent. However, in the above case, the same canon (canon 807) commands that the priest, who celebrates under those conditions, make an act of perfect contrition before the mass." The same canon prescribes further "that the priest who has celebrated in that way is obliged by the Church to go to confession as soon as he possibly can, that is, within three days or so."

#### *Pronouncements by the Pope*

The popes, too, have been emphatic on this question. St. Pius X in his "*Haerent Animo*" (August 4, 1908) writes to the Catholic clergy:

"It is bitterly to be deplored that a priest who exhorts and arouses others to wash away without delay the stains from their souls, is himself so sluggish in doing this that he delays even for months; he who knows how to pour the health-giving oil and wine into the wounds of others is himself content to lie wounded by the wayside, and lacks the prudence to call for a saving hand of a brother who is almost within his grasp". (Cfr. Mgr. Vouillot: *The Catholic Priesthood*, I, n. 173), Pope Pius XII, too, has repeatedly exhorted the clergy to confess frequently. In his encyclical "*Mystici Corporis*" (1943) he condemns the erroneous doctrine which tended to attach less importance to the frequent confession of venial sins. "To advance with increasing fervor on the road to virtue, we recommend earnestly the pious practice of frequent confession introduced by the Church under the inspiration of the Holy Spirit... Those, therefore, who diminish the esteem of frequent confession among the younger clergy, should realize that they are doing something foreign to the spirit of Christ and deeply harmful to the mystical Body of Our Saviour."

In his encyclical "*Humani Generis*" (August 12, 1950) the same Pope returns to the question with great emphasis:

"May it never happen, beloved sons, that the minister of this salutary means of reconciliation, himself refrains from this Sacrament. On this matter as you know, the Church decrees that local Ordinaries shall take care that all clerics frequently cleanse the stains of their consciences in the Sacrament of Penance... By frequent confession, true knowledge of self is increased, Christian humility grows, evil habits are uprooted, spiritual indifference and lukewarmness are resisted, conscience is purified, the will is strengthened, salutary guidance is obtained and by the efficacy of the Sacramental grace is increased..."

It is because some priests consider frequent confession, especially of venial sins, of little importance, that they sometimes lead their penitents into error. There's the case of a lady in Europe who boasted she was receiving Holy Communion every day, yet had not been to confession for two years. Thank God not all clerics are imbued with such erroneous opinions. I have known many outstanding prelates who really valued frequent confession. I shall here mention only two. The first is Archbishop Harty, former American Ordinary for Manila. He used to say to his clergy that he had complete confidence in those of his priests who went to confession every week. The second was Bishop Mackinley, formerly of Nueva Caceres. He kept a record of all his priests in his room with a notice against their names of their regular confessions.

### Why frequent confession?

Pope Pius XII, in his encyclical "*Humani Generis*" mentioned above, gives the reasons by enumerating the principal effects of confession:

- 1) The Sacrament of Penance forgives sins, both mortal and venial which we have committed after Baptism. This it does by applying to our souls the merits of the precious Blood of the Savior which as St. John tells us "cleanses us from all sins" (I Jo. I, 7). Hence we may gather that there is no sin, however enormous, which the Blood of Jesus Christ is not able to wash away. Even the treason of Judas could have found pardon, if he had acknowledged and sincerely repented of his crime, just as Peter did. Therefore no priest, no matter how heavy the sin he might have committed, has any reason to despair, and he will gain the admiration of his confessor.
- 2) Penance remits the eternal punishment due to mortal sin.
- 3) It remits at least a portion of the temporal punishment due to mortal sins or venial sins which are already forgiven. It does not always, like Baptism, remit all the temporal punishments, because justice requires that God should make some difference between those whom He forgives for the first time and those whom He pardons after they have abused His graces and began to offend Him again.
- 4) This Sacrament also restores or increases sanctifying grace in the soul. If we are deprived of sanctifying grace, our soul like a dead body, is unfit to move toward Heaven, so that our works are unworthy of any eternal reward. The Sacrament of Penance restores our souls to that brightness and divine lustre as adorned the soul before sin was committed. The merits of the penitent which were annulled by his mortal sin, because of God's infinite mercy, are restored.

But if we were already possessed of Sanctifying grace, Penance, like the other Sacraments, increases it. It makes the divine light of our soul brighter, more like to God's infinite beauty and brightness; it makes us therefore more pleasing to God, more full of spiritual life and better fitted to direct our thoughts and works towards heaven.

- 5) The Sacrament of Confession also infuses into our soul a special strength, called *Sacramental grace*. When the lungs are affected by tuberculosis or consumption, the invalid is ordered to take in addition to medicine, more abundant food and longer periods of rest. Food and rest invigorate the life and strength of the whole body. By re-invigorating the organ affected by consumption, it has also the salutary effect of reviving and restoring the wasted tissues. Such also

is the special effect of the Sacrament of Penance. By the increase of Sanctifying grace and spiritual life infused into the soul we are likewise strengthened and secured against future falls.

Penance protects us against future sins similar to those we have confessed. It heals the wounds of weaknesses caused by past sins, bestows upon the soul a special strength, and enables us to preserve the soul from the stain of those sins for which we have received the absolution of the priest.

Since the graces of this Sacrament are abundant, it is most profitable for us to frequently go to confession even if we are conscious of no new mortal sin of which to accuse ourselves. Let us therefore often avail ourselves of the most salutary effects of the precious Blood of Christ, applied to our souls through the absolution of the priest, as did Rev. Father Lallement, S.J. and St. Francis of Sales who confessed daily.

### *The last three effects*

The last three effects, namely, remission of temporal punishment, the increase of sanctifying grace and the gift of sacramental grace deserve special mention, for they are bestowed upon the soul in proportion to the fervent love that animates our contrition and the firmness of our resolutions for the future.

### *How to prepare for confession*

Since so many graces depend upon our preparation and dispositions, I find it pertinent that I explain a little the requirements on the part of the penitent for a fruitful reception of the sacrament.

The first requirement is prayer. Since the right dispositions for a faithful confession, and more especially sincere contrition for our sins, are gifts from God, it is evident we should ask God for them. God, in the ordinary course of His providence bestows His gifts only on those who ask for them: "Ask and it shall be given unto you" (Matt. VII, 7). Hence the reason why fervent prayer of thanksgiving for the graces received since our last confession, and a confident invocation to ask God's help are "musts" before confession. The second requirement is the examination of conscience. For the priest, this should be prepared for by his daily examen, especially on the subjects of his spiritual exercises and the obligations of his state in life—for example, his regular visits to his people, especially the sick. The third requirement—contrition—is internal. The priest does well to use his own words and to excite a perfect contrition by telling Our Lord he is sorry for his sins because he loves Him.

The fourth is the purpose of amendment. This is part of contrition. Contrition looks at the past; resolution looks at the future. Although a formal purpose is not certainly required since it is included in a sincere contrition, yet it helps to make contrition more efficacious.—The fifth requirement: the confession of our sins. Although only grave and mortal sins of which we are certain are necessary matter for confession, venial sins, at least those deliberately committed, are useful matter of confession.

#### *Examples of deliberate venial sins.*

In matters of chastity: if one seriously considers how far he can go to commit only venial sin and then to go ahead and does it, this is definitely deliberate. To take revenge when one has been hurt... not at once in the heat of anger, but the next day, when the opportunity comes, this is deliberate, since there is sufficient time for reflection and consideration.

Inconsiderate or inadvertent omissions—for example, to forget some spiritual exercise—need not be confessed, unless the omission, because of its frequency, becomes a real danger. However, the accusations of imperfections or the voluntary omission of something better but not imposed under precept, is a means to progress in Christian perfection.

The penitent should always be brief in his accusations, avoiding all useless details.—The sixth requirement for a good confession is the satisfaction or penance. This is an integral and obligatory part of confession, yet it is obligatory under pain of mortal sin only when the penance is grave and has been imposed for mortal sin. Otherwise the penance is obligatory only under pain of venial sin.

However, it is advisable for all to add some penances of our own—free penances, such as all of us find frequently enough in bearing with the inconveniences of daily life.

#### *Conclusion*

It is good advice for all, and not least for clerics, to make every confession as if it were our last. In this matter we might do well to imitate the Rev. Briffant, a Redemptorist, who just before his death was advised by his superior to make his confession as if it were his last. He reflected a moment and then gave this answer to his superior, "In that case, Father Superior, this shall be my weekly confession." For years each one had been made as if it were his last.

GEORGE VROMANT, C.I.C.M.  
San Carlos Seminary



## CASES AND QUERIES

### A PRESUMPTION OF DEATH CASE

Maria, the petitioner, contracted marriage with Roboniano, both Catholics, before Fr. Juan at S. Luis on April 3rd, 1950. The parties lived together for two months.

On April 22nd, 1950, Roboniano left his wife in their home after a heated quarrel. That is the last that has ever been heard or seen of him. After the war, she inquired of him from relatives and friends in almost all of the provinces of the Islands; for Roboniano was known to be a traveler and a resourceful businessman. When her search yielded no results, she waited for a while; then she lived together with a man who has been persistently wooing her all these years. Maria is now petitioning for a decision in the matter of presumed death of her absent husband, Roboniano.

The solution of this presumption of death case is submitted for consideration—in summary form—of the means of investigation which may be employed in similar cases. The solution for a decision on the case is divided into three parts: (a) a delineation of the kind of *certitude* required for a settlement of this case; (b) an enumeration of the norms issued by the Holy See for arriving at *certitude*; (c) a study of the elements required in the *presumptions* that may be employed, together with an opinion on the present case.

**Moral Certainty.** Canon 1069, § 2 rules that “even though the first marriage be null or dissolved for any reason whatsoever, it is not lawful to contract another marriage before the nullity or dissolution of the first be established in a lawful manner or with certainty.” That certainty required is specified by S. Congregation of the Holy Office as *probabilitate maxima seu morali certitudine*.<sup>1</sup>

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<sup>1</sup> S.C.S. *Officii*, instr. a. 1868, n. 6, *Fontes*, IV, n. 1002.

Moral certitude is not absolute certitude based on incontrovertible motives—physical or metaphysical. Pius XII reminded the personnel of the Roman Rota that absolute certainty is not necessary to pronounce judgment and in many cases it is humanly unattainable.<sup>2</sup> To require it of the judge and of the parties would be demanding something which is unreasonable; it would put an intolerable burden on the administration of justice and would seriously obstruct it. On the other hand, moral certitude should not be equated with that quasi-certitude based on rumors, loose talk, private opinions, hearsay testimonies unsubstantiated by corroborative evidence. *Moral certitude* is derived only from an aggregate of indications and proofs, which, taken singly, do not provide the foundation for true certitude, but which, when taken together no longer leave room for any reasonable doubt on the part of men of sound judgment.<sup>3</sup>

**Norms from the Holy Office Instruction of 1868.** In the year of 1868, the Sacred Congregation of the Holy Office issued an instruction which is still recognized as the classical source in the study of cases of presumed death up to the present post-code era. The Instruction explains how this *moral certitude* is to be acquired. Two ideas permeate the Instruction; first, that the unity of marriage must be protected, especially against fraud and deception; and secondly, that everything possible must be done to give a person the opportunity to exercise the freedom of re-marriage after the death of the former spouse. The Holy See did not wish to have people forced to remain celibate after the death of the first spouse, and for this reason was desirous of having cases of doubtful death settled as quickly as possible without recourse to the same Holy See. Such cases are ordinarily handled and settled through the administrative process.<sup>4</sup>

In trying to arrive at *moral certitude*, the following are the principal points emphasized in the Instruction:

(a) The prolonged absence of a consort, the mere lapse of time, or the presumptions of death recognized in civil law are not considered sufficient proof in Canon Law. This holds true even if the civil authorities accepted the presumption of death and even permitted the surviving consort to remarry, after an edictal citation by the civil authorities and notifications in public newspapers.

<sup>2</sup> Allocution to the Roman Rota—AAS, XXXIV (1942), 338.

<sup>3</sup> *Ibid.*

<sup>4</sup> DOHENY, W., *Canonical Procedure in Matrimonial Cases*, II, 596.

(b) An authentic death record must be sought.

(c) If no authentic document of death is available, this deficiency should be supplied by the opositions, under oath, of trustworthy witnesses testifying from their own personal knowledge, who knew the deceased and who are in agreement as to the place, cause of death, and other important circumstances.

(d) If actual ocular witnesses of death are not available, hearsay evidence may be taken, provided it is reasonable and above suspicion.

(e) Experience frequently proves that not even a hearsay witness can be found. In such a case, the proof of death must be arrived at from conjectures, *presumptions*, indications, and diverse circumstances, carefully and accurately verified by thorough investigation. And thus from a multiplicity of findings, *moral certitude* may be attained or a prudent judgement may be formed affirming the death with probability, after the nature and importance of the circumstances have been duly evaluated and their relationship to the fact of death established.<sup>5</sup>

In individual cases, it must be left to the prudent decision of the Bishop or his delegate to determine the amount of proof deducible from either the norms or all the conjectures—*presumptions* taken together.

**Presumptions of death.** In establishing a *presumption* of death, three elements are usually examined, namely, the disappearance, the cause of alleged death, and the *adminicular* evidence.<sup>6</sup>

The first point that must be established is that the disappearance was unquestionably accidental, and not planned in any way. Many cases are on record in this country where persons faked death in order to avoid imprisonment, to collect insurance, to escape from marital difficulties and the like.

The second point to be investigated is the cause ascribed for the alleged death. For instance, war, a flood, airplane disaster, and the like, a sufficient cause can easily be found to explain the disappearance of a person.

<sup>5</sup> S.C.S. *Officiu*, instr. a. 1968, n. 6, *Fontes*, IV, n. 1002.

<sup>6</sup> DOHENY, W., *Canonical Procedure in Matrimonial Cases*, I, 288-296.

*Adminicular* evidence are helpful indications deduced from various points, such as the state of health of the missing person, his age, climate of the region, dangers surrounding him, the prevalence of an epidemic and the like.

**Opinion on the case.** In evaluating the elements of the case according to the norms of the Instruction of the S. Congregation of the Holy Office of 1868, the following points should be stressed by way of conclusion:

(a) The prolonged absence of Roboniano, stretching over a period of twenty-three years is accepted by civil law as presumption of death<sup>7</sup>; but this mere lapse of time is not considered sufficient proof in Canon Law.

(b) There is no available death certificate from parish records, hospital records, cemetery records or municipal authorities.

(c) There are no visual witnesses to his alleged death.

(d) There are no hearsay witnesses either, not even one who could claim knowledge of the whereabouts of Roboniano.

Since even hearsay witnesses are not available, recourse may be had to *presumptions*. In examining the elements of presumption in the present case, again an affirmative conclusion cannot be given:

(a) The disappearance of Roboniano was planned, i.e., he wants a way out of his marital difficulty. There was no correspondence after the departure.

(b) He never was near the vicinity where battle and other disasters of nature may likely explain his disappearance.

(c) He was physically healthy, otherwise of normal disposition at the time of his departure. He would just be 48 years of age by this time. Little is known about his character, except that after two months of married life, he left the marital abode, and was never heard of. His fam-

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<sup>7</sup> A subsequent marriage will not be illegal and void if "... the first spouse had been absent for seven consecutive years... or if the absentee, though he has been absent for less than seven years, is generally considered as dead... or if the absentee is presumed dead according to articles 390 and 391 ..."—art. 83, § 2 of the *Phil-Civil Code*.

ily, friends and relatives do not know what attitude he had towards his wife. They are sure though that he is a very "resourceful" businessman and could very well take care of himself.

Unless some strong evidence come up in the future, the elements of the case do not provide a basis for moral certitude affirming the probable death of Roboniano. Thus far, therefore, the nullity of the first marriage cannot be established with certainty.

(Rev.) EMILIO STA. RITA, JR.

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## NEWS

### THE PONTIFICAL INSTITUTE FOR THE STUDY OF LATIN

It has been announced that a Pontifical Institute for the study of Latin will be opened in Rome this coming October 1965 in the Salesian Pontifical Athenaeum.

The Pontifical Institute of Latinity occupies an edifice with 15 halls distributed in three floors. One of the halls can accommodate 600 students, another 350; 4 can accommodate 150 students each, and the rest can accommodate about 50-100 students.

#### Juridical Structure

The Grand Chancellorship of the Institute is reserved to the Cardinal Prefect of the Sacred Congregation of Seminaries and of Universities, to whom the highest Rector of the Salesian Institute and the Rector Magnificus of the Salesian Pontifical Athenaeum shall give their collaboration.

The Institute is international in character as shown by the choice of its Professors and the acceptance of students from every nation, lay or ecclesiastical.

There will be Assistants who will aid the Professors in their activities and various "officiales" who will preside in the various Secretariats and who will take care of the scientific and didactical aids, especially the central library and other minor libraries.

This Institute will enjoy the particular patronage of the Sacred Congregation of Studies not only in virtue of Can. 256, but particularly because of its specific finality which is intended by the Church, that is, "ut huiusmodi Institutum auxilio esse possit Apostolicae Sedi in iis omnibus, quae ad linguae incrementum in Ecclesia efficaciter pertinere videantur."

It is to be acknowledged that Latinity is an exclusive and precious patrimony of the Church, and the Church has made of it as her inalienable instrument of magisterium and government. (Cfr. Leo XIII: *Plana quidem intelligis*; Pius X; *Vehementer sane*; Pius XII: *Magis quam*; John XXIII: *Veterum Sapientiae*)

### Programme of Studies

Pius XI says that the knowledge and use of the Latin language in the Church should be motivated not by mere literary interest, but above all, by the interest of religion (Pius XI: *Officiorum omnium*).

The scientific study of any language is the object of the research of historians, humanists, archeologists, etc., in as much as they consider the language as a vehicle of spiritual values which they aim to discover. This is true also with the Latin language. The Latin language is the bearer of the spiritual values in every field of knowledge for over 2,000 years. Hence, the Church demands besides the scientific study of it, also the use of it, because this will establish a direct contact with the fount of its vitality and enable the compenetration of its historical incarnations.

In the Motu Proprio "*Studia Latinitatis*" art. VI says that the teaching of Latin should include an adequate number of principal and auxiliary disciplines which will enable the students to acquire a profound knowledge of both ancient as well as recent Latin. And such teaching says the Pontifical document, must be accompanied by continual written exercises, so that the students may also be trained to write in Latin with elegance and purity of language.

### Division of the Subject

In order to realize the art. VI of the Motu Proprio of Pope Paul VI "*Studia Latinitatis*", the Institute of Latinity has distributed in three groups the disciplines that will be the object of its teachings.

The I group will comprise all the disciplines relative to the knowledge of the Latin language. The students will be taught not only the Latin of one epoch but of the different epochs. Oral and written exercises are also included in this group of study.

The II group includes those disciplines relative to the knowledge of **Latin and Greek authors**. Latin literature will include those of classical Christian, Medieval age, Humanistic, Ecclesiastical Latin and Latin of recent age. Classical, Christian and Byzantine Greek are also included in this II group of disciplines.

The study of the works of the different authors is divided into two courses. The first course is a general one, and in it will be studied the literary forms and the linguistic peculiarities of each epoch or of particular authors, if necessary. The second course is monographic or specialized and only the chosen best authors will be studied in this course.

This study of the classical authors will open to the students grand visions on the intellectual, political and social life of the past, enable them

to have an immediate contact with the inestimable treasures of the doctrines of the Fathers of the Church, and bring them in the company of the great Doctors: St. Ambrose, St. Augustine, St. Jerome, St. Gregory the Great etc.

The II group of disciplines include those which will help unveil the panorama of social and spiritual life, of which, literature is a faithful expression.

Didactic or method of teaching Latin will also be taught, in as much as the Institute aims to train future teachers of Latin in Seminaries and and ecclesiastical Colleges.

### Courses :

There will be an academic course of 4 years and three other brief courses.

The Bachellorship can be obtained after the II year of the academic course. At the end of the III year a License will be given after a major "Exercitatio" has been made. On the 4th year the course ends on the first semester to enable the students to attend to the composition of their thesis after which they are given their degree.

The other brief courses are the following :

(1) The Curriculum Latinitatis ecclesiasticae et curialis (2 years).

In common with the academic course it offers the 2 years study of latin composition and history of the Latin language; one year study of latin composition and history of the Latin language; one year study of Christian and Medieval literature. Latinitatis ecclesiasticae et curialis, Litterae Latinae humanisticae and Latinitas recentioris aetatis are studied in this course for 2 years. Among the auxiliary subjects is the interesting study of the "Historia Scriptorum Curiae Romanae."

(2) The Curriculum brevius Litterarum Latinarum (3 years). In this course the study of Greek and the monographic course of Latin literature are omitted. At the end of the III year a diploma is given after the student has made the "Exercitatio maior."

(3) Curriculum Graecarum Litterarum (3 years). This course will enable the students to have a direct accesssion to the Sacred Scriptures and to the famous works of the Greek Fathers and also the founts of Scholastic Philosophy.

(4) Cursus Institutorius Seu Propaedeuticus (1 year). This is open to those who want to have an intense course of latin and Greek but only as complementary study, without the intention of following higher studies.

**Enrollment and Start of Courses**

To be enrolled in one of these courses it is necessary that one has already some preparation. As different nations have different programs of studies, a previous written and oral examination on Latin and Greek will be given. The academic Council however, can dispense one from this examination in special cases.

The courses that will actually start this coming October will be the Academic course, the brief course on Latin literature and the Propaedeuticus.

It is hoped, as the Holy Father recommended in His Motu Proprio to the Bishops and Superiors of Religious Institutes, that numerous students will be enrolling in these courses. It would be a response to the solicitude of the Holy See in providing for the urgent need of an adequate preparation of teachers in Institutes of ecclesiastical formation.