

BOLETIN ECLESIASTICO DE FILIPINAS

VOL. XXXIX

SEPTEMBER, 1965

NUMBER 441

LITTERAE APOSTOLICAE MOTU PROPRIO DATAE

I

De loco Patriarcharum Orientalium in Sacro Cardinalium Collegio

PAULUS PP. VI

Ad PURPURATORUM PATRUM Collegium animum Nostrium intendentes, quaedam constituere opportunum censemus, quibus in eodem amplissimo Summi Pontificis Consilio honoratior posthac tribuatur locus Patriarchis Orientalibus, in supremum Ecclesiae Senatum allectis.

Itaque, derogantes quantum opus est canoni 231 § 1 Codicis Iuris Canonici, Nostris hisce Litteris motu proprio datis, ea quae sequuntur decernimus.

I. Patriarchae Orientales, qui in Patrum Cardinalium Collegium relati fuerint, ordini Episcopali eiusdem Collegii accensebuntur.

II. Hi tamen, cum suam Patriarchalem sedem retineant, nullius dioecesis suburbicariae titulo augebuntur nec ad clerum Urbis pertinebunt.

III. Lex de qua supra (nn. I et II) ad eos etiam Cardinales spectat, qui nunc officio Patriarchali in Oriente potiuntur. Qui propterea, amisso titulo in Urbe, ex ordine Presbyterali ad ordinem Episcopalem ipso iure transferuntur, et in eodem obtinent locum iuxta normas, quae subeunt.

IV. In Cardinalium Collegio priores locos ordinatim obtinent Decanus et Subdecamus; quos proxime sequuntur alii Cardinales Episcopi, qui dioecesibus suburbicariis vel praesunt vel ab ipsis titulum sumunt. Hae enim dioeceses, ad historiae fidem, peculiari modo cum Urbe Roma, Nostri episcopatus sede, semper coniunctae sunt, cumque ea aliquid unum quodammodo effecerunt.

V. Deinde in eiusdem sacri Collegii ordine Episcopali singularem locum obtinent, suae dignitati congruum, Cardinales Patriarchae ex Oriente, ratione habita et temporis et dispositionis, quibus quisque in Purpuratorum Patrum numerum cooptatus est.

Quaecumque vero a Nobis hisce Litteris motu proprio datis decreta sunt, ea omnia firma ac rata esse iubemus, contrariis quibuslibet non obstantibus.

Datum Romae, apud Sanctum Petrum, die XI mensis Februarii, anno MDCCCCLXV, Pontificatus Nostri secundo.

PAULUS PP. VI

II

De electione Decani et Subdecani Sacri Cardinalium Collegii

PAULUS PP. VI

SACRO CARDINALIUM CONSILIO, cuius momentum et gravitas quantum nostris hisce diebus aucta sint neminem latet, iteratas cogitationes adhibendas hodie esse censemus, ut translationem Iuris Canonici normam immutantes novam inducamus in successionem sive Decani sive Subdecani eiusdem amplissimi Consilii. Placet videlicet Nobis, ut in posterum duo haec officia non iam ipso iure ii Cardinales adipiscantur, qui *antiquiores sint promotione ad aliquam Sedem suburbicariam* (cfr. can. 237 § 1), sed quos Collegae, dioecesium suburbicariarum Episcopi vel harum titulo ornati, suis suffragiis ad istiusmodi munera designaverint.

Quapropter, derogantes quantum opus est canoni 237 § 1 et § 2 Codicis Iuris Canonici, Nostris hisce Litteris motu proprio datis, ea quae sequuntur statuimus.

I. Primum omnium, volumus ut cum Decanus tum Subdecanus ex Cardinalibus dumtaxat deligantur, qui Sedium suburbicariarum vel Episcopi sint vel titulum gerant; cum hinc Cardinales Decanus et Subdecanus munera sua Romae explere debeant, illinc vero, vi can. 238 § 1 et § 2, Cardinales Episcopi suburbicarii obligatione teneantur residendi in Curia.

II. Quam ob rem, ubi vacaverit officium Decanatus Sacri Collegii, Cardinales sive Episcopi diocesium suburbicariarum sive harum titulo decorati, iique tantum, praesidente Subdecano, si adsit, aut antiquiore ex ipsis, e coetus sui gremio virum eligent, qui Decanum Sacri Collegii agat; atque eius nomen ad Summum Pontificem deferent, qui unus illud probare poterit.

III. Hanc electionis formam quoad omnia tunc etiam servari volumus, cum Subdecanatus officium vacaverit; quo tamen in casu, eligenti coetui Cardinalis Decanus praeerit.

IV. Quam sive Decani sive Subdecani eligendi rationem, de qua in nn. I, II et III egimus, in posterum semper servari iubemus.

V. Cardinali Subdecano iam ius posthac non competet, ut ipso facto in Decanatum vacantem succedat, sed ut tantummodo Decani impediti vices sustineat.

VI. Quod ad munera attinet Decani et Subdecani Sacri Collegii, his condicionibus electorum, nihil immutandum esse censemus de normis nunc vigentibus.

Quaecumque vero a Nobis hisce Litteris motu proprio datis decreta sunt, ea omnia firma ac rata esse iubemus, contrariis quibuslibet non obstantibus.

Datum Romae, apud Sanctum Petrum, die XXVI mensis Februarii, anno MDCCCCLXV, Pontificatus Nostri secundo.

PAULUS PP. VI

LITTERAE APOSTOLICAE

Titulus ac privilegia Basilicae Minoris ecclesiae Sanctissimo Nomini Iesu Caebuae dicatae conferuntur.

PAULUS PP. VI

Ad perpetuam rei memoriam. — « Ut clarificetur nomen Domini Nostri Iesu Christi » (*II Thess.*, 1, 12), convertit ad se fidelium animos templum Caebuanum, antiquitate insigne, arte commendatum, religione clarissimum. Quaemadmodum nunc conspicitur, fuit quidem anno MDCCXL excitatum, tamen subsecutum est sacras aedes prius ibidem exstructas. Quarum prima est utique digna, quae memoretur, siquidem ante quattuor saecula, anno videlicet MDLXV, Evangelii praecones, nominatim Andreas de Urdaneta, ex Ordine Sancti Augustini, « magno vir ingenio, auctor prosapiae apostolorum », ut ait Pius Pp. XII, Decessor Noster (cfr. Nuntium radioph. v Dec. MCMLIV; A. A. S. XLVI, 1954, p. 719), postquam Caebuanam terram attigerunt, eo in loco, ubi venustum simulacrum Iesu Infantis, in priore expeditione advectum, reppererant, catholici cultus et pietatis sedem aedificarunt. Quae, Nomini Iesu sacra, mater et caput exstitit omnium ecclesiarum Insularum Philippinarum. Profecto his nova tunc aetas, christiana scilicet, est orta, quae, ad religionem remque civilem quod attinet, maximas attulit utilitates et incrementa. Praedictum vero templum, quo Caebua nunc ornatur, est opere nobile, utpote cum egregias architectandi rationes, praesertim genus structurae quod barocum et coloniarum proprium vocant, praeferat, molis amplitudine sit spectabile, marmore aliisque rebus pretiosis renideat. Anno MCMXLI publicis monumentis Nationis Philippinarum Insularum merito accensum, his temporibus, instante sollemni celebratione quarti expleti saeculi a Fide christiana invecta, haec ecclesia ex parte est eleganti manu refecta novoque aucta splendore. Eadem vero dilau-

datur non solum qua artis studiosi et historici habent quod admirentur, sed etiam ac quidem potissimum, quia praecipuum est pietatis domicilium, qua catholicus populus earundem Insularum inflammatur. Ex tota enim Natione fideles turmatim eo accedunt, ut Iesum Infantem, religiose ibidem propositum, impensis colant obsequiis et munera impetrent superna; scilicet ad fontem, unde olim vitam acceperunt et continenter possunt haurire, alacres et perfrequentes solent venire. Ad eos igitur transferri queunt haec verba Sancti Augustini, quibus sensus animi sui, caritate saucii, Deo aperuit: « nomen Salvatoris mei, Filii tui, in ipso adhuc lacte matris tenerum cor meum pie biberat et alte retinebat » (*Confess.* III, 4, 8; *PL* 32, 686). Est denique commemorandum in eiusdem templi officiis religiosos sodales, qui ab illo Episcopo Hipponensi et Ecclesiae lumine appellationem traxerunt, sufficientes numero sedulo versari. Ad amplificandam autem dignitatem inclitae huius aulae Iesu Infantis, Venerabilis Frater Iulius Rosales, Archiepiscopus Caebuanus, ac dilectus Filius Lucianus Rubio, Prior Generalis Ordinis Sancti Augustini, Nos rogaverunt, ut ei Basilicae nomen et ius tribueremus. Quibus precibus paterno libentique animo obsecundantes, Nos, e Sacrae Rituum Congregationis consulto, certa scientia ac matura deliberatione Nostra deque apostolicae potestatis plenitudine, harum Litterarum vi perpetuumque in modum Caebuanam ecclesiam Sanctissimo Nomini Iesu dicatam ad honorem *Basilicae Minoris* evehimus, omnibus adiectis iuribus ac privilegiis, quae templis hoc nomine insignitis rite competunt. Contrariis quibusvis nihil obstantibus. Haec edicimus, statuimus, decernentes praesentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere; suosque plenos atque integros effectus sortiri et obtinere; illisque, ad quos spectant seu spectare poterunt, nunc et in posterum plenissime suffragari; sicque rite iudicandum esse ac definiendum; irritumque ex nunc et inane fieri, si quidquam secus, super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit.

Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die I mensis Aprilis, anno MCMLXV, Pontificatus Nostri secundo.

✠ HAMLETUS I. Card. CICOGNANI
a publicis Ecclesiae negotiis

Prot. N. 2791/65

SACRA CONGREGATIO DE PROPAGANDA FIDE

DECRETUM

Cum munus Praesidis Pontificii Operis a Fidei Propagatione et munus Praesidis Pontificii Operis a S. Petro Apostolo in Insulis Philippinis vacaverint, Sacra Congregatio de Propaganda Fide, attento favorabili voto Exc.mi ac Rev.mi Domini Caroli Martini, Archiepiscopi tit. Abaritani et Apostolici in Insulis Philipinis Nuntii, per praesens Decretum ad eadem munera Rev.mum P. FRIDERICUM LIMON, Societatis Verbi Divini sodalem, eligit ac nominat cum omnibus iuribus et privilegiis eisdem muneribus adnexis.

Datum Romae, ex Aedibus eiusdem Sacrae Congregationis de Propaganda Fide, die 13 mensis julii a.D. 1965.

(Sgd.) G. P. Card. AGAGIANIAN
Praef.

(Sgd.) Eduardus PECORAIO
Subsecr.

SACRA RITUUM CONGREGATIO

DECRETUM GENERALE

Ritus concelebrationis et communionis sub utraque specie promulgantur.

Ecclesiae semper curae fuit, in sacrorum mysteriorum celebrationibus ordinandis et instaurandis, ut ipsi ritus inexhaustas divitias Christi, quas continent et bene dispositis communicant, etiam optimo quo fieri potest modo, manifestent, atque ita facilius animos et vitam fidelium imbuant, qui eos participant.

Hoc autem peculiari studio attendit Ecclesia, quando agitur de celebranda Eucharistia: eius enim diversas formas ita comparat et ordinat, ut Sacrificii eucharistici diversos aspectus exprimant et christifidelibus inculcent.

In omni enim forma, quamvis simplici, qua Missa celebratur, omnes dotes et proprietates vigent, quae, ipsa sua natura, sacrosancto Missae Sacrificio necessario conveniunt. peculiari tamen ratione inter eas hae recensentur.

Imprimis quidem unitas Sacrificii Crucis, quatenus multae Missae nonnisi unicum Sacrificium Christi representant,¹ et ex eo rationem Sacrificii sortiuntur quod sunt memoriale immolationis cruentae in cruce peractae, cuius fructus per hanc incruentam percipiuntur.

Deinde unitas sacerdotii, quatenus multi quidem sunt sacerdotes qui Missam celebrant, singuli tamen non sunt nisi ministri Christi, qui per eos suum Sacerdotium exercet atque, ad hunc finem, singulos per sacramentum Ordinis, eiusdem sui Sacerdotii participes specialissimo modo efficit. Proinde etiam cum singuli Sacrificium offerunt, omnes tamen id virtute eiusdem Sacerdotii faciunt et in persona Summi Sacerdotis agunt,

¹ Cfr. Concilium Trid., Sess. XXII, cap. 1.

cui integrum est sive per unum sive per multos simul sacramentum sui Corporis et Sanguinis consecrare.²

Actio demum totius populi Dei clarius apparet; omnis siquidem Missa, utpote celebratio illius sacramenti quo continenter vivit et crescit Ecclesia,³ et in qua ipsa germana natura eiusdem Ecclesiae praecipue manifestatur,⁴ est, magis etiam quam omnes ceterae actiones liturgicae,⁵ actio totius populi sancti Dei, hierarchice ordinati et agentis.

Haec porro triplex praerogativa quae omni Missae convenit, singulari modo in ritu quo plures sacerdotes eandem Missam concelebrant quasi ob oculos ponitur.

Nam in hac ratione Missam celebrandi plures sacerdotes, in virtute eiusdem Sacerdotii et in persona Summi Sacerdotis simul una voluntate et una voce agunt, atque unicum Sacrificium unico actu sacramentali simul conficiunt et offerunt, idemque simul participant.

Quare in huiusmodi Sacrificii celebratione, quam simul fideles, conscie, actuose atque modo communitatis proprio participant, praesertim si praeest Episcopus, vere habetur praecipua manifestatio Ecclesiae⁶ in unitate Sacrificii et Sacerdotii, in unica gratiarum actione, circa unicum altare cum ministris et populo sancto.

Hoc modo sane, per ritum concelebrationis veritates magni momenti, quae vitam spiritualem et pastorem sacerdotum atque christianam fidelium institutionem respiciunt, vivide proponuntur et inculcantur.

His itaque rationibus, multo magis quam aliis ordinis mere practici, diversis quidem modis et formis, concelebratio mysterii eucharistici inde ab antiquitate in Ecclesia agnoscitur, et diversimode evoluta, tam in Oriente quam in Occidente, usque ad praesens tempus in usu remansit.

Iisdem autem ex rationibus factum est ut iam rei liturgicae periti investigationes peragerent atque vota proferrent de exten-

² Cfr. S. Thomas Aq., *S. Th.* III, 82, a. 3. ad 2 et ad 3.

³ Cfr. Conc. Vat. II, *Const. de Ecclesia*, art. 26.

⁴ Cfr. Conc. Vat. II, *Const. de sacra Lit.*, art. 2 et 41.

⁵ Cfr. Conc. Vat. II, *Const. de sacra Lit.*, art. 26.

⁶ Cfr. Conc. Vat. II, *Const. de sacra Lit.*, art. 41.

denda facultate Missam concelebrandi et de aptiore instauratione huius ritus facienda.

Demum Concilium Vaticanum II, re probe perpensa, facultatem concelebrandi ad plures casus extendit et statuit novum ritum concelebrationis conficiendum esse, Pontificali et Missali Romano inserendum.⁷ Ideo SS.mus D. N. Paulus Papa VI, Constitutione de sacra Liturgia Concilii Vaticani II sollemniter approbata et promulgata, Consilio ad eandem Constitutionem exsequendam deputato mandavit ut ritum servandum in concelebratione Missae quam primum pararet. Quem ritum pluries examini consultorum et membrorum subiectum et perpolitum, Consilium, die 19 mensis iunii anno 1964, unanimiter ratum habuit, statuens ut, si SSmo Domino placuisset, antequam definitive approbaretur, eius experimenta practica fierent in variis Orbis partibus et diversis in adiunctis.

Sacrosancti autem Concilii voluntati pariter obsecundans, idem Consilium ad Constitutionem de sacra Liturgia exsequendam deputatum etiam ritum communionis sub utraque specie redegit, in quo et casus et formae definiuntur quibus tum clericis tum religiosis tum laicis licet Eucharistiam sub utraque specie sumere.

Per aliquot igitur menses, tum circa ritum concelebrationis tum circa ritum communionis sub utraque specie, multa experimenta, optimo quidem cum fructu, ubique terrarum facta sunt, et de iisdem relationes ad Consilii Secretariam missae, additis quoque animadversionibus et votis, quibus attentis, uterque ritus ultimo expolitus est, atque ab Em.mo Domino Iacobo S. R. E. Card. Lercaro, eiusdem Consilii Praeside, Sanctitati Suae delatus.

Beatissimus Pater, postquam ea qua par est consideratione utrumque ritum perpendit, in hac re auxilium ferentibus sive supra memorato Consilio, sive hac Sacra Rituum Congregatione, eum in Audientia die 4 martii anno 1965 Arcadio Mariae S. R. E. Card. Larraona, Sacrae Rituum Congregationis Praefecto, concessa, in omnibus et singulis speciali modo approbavit et auctoritate Sua confirmavit, et publici iuris fieri iussit, ab omnibus a

⁷ Cfr. Conc. Vat. II, *Const. de sacra Lit.*, art. 57 et 58.

die 15 aprilis anno 1965, feria quinta in Cena Domini, sedulo servandum, et in Pontificali et Missali Romano accurate exscribendum.

Contrariis quibuslibet minime obstantibus.

Die 7 Martii 1965.

IACOBUS CARD. LERCARO
Archiepiscopus Bononiensis
Praeses Consilii ad exsequendam
Constitutionem de sacra Liturgia

ARCADIUS M. CARD. LARRAONA
Praefectus

L. ✝ S.

Ferdinandus Antonelli, O.F.M., *a Secretis*

DECRETUM

Variationes in Ordinem Hebdomadae sanctae inducendae eduntur

Quamplures Episcopi ab Apostolica Sede petierunt ut, iam proxima feria quinta in Cena Domini, facultas ipsis tribueretur Missam chrismatis concelebrandi. Tali enim modo, sacerdotibus ex variis dioecesis regionibus circum Episcopum coadunatis, et cum eo tam in celebranda Eucharistia quam in Oleis sacris benedicendis concelebrantibus, apte elucet sive unitas presbyterorum cum Episcopo, sive ipsius Pastoris momentum in vita liturgica dioecesis, qui «sacerdos magnus sui gregis habendus est, a quo vita suorum fidelium in Christo quodammodo derivatur et pendet» (*Const. de sacra Liturgia*, art. 41).

Cum autem Constitutio de sacra Liturgia (art. 57, 1º a) praevideat ut, edito ritu concelebrationis, facultas sit singulis Episcopis Missam chrismatis concelebrandi, opportunum visum est etiam, et textus Missae aliquatenus recognoscere, quo melius

fini huius Missae responderent, et ritum benedictionis Oleorum, iam ante eius instaurationem definitivam, una cum recognitione totius Pontificalis Romani suo tempore peragendam, simpliciore reddere, quo aptius celebrationi huius diei inseratur, et actiosa fidelium participatio facilius reddatur.

Insuper, hac eadem arrepta occasione, qua nonnullae variationes in Ordinem Hebdomadae sanctae inducuntur, congruum visum est etiam unam aliamve locutionem, in orationibus solemnibus feriae VI in Passione et Morte Domini occurrentem, aptare, ut spiritui et decretis de re oecumenica sacrosancti Concilii Vaticani II congrueret.

Quapropter, de mandato Summi Pontificis, Consilium ad Constitutionem de sacra Liturgia exsequendam deputatum praefatas variationes in Ordinem Hebdomadae sanctae inducendas diligenter perpendit ac paravit, atque haec Sacra Rituum Congregatio, eodem Summo Pontifice approbante, has variationes edendas esse decrevit, ab omnibus, ab Hebdomada sancta huius anni, sedulo servandas.

Contrariis quibuslibet minime obstantibus.

Die 7 Martii 1965.

| | |
|---|----------------------------|
| IACOBUS Card. LERCARO | ARCADIUS M. CARD. LARRAONA |
| <i>Archiepiscopus Bononiensis</i> | <i>Praefectus</i> |
| <i>Praeses Consilii ad exsequendam</i> | |
| <i>Constitutionem de sacra Liturgia</i> | |

L. ✙ S.

Ferdinandus Antonelli, O.F.M., a Secretis

DECRETUM

Facultas conceditur legendi Evangelium Passionis Domini ab iis qui in ordine diaconatus non sunt constituti.

Plures locorum Ordinarii ab Apostolica Sede petierunt ut, attenta difficultate habendi tres diaconos vel tres sacerdotes qui,

ad normam art. 50 et 51 *Instructionis* diei 26 Septembris 1964, Evangelium Passionis et Mortis Domini proferrent, assumi possent, pro necessitate, etiam tres lectores vel idonei ministrantes.

Et Sacra haec Rituum Congregatio, utendo facultatibus sibi a Ss.mo Domino nostro Paulo Papa VI tributis, indulget ut, deficientibus uno, vel duobus vel etiam tribus diaconibus vel sacerdotibus, Evangelium Passionis et Mortis Domini proferri possit ab aliis clericis, vel etiam laicis, habitu tamen liturgico indutis.

Contrariis quibuslibet minime obstantibus.

Die 25 Martii 1965.

ARCADIUS M. Card. LARRAONA, *Praefectus*

L. ✙ S.

Ferdinandus Antonelli, O.F.M., *a Secretis*

SACRA PAENITENTIARIA APOSTOLICA

(Sectio de Indulgentiis)

DECLARATIO

Sacra Paenitentiaría Apostolica declarat sacerdotes omnes, qui vi facultatis eisdem concessae per Instructionem ad executionem Constitutionis de Sacra Liturgia recte ordinandam, obiecta pietatis, de quibus in Rituali Romano Tit. IX, cap. X, n. 4 et cap. XI, n. 2 et sequentibus, adhibita praescripta formula rite benedicunt, eadem obiecta, donec aliter statuatur, Indulgentiis nunc vigentibus insimul ditare.

Facta autem relatione Ssmo D. N. Paulo Div. Prov. Pp. VI in Audientia habita ab infra scripto Cardinali Paenitentiario Maiore die 2 Februarii vertentis anni, Sanctitas Sua declarationem approbavit, confirmavit et publicandam permisit, simulque benigne statuere dignatus est ipsam a die 7 Martii 1965 vim habere.

Datum Romae, e S. Paenitentiaría Apostolica, die 6 Martii 1965.

F. Card. CENTO
Paenitentiarius Maior

I. SESSOLO
Regens

DECLARATIO

De interpretatione n. 23 in Motu Proprio «Pastorale munus»

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

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

Die XXVIII mensis novembris a MCMLXIV.

SACROSANCTUM

CONCILIIUM OECUMENICUM VATICANUM II

Quarta Oecumenicae Synodi periodus indicitur

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

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

✠ HAMLETUS I. Card. CICOGNANI
a publicis Ecclesiae negotiis

CONSILIUM AD EXSEQUENDAM CONSTITUTIONEM DE SACRA LITURGIA

Vatican City, June 30, 1965

The liturgical revival which we are witnessing is an event which consoles and encourages us to continue the work which has been initiated, so that, not only a few chosen ones, but all the holy People of God, within the Church and without, may share the spiritual renewal so desired by the Second Vatican Council.

We are moved and amazed as we assist at this new "passage of the Holy Spirit of God over His Church," as the late Holy Father Pius XII so prophetically said nine years ago at the audience which followed the First International Congress of Pastoral Liturgy at Assisi. We can now see the unfolding and gradual setting in place of this "new manner of spiritual formation," to which the Supreme Pontiff now happily reigning has frequently made reference; pointing to it as one of the more precious fruits of the Council. It does not seem presumptuous to say that Vatican II will go down in history as the Council which so courageously brought about a reform of the sacred Liturgy, giving it a form at once more splendid and effective.

If anyone of us were to describe, sincerely and objectively, what has taken place in the churches of the world since March 7th, he would have to use the words: "Mirabilia Dei". Ample

evidence of this is to be found in the reports from individual nations, now being published in "Notitiae", the official news bulletin of the "Consilium", reports which are completely trustworthy since they are, as a rule, written by the President or a qualified member of the National liturgical Commission. In their very brevity, these reports proclaim that the Church in all parts of the world is facing a new spring already in full bloom.

Nor is it hazardous to predict that this vigorous spiritual revival will develop more and more as the faithful, becoming once again conscious that they are the People of God, share more and more fully in the mystery of the sacred Liturgy. So we must expect in the whole world, and not just in some privileged nations, a reflowering of Christian life and of heroic sanctity, particularly among the laity as they come more and more in contact with the most authentic sources of grace. While all this cannot but console all of us who are the instruments of the "manifold grace of God" (I Pt 4,10) within souls, nevertheless we cannot fail to be preoccupied lest this fulness of life become enfeebled and the river of grace which "refreshes the City of God" (Ps 45,5) be dispersed into tiny rivulets doomed to dry up. And this could happen at a time when the one centralized control of liturgical discipline is gradually passing from the Center to the outposts, unless care be taken to see that unity of purpose and action, in the highest sense, do not deteriorate into multiplicity.

And since on this bright dawn of a newly acquired liturgical activity, some scattered clouds do not cease to obscure its shining light, and this too because in many nations there are about to be held liturgical weeks and conferences, at national and diocesan levels, for the study of the proper application of recent norms and liturgical Documents, the "Consilium" has thought it opportune to communicate to Your Excellency, and through you to the other bishops and priests, both diocesan and religious, in your Nation, some clarifications which should be kept

in mind as guiding lines for a more fruitful and efficacious liturgical action.

1. The new liturgical norms have been drawn up with a certain flexibility which permits adaptation and hence, greater pastoral effectiveness. This does not mean that every priest can act freely and reconstruct at his whim the sacred rites of the Church. Above all, there is need to realize clearly to whom the Church has given the right to make these adaptations, and in the second place, how far these adaptations extend in accordance with the tenor of these instructions.

2. It must moreover be pointed out the development and the growing sense of "brotherhood" and "family" which the liturgy develops and diffuses, and is one of the most pleasant fruits of the sacred rites according to the new changes, cannot and must not stifle that hierarchical sense of the Church. This must be expressed by an harmonious and disciplined cooperation of the "presbyterium" with the bishop, with the college of Bishops united in the Episcopal Conference, and of all with the Vicar of Christ. Such cooperation will take away nothing from the perennial freshness and effectiveness of pastoral experience in touch with life, and will prevent arbitrary decisions, unjustified diversity in methods—and too, the danger that the laity in their turn, ever more involved as they are in the life of the Church, may feel less truly and actually "people" and "family of God", and begin to complain and murmur like the Israelites against Moses and Aaron.

Unity will not prevent nor stifle variety but will express itself in variety, preventing it from becoming anarchy.

And Christian obedience, the virtue of sons and a manifestation of charity, will be both bond and guarantee of union and unity.

3. The "Consilium" has been working intensively for 15 months with 40 study-groups of experts within the framework of a commission of 43 Bishop-members who form the core of

the group. But a reform of the whole liturgy which is substantial and fundamental in character requires more than a day; it needs time, research, elaboration and examination; and patience on the part of all concerned. Would Your Excellency please stress these ideas to the clergy, so that an end may be put to those personal initiatives so harmful and inconclusive; lacking the blessing of God, they are bound to fail.

Such initiatives do harm to the piety of the faithful and to the sound and holy renewal that is in progress; then too, they bring disdain on our work, since, being arbitrary initiatives, they end by casting an unfavorable light on the whole of a work which has been carried on with circumspection, a sense of responsibility, prudence and a complete awareness of pastoral needs. This work will not last forever; in fact, we are pledged to not protract it beyond what is absolutely necessary. So we ask that the sure and precise pace of the renewal be not disturbed by individualistic interference.

On the other hand, these who consider that they can offer constructive suggestions will be doing a true work of charity in sending their proposals to the "Consilium" which will weigh them with care, so that the reform may be the work of all the holy Church.

4. In this period of transition, there remains in full force all the former liturgical legislation which has not been abolished by official and explicit declarations.

There are then, as rules of action: the **liturgical Constitution**, the **Motu Proprio**, the Instruction, authoritatively interpreted by the Sacred Congregation of Rites and the "Consilium", and the norms laid down by the Episcopal Conferences with legislative powers.

It is not licit to go beyond these limits; thus, it is not permitted for anyone to make "experiments" without explicit authorization. The "Consilium" has never given authorizations of general character, especially since the Constitution provides

for experiments of limited nature for a locality selected and prepared for them, and for a well defined period and subject to the supervision of ecclesiastical authority. Any permission in this field will always be given in writing and communicated to competent Authority with an indication of the limits within which the experiment must be carried out. Any initiative, then, which is in contradiction to the actual dispositions of the law, must be considered as personal and arbitrary action and as such forbidden by the "Consilium".

But while it is required that we remain within the limits of the Church's authentic legislation, it is likewise necessary to secure complete actuations on the part of all concerned, of the new regulations laid down in the documents of the Council and in the documents that concern their application. In actual fact, the work of renewal within the Church suffers equal harm through either the ill-considered activities of some, or the inactivity of others, who take no part whether because of lack of understanding or simply want of initiative. The words of the Holy Father on this point are decisive: "We must now recognize that with the Council a new manner of spiritual training has begun: this in fact is the Council's great innovation. And we, for our part must not hesitate to become, first of all, pupils in this new schooling in prayer, and then the upholders of it. It may well be that these reforms will affect certain cherished and perhaps worthy practices; it may be that they require of us certain efforts, in the beginning not wholly agreeable; but we need to be obedient, and to have confidence. The design, spiritual and religious, now opened before us by the Constitution of the liturgy, is truly wondrous: in the depth and authority of its teaching, in the strength of its Christian logic, in the purity and richness of the elements added to Christian worship and sacred art, in accord with the character and need of men in our days. It is also the Authority of the Church, which in this teaches us, in this guarantees to us the Goodness of the reform: her pastoral endeavor to strengthen in men's

souls faith and the love of Christ, and the religious sense of the world" (Address at General Audience, 13 January 1965).

5. The nature of eucharistic devotion has been more amply brought before us by the Constitution on the Sacred Liturgy in its aspect of "Authentic worship, nourished on the Gospel and on the teaching of theology" (Cf. Homily of the Holy Father at the Eucharistic Congress of Pisa, June 1965).

It finds its highest expression in the celebration of the Holy Sacrifice, which gathers into its active participation all the people of God, assembled around one altar, joined together in the one faith and the one prayer, under the presiding bishop or his representative (**Constitution**, art. 41-42).

Among the forms of eucharistic celebration, concelebration, restored by the Council to the common practice of the Church, now assumes a place of special value. But it is not, however to be considered solely as a means of solving certain practical difficulties which sometimes arise with respect to individual celebration, but rather in its true doctrinal significance, as manifesting the oneness of both Priesthood and Sacrifice, the oneness of action in all the people of God, as increase of true charity, the fruit of the Eucharist, between those that celebrate this One Sacrifice.

It will therefore be opportune to promote concelebration in these circumstances in which it can be of profit to the piety of both priests and faithful. But care must be taken that this shall not be to the disadvantage of the faithful, by reducing excessively individual celebrations on their behalf, nor to the disadvantage of those priests who desire to celebrate individually. Because private celebration, even without the presence of the people, retains all its doctrinal and ascetical importance, that concelebration shall always take place with the necessary catechetical and ritual preparation, and with the necessary decorum and solemnity provided for in the Ritual recently published.

6. Since the 7th of March, there has been a general tendency to celebrate **versus populum**; in fact, it is recognized that this method is the most suitable from the pastoral point of view. But this desire, good in itself, has resulted at times in solutions in bad taste, or illogical or forced. The "Consilium" has already given, privately, some directions on this point; as soon as possible, these will be completed and published. We are bound, however, to underline the fact that the celebration of the whole Mass **versus populum** is not absolutely essential for effective pastoral action. The whole liturgy of the Word, in which the active participation of the people is brought about more fully through dialogue and chant and now made more intelligible to them by use of their native tongue, is at present being celebrated facing the assembly. It is to be hoped for that the Eucharistic liturgy may too be celebrated **versus populum**, so that the people may follow the rite more clearly and participate in it more intelligently. But this should not give rise to a hasty and poorly planned reconstruction of churches or existing altars, an act which may cause irreparable harm to other values which should be safeguarded.

The construction of an altar **versus populum** in new churches is desirable, but in present churches this should be brought about gradually by opportune adaptations after careful study with due respect for all values.

However, if it is considered useful to set up, provisionally, a portable altar for celebration **versus populum**, attention should be given to the dignity and decorum that befits an altar which is the **mensa** of the sacrifice and of the banquet of the family of God.

7. Directly connected with the solution of the problem of the altar is the question of the tabernacle. Its position is a problem which requires more than a mere general and uniform directive; it needs a careful study of each individual case which takes into account all the factors, both spiritual and material, of the particular place.

Artists will suggest from time to time the answer which seems the most suitable. But it is for the priests to collaborate with them, pointing out the principles which safeguard the respect and honour owed to the Eucharist and which must permit eucharistic devotion to flourish in all the authentic forms which the Church has recognized as expressions of true Christian piety.

Recommended in a special way, especially in large churches, is a separate chapel intended for the reservation and adoration of the Eucharist. This chapel could readily be used for the Eucharistic celebration on week-days, when only a small number of the faithful participate.

But whatever solution is chosen from among those suggested in the **Instruction** (n. 95), careful attention should be given to the dignity of the Tabernacle. Whenever the local Ordinary approves the expediency of locating the tabernacle apart from the altar, it should be set up in a place that is dignified and prominent in the church, and easily visible to all; it should never be hidden, not even by the person of the priest during the celebration of the Mass. In a word, make it possible to have ever present the sign and the sense of the Lord in the midst of his people.

It would then seem opportune to indicate at once some solutions which have been proposed, or are actually in use here and there, **that do not appear to give a completely satisfactory answer.** For example: tabernacles inserted in a fixed way within the altar and raised by mechanical means at the time of celebration; tabernacle placed in front of the altar, or isolated on a column lower than the mensa; or on another mensa at a lower level, which would seem to duplicate the altar of celebration; or finally, altars built into the apse of the churches or left in the dorsal of a pre-existent altar before which, or immediately below, is placed the celebrant's chair.

More detailed instructions will be issued on this problem, along with those mentioned above regarding the altar.

8. In the furnishing of churches according to the postulates of the liturgical movement, there have been some exaggerations in the matter of sacred images. From a situation in which churches were cluttered with images and statues of saints, some have now gone to the opposite extreme, creating a *tabula rasa*, and casting out everything. In some churches, one seldom sees a sacred image. Sometimes this has been done without giving adequate instruction beforehand, thus bringing about a harmful reaction, and causing detriment to the spiritual interests of the faithful.

There is no doubt about the fact that the mysteries of the Redemption, the Eucharist, must be at the heart of worship, but in harmony with this, though in a subordinate way, there remains in perfect conformity with the Constitution (art. 103, 104, 108, 111), the cult of the Virgin Mary, Mother of God, and of the saints. This is Catholic teaching, consoling and enlightening. A zeal that is enlightened and in accordance with the Church's attitude, realizes that everything in the house of God has a message, everything speaks, everything must preserve the sense of the sacred, and the sense of mystery.

9. Until 1947, the liturgical movement was initiated, supported and guided by the private enterprise of individual volunteers, or religious communities, who generally had to face expenses and sacrifices to promote by publications, liturgical weeks and other initiatives, the knowledge and study of the liturgy.

Pius XII, in 1947, placed the movement under the direct guidance of the Sacred Hierarchy (Enc. *Mediator Dei*, n. 108).

This status was re-inforced, and so to speak, canonized by the Second Vatican Council which gave to Episcopal Conferences, individual Bishops and diverse Ordinaries, powers which before were the exclusive right of the Apostolic See. The consequences of this fact are evident. The liturgical movement has been given a competency and high recognition by the Church. The groups, religious communities or individuals, who had promoted

it are deserving of the highest praise; they have rendered a truly wondrous service to the Church. In order then that this spiritual richness, produced by them, may continue its sanctifying action, it is necessary that all dedicate themselves more deeply to follow the path traced out by the Church, within the norms and limits judged most fitting under the supervision of the Sacred Hierarchy.

We are striving to find, in harmony and agreement, the best and most valid method of close collaboration; let no liturgical center remain, henceforward, in isolation or merely on the margin of the master plan traced out by the Church.

Let periodicals of liturgical or pastoral character continue their generous work of study, research, and intelligent and serious promotion of the sacred liturgy; but let them avoid publishing news of initiatives and projected reforms which are clearly contrary to the present legislation or betray an inferior or false sense of the liturgy.

All this I have wished to write to Your Excellency, and through you, to express my heartfelt wishes to everyone, to all the clergy, to the wonderful groups of our organized laity, especially the young, to the legions of religious men and women who, at this time of special responsibility, labor with zeal and enthusiasm that the faithful, through the liturgy, may experience ever more deeply the mystery of Christ.

With this greeting, I wish to express my fraternal and earnest thanks for whatever you may be able to do, so that these directives become known and be put into faithful practice.

With heartfelt good wishes, I remain

devotedly and sincerely yours in Christ

(Sgd.) Giacomo Card. LERCARO
President

CONSILIUM AD EXEQUENDAM CONSTITUTIONEM
DE SACRA LITURGIA

DUBIA

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

AD INSTRUCTIONEM

Ad n. 36, d:

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

Resp.: Affirmative.

39. Utrum osculum anuli Episcopi communionem fidelibus distribuentis omittendum sit?

Resp.: Affirmative.

40. Utrum celebrans et ministri, res, veluti paramenta, accipientes, osculari debeant?

Resp.: Negative.

Ad n. 57:

41: Dicitur «in Missis sive in cantu sive lectis, quae cum populo celebrantur, competens auctoritas... linguam vernaculam admittere potest». Et in decreto pro quadam natione dicitur «In Missis quae cum fidelium concursu celebrantur».

Cum populo videtur innuere ad assistentiam actuosam participantium; dum concursus fidelium haberi potest etiam absque

actuosa participatione. Estne hic ultimus casus ratio sufficiens ad adhibendam linguam vernaculam?

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

Ad n. 78, a:

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

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

Ad n. 78, c:

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

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

Ad nn. 80-84:

44. Utrum Officia parva post instaurationem sacrae Liturgiae abolenda sint?

Resp.: *Constitutio* art. 98 et *Instructio* nn. 80 ad 84 supponunt existentiam Officiorum parvorum etiam post instaurationem sacrae Liturgiae.

AD ORDINEM MISSAE

Ad n. 59:

45. Cum celebrans, in precibus ad gradus altaris, non amplius se signet ad verba *Adiutorium nostrum in nomine Domini*, quaeritur, utrum Episcopus se signare debeat, eaedem verba dicens, ad benedictionem in fine Missae?

Resp.: Negative, congrua congruis referendo. Nam in utroque casu signum crucis ad verba *Adiutorium nostrum* omittitur, ne bis successive celebrans se signet.

Ad nn. 44 et 45:

46. Utrum diacono, qui in Missa secundum n. 44 et 45 *Ritus servandi* legit aut cantat Evangelium, liceat etiam homiliam habere?

Resp.: Affirmative, post debitam, ab Ordinario obtentam facultatem, secundum C.I.C., can. 1342, § 1.

47. Utrum diaconus, qui in Missa lecta secundum n. 44 et 45 *Ritus servandi* legit Evangelium, possit etiam in aliis partibus Missae assistere more diaconali?

Resp.: Affirmative.

Ad nn. 44-46:

48. Vidi Missam lectam «versus populum» celebratam, in qua Epistola lecta est a dexteris celebrantis, Evangelium vero a sinistris. Quaeritur, utrum talis modus sit correctus, an procedere debet sensu opposito, sicut fiebat in antiquis basilicis?

Resp.: Si unus tantum habetur ambo, omnes lectiones ex eo proferantur. Unicus autem ambo a dexteris vel a sinistris altaris collocari potest, prout, iuxta ecclesiae et presbyterii structuram, magis opportunum videtur.

Si ecclesia duos habet ambones ita quidem exstructos ut unus maior pro Evangelio, alter minor pro Epistola sint constituti, lectiones ex iisdem ambonibus proferantur iuxta cuiusque destinationem.

Si vero duo ambones aequales sunt, aut duo sunt extruendi, Epistola legatur in ambone, qui est ad sinistram, Evangelium in ambone, qui est ad dexteram celebrantis stantis ad sedem in abside ecclesiae, retro altare.

Ad n. 46:

49. Commentaria de Missa cum concursu populi tractantia nil dicunt de Missa, quae celebratur in domibus religiosarum, in scholis pro puellis, etc., quod dolendum est, praesertim relate ad munus lectoris et commentatoris. In genere haberi non possunt pro his officiis clerici in sacris constituti. Sed nil dicitur in rubricis, quod talia munera assumi possunt a laicis. Quid faciendum?

Resp.: Ad munus lectoris: Assumi potest a ministrante, etiamsi non est clericus. Quando non habetur ministrans, lectiones et Epistola legantur, secundum n. 46. *Ritus servandi*, ab ipso celebrante (cf. «Notitiae» p. 139-140, n. 16).

Ad munus commentatoris: Generaliter sufficit, ut secundum *Instructionem* S. C. R. diei 3 sept. 1958 n. 96, a) «mulier cantum aut preces... quasi ducat».

Ad nn. 46-57:

50. Utrum liceat legere Evangelium e sede praesidentiali, a qua etiam pronuntiatur homilia?

Resp.: Servetur *Ritus servandus* nn. 46 et 47: «...celebrans legit vel cantat etiam lectiones et Epistolam in ambone vel ad cancellos... Stans deinde in eodem loco... cantat vel legit Evangelium. Si tamen non habetur ambo aut magis opportunum videtur, celebrans potest omnes lectiones etiam ex altari proferre versus ad populum».

Ad n. 60:

51. Utrum acolythi non amplius incensari debeant in Missa sollemni a thuriferario?

Resp.: Considerentur incensati cum illa parte chori, in quo stant acolythi.

Ad n. 83:

52. Utrum in Missa sollemni ministri communicandi genuflectere debeant in ore suppedanei, an stare possint in plano ante altare?

Resp.: Servetur consuetudo localis.

AD RITUM SERVANDUM IN CONCELEBRATIONE MISSAE

Ad n. 17:

53. Utrum concelebrantes adhibere possint parvos calices in Missa concelebrata?

Resp.: Pro concelebratione ipsius Missae paretur, secundum *Ritum servandum in concelebratione Missae* n. 17, d) «unus calix sufficientis magnitudinis: aut si talis haberi nequeat, etiam alter, ita ut sufficere possint ad communionem omnium concelebrantium». Si unusquisque in ipsa concelebratione Missae suum haberet calicem, potius quam Missa concelebrata esset synchronizatio plurium Missarum.

Pro communione autem calicis eligatur unus ex modis in ipso Ritu exstantibus. Etsi usus parvorum calicum sit tantum medium ad Communionem faciendam, infusio pretiosissimi Sanguinis e magno calice in alios parvos, et ipsa forma parvorum calicum, minus apta videntur pro concelebratione. Valde proinde convenit servare ritum communionis calicis, quo concelebrantes directe ex ipso eodemque calice, etsi cum calamo aut cochleari, Communionem sumunt.

Ad nn. 76, 93 et 108:

54: Ubi debet celebrans principalis dicere: *Quod ore sumpsimus* et lavare pollices et indices dicendo *Corpus tuum, Domine*?

Resp.: Stans in medio altaris dicit secreto: *Quod ore sumpsimus, Domine*, etc., et postea in vase cum aqua parato digitos abluit dicens: *Corpus tuum, Domine*, et abstergit.

Ad nn. 77 et 78:

55. Utrum liceat diacono in Missa concelebrata ad modum «Missae cum diacono» (*Ritus servandus*, n. 95-98) assistere, ut functiones specificae diaconales exerceat?

Resp.: Affirmative, secundum nn. 77 et 78 *Ritus servandi in concelebratione Missae*.

AD RITUM COMMUNIONIS SUB UTRAQUE SPECIE

Ad n. 1. 2):

56. Licetne diacono recipere sacram Communionem sub utraque specie, ad mentem n. 1. 2) *Ritus servandi in distribuenda Communionem sub utraque specie*, quando solus assistit in celebratione Missae?

Resp.: Affirmative, in Missa in cantu, ad quam *Ritus servandus* restringit Communionem sub utraque specie pro diacono: «in Missa pontificali vel sollemni».

DIOCESAN CURIA

DIOCESE OF SAN FERNANDO San Fernando, Pampanga

Circ. No. 6
series 1965

ON FILIPINO MARRIAGE WITH AMERICANS

Dear Reverend Monsignor/Father:

It has been suggested by the REV. GERALD W. HEALY, S.J., the Vicar Delegate of the United States Military Ordinariate, that marriages of Catholic Americans from Clark Field with Filipina ladies be handled by the Holy Rosary Parish of Angeles City under the Very Rev. Serafin A. Ocampo. Some of the reasons given are:

1. Centralization of records in case they are needed in the future.

2. Uniformity of policy to prevent hasty marriages and to make sure that all civil and military as well as canon laws are uniformly followed.

3. To discourage the practice of going from one parish to another looking for any parish priest who is willing to perform a hasty marriage without the proper investigation and documents for such intra-national union.

In view of these reasons, We therefore order that henceforth, all marriages between Americans (military and civilian personnel) from Clark Field and Filipina ladies be referred to Msgr. Ocampo and that he alone is authorized to handle such marriages.

Given this feastday of St. Ignatius of Loyola, nineteen hundred and sixty five, here at our Episcopal Residence in San Fernando, Pampanga.

Sincerely yours in Christ,

(Sgd.) ✠ EMILIO A. CINENSE, D.D.
Bishop of San Fernando

N.B. To be copied and transcribed into the Book of Episcopal Book and Providences.

Marriage Authorization from the government are now available at the Curia. Please see the Rev. Cortez at your earliest convenience.

By order of His Excellency,
REV. CONSTANCIO R. PANLILIO
Vice Chancellor & Secretary

Superior Court of Appeal for matrimonial cases of nullity

In a letter of July 16, 1965, His Excellency the Apostolic Nuncio, Msgr. Carlo Martini, informed the undersigned that the Sacred Congregation of Sacraments, in a meeting held on April 28, 1965, has deigned to confirm in their assignments the Members of the Superior Court of Appeal for matrimonial cases of nullity in the Philippines (cfr. *Catholic Directory of the Philippines*, 1965, p. 610), "until the next meeting of the Episcopal Conference of the Nation", when the Bishops will have to decide whether or not to petition the Holy See for a new confirmation.

In regards to the judicial acts performed by the Court between August 8, 1964 and April 28, 1965, the Apostolic Nuncio informs that the Holy Father, in an audience granted to His Eminence the Cardinal Prefect, Benedetto Aloisi Masella, on June 21, 1965, has deigned to grant the opportune "sanatio in radice".

(Sgd.) Fr. JOSE ORTEA, O.P.

Officialis

Superior Court of Appeal

A VERY SERIOUS MORAL PROBLEM

"The problem — everybody talks about it — is that of the so-called birth control; in other words, the problem of population increase on the one hand, and that of family morals on the other. It is an extremely serious problem, for it touches on the origins of human life, and it affects the feelings and the most intimate aspects of the experience of man and woman. It is a very complex and sensitive problem. The Church understands its manyfold aspects, that is, the various competencies bearing on it; among which there comes first and foremost the competency of the spouses, of their freedom of choice, of their conscience, of their love, of their duties. But the Church also is bound to uphold her own competency on the matter; the competency, that is, of the law of God, interpreted, taught, encouraged and defended by Her. And the Church must needs proclaim God's law in the light of scientific, social, psychological research, which in our times has deserved new and widespread study and attention. One must face squarely the development, both theoretical and practical, of this question. And this is precisely what the Church is actually doing. The question is under study, a study as deep and intensive as possible, such as the importance and worthiness of the matter requires.

It is under study; and We hope soon to be able to finish it, with the collaboration of many and distinguished men of learning. Therefore, We shall soon pub-

lish the conclusions, in a form that shall be judged more adequate to the matter under consideration and to the scope We hope to accomplish.

Meanwhile, however, We frankly declare that there is not sufficient reason to think that the norms laid down by Pope Pius XII in this regard have been overridden and hence voided of their binding force; such norms therefore must be retained as valid, at least until We feel in conscience obliged to modify them. In a theme of such gravity it seems but fair that every Catholic follow the one single law, such as the one proposed by the authority of the Church; and therefore it seems opportune to recommend that no one, for the time being, dare to pronounce himself in terms different from the present norm"

(Paul VI in His *Allocution to the Cardinals*, on the 23 of June, 1964; AAS, 1964, pp. 588-589).

"Is it licit to prevent ovulation by means of pills used as remedies for exaggerated reactions of the uterus and of the organism, although this medication, by preventing ovulation, also makes fecundation impossible? Is this permitted to the married woman who despite this temporary sterility, desires to have relations with her husband? The answer depends on the person's intention. If the wife takes this medication not with a view to preventing conception, but solely on the advice of a physician, as a necessary remedy by reason of a malady of the uterus or of the organism, she is causing an *indirect*

sterilization, which remains permissible according to the general principle concerning actions having a double effect. But one causes a *direct* sterilization, and therefore an illicit one, whenever one stops ovulation in order to preserve the uterus and the organism from the consequences of a pregnancy which they are not able to stand. Certain moralists pretend that it is permitted to take drugs for this purpose, but this is a mistake. It is necessary likewise to reject the opinion of many physicians and moralists who permit the use of them whenever a medical indication renders a too early conception undesirable, or in other similar cases which will not be possible to mention here; in these cases the employment of the drugs has as its end the prevention of conception by preventing ovulation; there is question, therefore, of direct sterilization.

To justify it they quote at times the moral principle, in itself correct, but wrongly interpreted: "*licet corrigere defectus naturae*" they say, and since in practice it suffices, in order to use this principle, to have a reasonable probability, they pretend that there is question here of correcting a natural defect. If this principle had unqualified validity, eugenics could without hesitation utilize the drug method to stop the transmission of a defective heredity. But it is still necessary to consider by what means the natural defect is corrected and to take care not to violate in any respect other principles of morality."

Pius XII in His *Address to Hematologists*, on Sept. 12, 1958: AAS, 50 (1958), pp. 735-736)

POPULATION PROBLEMS

The Church and the World Health Organization

The following is the NCWC translation of the statement made by Fr. Henri de Riedmatten, O.P., the Holy See's observer to the World Health Organisation and secretary of the papal commission on birth-control, at the eighteenth World Health Assembly in Geneva on May 21st: he spoke a few hours before the WHO announced it would supply birth-control information to any member nation desiring it.

When dealing with matters of population, family or birth, the Catholic Church always proceeds with great care. The Church's silence and apparent slowness do not mean indifference or neglect. On the contrary they show how important these problems are in the eyes of the Church. The Church will not rashly take decisions which may have far-reaching consequences; but she sincerely wishes to cooperate, loyally and unrestrictedly, with all people of goodwill, and more especially with the specialists in the matter. She therefore does not object — far from it — to the fact that the WHO should be dealing with questions related to human reproduction, insofar as they fall within the competence of the organisation.

We have paid great attention to the studies and research programmes initiated by the WHO in the course of the last two years. Faced with what appeared to be urgent needs in the field of reproduction, and particularly of its control, one has in fact given more attention to the immediate effects of methods used (for control) than to fundamental scientific investigation, thus causing — although not deliberately — much confusion and anxiety.

Given its enormous scientific achievements in the past, and taking into account the specific tasks of the WHO, it appeared

to us that the action undertaken by the WHO offered possibilities of control as well as matter for discussion. It also appeared that it might lead towards solution undoubtedly more in keeping with the very process of nature. All this could greatly contribute to the acquisition of theoretical and practical knowledge of the physiology of reproduction and consequently offer the human being the possibility of using his potentialities as a free person.

The whole problem lies there; because, when one considers this problem from a purely demographic point of view, one runs the risk of exaggerating the need for any country of slowing down its birthrate in view of achieving further developments or at any rate of formulating a general rule when only specific cases are involved.

On the other hand, man has now reached a turning point, because today a married couple must consider the creative potentiality of the marriage act even before it is accomplished. Consequently, men and women are faced with the responsibility which they must assume towards the being they may engender as well as towards their family. This is one of the most sacred rights of man, which society must respect; but the married couple must bear in mind the serious obligations deriving from the exercise of this right. Undoubtedly, the capability of a human person to assume such responsibilities will depend on his full and harmonious development. Let us not forget, however, that we are dealing here with a problem which is not entirely governed by the slow evolution of economic conditions.

The accomplishment of his moral duties is often far easier for a person who is not as yet acquainted with the refinements of civilisation than for a person who fully enjoys them. Therefore, when we ask that no one should upset the existing scale of values nor give undue publicity to certain techniques without first ascertaining the wisdom and the complete liberty of motivations which have led (persons) to choose and adopt these techniques, we do in fact express our confidence in man's capability of understanding and of acting in perfect conformity with the dignity of human nature and in a manner which proves his absolute freedom of making a decision.

Undoubtedly, many married couples today, at a given moment of their married life, are faced with the responsibility of taking a free and firm decision regarding the size of their family. It is quite possible that when motivating their decision

they have to take into account the interests of their country. Today no married couple should ignore certain prevailing demographic situations resulting from over-population as well as from under-population. And even if the present demographic situation of a country does not prove to be alarming, it is not forbidden wisely to foresee the future.

But we are deeply concerned to see how some simplifications and generalisations — the result of which may be disastrous — are readily accepted by the general public and even by civil authorities. There is no universal solution to the problem. The laws of population growth are extremely delicate and history has recorded many more catastrophes due to spectacular falls in population growth than to demographic hypertrophy. Finally, developing countries would be oversimplifying their task by merely slowing down population growth, even if this proved to be objectively necessary. In fact it would be nothing more than a negative contribution to the population of world development.

However, to the married couple, faced with the absolute necessity to limit, temporarily or definitely, the size of their family, a number of questions do arise which fall directly within the competence of health specialists and physiologists. We know that nature has provided for alternate periods of fecundity and non-fecundity. We also know that science can help not only to regulate these periods but to lengthen the period of non-fecundity. Moreover, many old techniques, improved by modern science, do ensure the non-fecundity of the marriage act.

All these questions fall within your competence, but you know very well that your field of activity is limited by objective norms, written or not, which are the basis of your ethics and which underlie the confidence people have in your profession. In this regard we feel that the Catholic moral teaching is in absolute conformity with the physical norms set by nature which cannot be disregarded without danger. Modern scientific discoveries, offering new practical applications, make it an obligation for us to revise problems which seemed to have been solved once and for all, and to re-examine how these new applications, unheard of some years ago, conform to basic principles. This, as you know, is part of the work of the commission established by the Holy See to study the various aspects related to population, family and birth.

Whatever the future attitude of the Catholic Church may be, we do not judge the decisions you are about to take, prima-

rily in view of a decision concerning the method of control. It is our opinion that diverse modern factors clearly indicate which are the tasks which must be accomplished by the WHO under present circumstances. Indeed, there is so much uncertainty and confusion nowadays, even in the medical field, regarding population and birth problems, that it has become an urgent task for international institutions to contribute in the most positive and objective manner towards the clarification of such problems.

Every government must have a healthy population policy, and no public health administration should ignore the problems which arise in the vast field of human reproduction. And I wish to add that for those concerned with the moral and ethical aspects of these problems, it is important to be well informed on all the other aspects as well. It is important also that all those concerned should be able to refer to a central institution, adequately equipped to obtain and supply information, to investigate and to encourage research: an institution to which one may turn to ascertain that all the necessary steps have been taken in order to avoid all possible errors where population policies and family decisions are involved. We do not suggest that such an institution should be concerned only with theory: it would be called upon to judge facts and give scientific advice on practical issues submitted to its appreciation, insofar as they come within the realm of science and medical practice.

(From THE TABLET, June 5th, 1965, pp. 644-645)

HISTORICAL SECTION

VICENTA BAUTISTA, T.O.P.

INTRODUCTION

Lipa can be very well proud of the manifold blessings from God, the giver of all things. She has one of the most healthy cool climate in this warm country. Nature had been very lavish in giving her a fertile soil, capable of producing a great variety of products. Our history records in her annals singularly gifted men and women who came from Lipa; who had won for her enviable laurels in the political and educational fields of endeavour.

There is however one very special grace of which Lipa is understandably proud of and which she treasures the most, it is the deep, firm and frank religious piety of her people. And there is one name which had long been indissolubly linked with her religious history—*Vicenta Bautista*, or as they loved to call her, *Ka Ticang*, or just *Vicentica*. All Lipa, to a man, acknowledges the profound indebtedness to Vicenta Bautista for her people's deep religious piety and their sincere fidelity to the Catholic Church.

BIRTH AND FAMILY

Paradoxically enough, however, Vicenta Bautista was not originally from Lipa. Born in the year 1860, in Lamayan Street, of the district of Santa Ana, Manila, she was the second in the family of four, two girls and two boys, who were born to *Nicolas Bautista* from Lipa, and *Juana de Dios* of Santa Ana.

The Bautista family was not very rich, but it was not poor either. Nicolas Bautista owned twenty-four hectares of land in Magogo, Lipa, whose produce was the main source of their living. At home, the whole family, especially the girls, earned something with a private enterprise of their own with the embroidery of yusi, then a very profitable means of income. Nicolas Bautista was a respected man in Santa Ana since he

became for a time the *Kapitan Kulas*, a social distinction which is equivalent, if not higher to a town mayor of today. Of Juana de Dios, very little is known except that she was a very pious woman.

The eldest among the children was *Dorotea*, or *Ka Teang*. She was born a year before *Vicenta*, survived her by thirty years and died in 1938. She got married in *Lipa*, and is still survived by a son, *Pedro Gomez*, a retired court interpreter of the Court of First Instance, who was a companion of the late *Claro M. Recto* in the journalistic business. *Pedro Gomez* is actually married to *Anastacia Quejada* and has eight children. Presently they are residing in 2267 *Lamayan Street*, *Santa Ana*, *Manila*. This place, incidentally, is believed to be very near the birthplace of *Vicenta*. *Dorotea* was the constant companion of *Vicenta*, and she was the one who had been with her up to the last moment of *Vicenta's* earthly life. *Natalicio*, the third of the four children and the first boy, was a bookkeeper by profession. The youngest is remembered for his musical talent.

All the children went to school: the boys to *Letran College*, and the girls to *La Consolacion* or to the *Beaterio de Santa Catalina de Manila*. *Madre Laura Mendoza*, foundress of the *Missionary Sisters of the Sacred Heart*, who was a young girl when she knew *Vicenta*, was very particular in emphasizing this fact: that the intense piety and deep knowledge of religion of *Vicenta* were due to the fact that she was an alumna of the *Beaterio de Santa Catalina de Manila*. This explains also her deep attachment to the *Order of St. Dominic*. The extant letters and other writings of *Vicenta* which are now kept in the *Archives of the Dominican Fathers in Santo Domingo Priory* and written in Spanish, reveal to us along with her fine handwriting, her deep love for the *Order of Friars Preachers*. It was not surprising therefore to find her enlisted among the members of the *Third Order of St. Dominic*. While she was in *Santa Ana*, she used to go to a *Dominican confessor* to round up her spiritual formation. Her elder sister, *Dorotea*, was also a *Dominican Tertiary*.

Of medium size, she was an indefatigable worker. A typical Filipino woman, she showed a slight trace of Spanish blood. Always modestly dressed, cheerful and circumspect, her poise and bearing were at all times dignified. Wherever she was, her presence inspired love and commanded respect, especially when she spoke. She was completely devoted to the *Sacred Heart of Jesus*, whose inscription always appears in her correspondence with her confessors and friends.

APOSTOLATE IN LIPA

Since her father was originally from Lipa, and because they had a piece of land there, Vicenta often went to Lipa for vacation. She would stay with her friends, by whom she was fondly called Vicentica or more familiarly, Ticang. One among these friends was Don Benito Africa, whose wife, Tomasa Masongsong was the God-daughter of her mother in baptism. She would usually stay with them for three months whenever she went to Lipa. One living daughter of Don Benito, Natividad Africa, distinctly remembers Vicenta, and how she told her stories and anecdotes about St. Catherine of Siena and St. Therese of Avila. Miss Natividad Africa, a poetess in her own right, proudly admitted that she learned to write *loas*, or religious poems, and embroidery from Vicenta during the latter's stay in their house.

Providence works mysteriously; and God so mysteriously prepared this pious woman for her real vocation, to be an apostle of Lipa. Vicenta had gone to Lipa for *vacation*, and God had shown her that Lipa was her *vocation*. One thing which was largely responsible for her long stays and frequent visit of Lipa was because she found many kindred souls there.

She grouped them, and together, they started to sow the good seeds of Christian perfection among the people of Lipa, especially among the young ladies and the children. She was the first to establish in Lipa the *Hijas de Maria*, the Apostleship of Prayer, the *Association of Lourdes*, the *Mes de Mayo*, and the *Doce Estrellas*. All these associations except the last, are still existing and continue to play an active role in the Catholic Action in Lipa. The *Doce Estrellas* is distinctly and originally her own making. It was an association composed exclusively of young ladies who made their retreats regularly with and under the direction of Vicenta. They were committed to make their private temporal vow of virginity at certain definite period, v.gr. during the major feasts of the Blessed Mother.

Her main apostolate in Lipa, one which all who had known her unfailingly mentioned was her catechetical classes for the children. She would gather the children in the rice barn of Macaria Mendoza, and there would teach them the principles of our faith, telling them stories about saints, and instructing them on the basic prayers and acts of piety. The children all loved her, and were always anxious to be with her. Most of them, who are still living today, remarked how often they would stand waiting outside the house where Vicenta stayed, eagerly waiting for her to come out, and hear stories about God and saints from her lips.

She propagated the Rosary among the children; the Third Order of St. Dominic among the elders. She would go around even to the remotest

barrios to debate and discuss with the "colorums", the masons and anti-clericalists of that time. It was a marvelous experience to watch her handle them. When she spoke about and expounded our Catholic doctrines, her face was lighted with something not of this world, so that the enemies of the Church if not moved to repentance, were reduced to humiliating silence. Such was the lucidity of her mind, the logic of her arguments, and the clarity of her exposition. People listening to her were often heard to have remarked in amazement: "Where did this woman learned all these things?"

Since she was not permanently residing in Lipa prior to the year 1896, but would only go there occasionally, she deemed it necessary to form an elite group, who would be charged of continuing her labors. But God had destined her for Lipa and Lipa needed her presence to maintain the level of piety to which she had elevated it. So that whenever she left, the enthusiasm of the people would decrease, their response reduced to a meager minimum. It was in view of this fact that in May 15, 1889, one of her closest friends and companions, *Macaria Mendoza*, wrote to her pleading that she would decide once and for all to stay in Lipa. In order to further constrain her, she manifested her fears that the good works she had so zealously began were bound to failure if she would not come and stay in Lipa permanently¹. It might have taken Vicenta a long time to come to a definite decision, but in February 21, 1896, she arrived in Lipa, and this time for good.

In a letter to her confessor, Father Jose Rodriguez, an augustianian friar, she narrated some incidents about this trip from Manila to Lipa,

¹ We are reproducing this important letter written in Tagalog. This document can be found in the Archives of the Dominican Fathers in Santo Domingo Priory, MS n. 86.

"A la Presidenta de las hijas de Maria Srta. Vicenta Bautista:

Iguinagalang at ginigiliw naming capatid cay Jesus at cay Maria:

Ibinabalita namin sa inyo na sa calooban ng maycapal ay sa simbahan na ngayon guinagawa ang flores sa tuwing a las cinco ng hapon, caya sa boong loob namin ay inaanyayahan cayo calacup ang malaquing caguiliwan, na maquiabuloy sa catapusan, na gagawin sa icalimang arao ng Junio.

Aba! liyag naming capatid: malaquing hirap ang aming tintiis sa tuwing cayoi aalis; malaquing totoo ang aming nasa na cayo ay mamalagui dini; nguni't ano ang gagawuin cong yaon ang calooban ng Diyos? Masaclap man sa loob ay lobos naming minamatamis cong siya Niyang iniibig. Cayo ay parang siyang guinagawang camay ng ating lna sa pagbubucas nitong catipunan, caya huag ninyong calilimutan cayo ang pinagcacatiwalaan sa paghahasic ng mahal na binhi na nagpakita ng totobo ay cong cayoi malingat ay baca sirain ng mga hayop na gumagala at di matuloy ang coniang pagsibol.

Cami ay inyong idalanging palagui sa may capal at sa ating mahal na lna, na houag ding masinsay sa daang matuwid; macapagtagumpay din sa maraming caaway na laguing bumabaca at matotong lumisan sa malabis na vanidad na di

Batangas, along the shores of Laguna de Bay. Because of its importance, we are reproducing the entire letter.

M R P

Carisimo padre: Salud a S.R.

¡Cuán bueno es Dios! Vamos los dos a presentarle al corazón y darle gracias. ¡Amémosle más, padre mio, y muy mucho.! Las cinco y diez minutos de la tarde, sabado, 21 de este mes, llegamos aquí. Me fui a la iglesia después de pocos ratos; y, cerca las siete, me salí y en casa tuve que conversar mucho con la gente que venian a mi. Todo Domingo y los más dias me paso así, y, sea Dios bendito, siempre tuve horas de oración tres o cuatro. Jesus me trata con igual cariño, dábame penas y consuelos, y permite sequedad y tentación; se da por entendido mi oración y oyó mi peticion. Pedí al Señor no me apretase que estoy fuera; y que si. ¡Oh, que dulce! Me consume la suave llama y estoy muy tranquila.

En el viaje tuve un susto al transbordar nosotros de vapor a banca, como el viento está muy recio, parecíame que iba a caer precipitada. Tal apuro me distrajo poco, y, buscando medios para poder pasar al trance, uno me cogió el brazo para ponerme a salvo; porque no quería dar la mano a ninguno que estaba allí, sino asida la mano, una a la embarcacion y otra a una compañera; estando asi di el salto y en pie púseme en banca. Pasado, me dió mucha pena la ocasión, y quería quejarme porque el Señor permitió aquel hombre me cogiese. Jesus me tranquilizó, dijo no pensase en ello. Debía considerar aquel hombre es como el angel bueno que me libró, pues, si no habiendo hecho, pude caerme y tumbarme; eso será más pena y El no quiso. Alabé al Señor. Y aun, sosegada la pena, no me dejó. Temia que fuera ocasión para otros, y pedí a Jesus no lo permitiese. Lunes y viernes me confesé con el Cura, y obtuve la licencia de poder ir a una casa donde se hace la disciplina. Hícela, y, como soy muy tonta, no supe hacerla bien. Me da mucha alegría el pensar que pude hacerla. Salia como ha salido y sabia cómo; pero ¡con tanto gozo! Me acuerdo de Jesus atado a la columna y le ofrecí obra tan imperfecta.

maguuntos, at sa catapusan ay hingin ninyo sa canila na cami matotong umibig at maglincod sa canila hangan sa camatayan.

Ang di kadapatdapat ninyong mga lingcod at capatid cay Jesus at cay Maria na nagnanasang lubos, at umaamo na cayo ay maquiaboloy sa mahal na fiesta, lalo't higuít, ang inyong capatid na si

Macaria Mendoza

P.S. Cayo at ang inyong familia ay inaatay namin dini, at tuloy naquiquimusta sa inyong lahat at magutos cayo dini sa inyong mga lingcod na nalalaang tumupad.

Vale

Dije al Cura su S. R. me da la licencia hasta quince dias, y le supliqué tenga compasión de mi, y quisiera confesar muy amenudo, que hasta otro paréceme muy largo. Dijo el Padre, dándome a entender no hay tal males, que vaya quando quiera, si el está. La misma noche que hacía la disciplina, tuve mucha pena sobre pensar si el Cura quién es. Estando con esta suplica, parecióme ver al glorioso San Agustín con un paño negro en la mano, y al momento se quedó blanco, habiéndolo tocado una luz que no sabía donde vino, y poco a poco entendí, del Corazón de Jesus, es el Señor Cura, entendí, puro y limpio, que desea servir a Dios Nuestro Señor. El me pregunta algunas cosas, y le conté unas que no puedo contener; le cuento sencillamente que yo padezco y no puedo evitarlo; que haga lo que él quisiere, que él no podrá quitarme este padecer y yo obedeceré.

Consérvese, mi Padre, en buena salud y entereza de corazón; que amemos siempre a Dios y amémosle eternamente. Deme la bendición todas las horas; ruegue mucho por mi y contestarme.

S.S.S.B.M.

• Vicenta Bautista

Lipa 29 de 96.

This letter contains more than a short story of her trip from Manila to Lipa, which during those times followed the route from Manila to Laguna de Bay by sea, and then by carromata from Laguna to Lipa. It permits us to have a glimpse at the beauty of her soul, and her intimate and close union with God.

Her life was rich in mystical experiences which belong to the highest form of mysticism. Her mystical experiences, especially toward the end of her life were frequent and long. She was favored with the apparitions of our Lord, the Blessed Virgin, St. Augustine, and St. Dominic. The saintly founder of the Dominican Order once appeared to her encouraging her in her apostolate, and at the same time expressing appreciation for her sacrifices voluntarily accepted in behalf of the Dominican Order as a whole, and the Dominican Province of the Most Holy Rosary of the Philippines in particular.

She was very devoted to our Lady of Lourdes, in whose honor she erected an association in Lipa. This association of Lourdes still continues to work for the original ideal of the pious lady from Lamayan. She wrote several beautiful *loas*, or religious poems in honor of the apparitions at Massabielle. One such *loas* is her poem on "The Virgin of Lourdes and

Bernadette"—"Ang Birhen sa Lourdes at si Bernadeta"². In honor of the Sacred Heart before 1899 she wrote a play entitled *San Luis Gonzaga*".

Among many people who had known her, the gift of prophecy seemed to stand out as her most characteristic spiritual trait. About the year 1898, she was the guest of Don Benito Africa. It had been the practice of Don Benito to talk only of the subject matter the guest was either inclined or had desired to talk about. With Vicenta Bautista as their guest, religion became the necessary topic. On one occasion, Vicenta said to Don Benito: "It will not be long when Lipa will become a diocese with a foreigner as the first bishop. Religious orders and congregations will flock to Lipa."

Continuing on the same subject, she remarked: "Regarding the universal Church, mark my words, Don Benito. A time will come, and it is not very far, when the Catholic Church will have to pass a very critical trial and intense persecution. Religious, priests and nuns will be molested and martyred in various ways." When asked as to when all these things would happen, she answered not more than half a century from hence.

She said all these things about the year 1898; and history bears her out. In 1910, Lipa became a diocese with Monsignor Jose Petrelli, an Italian, as the first bishop. Seminaries, novitiates of various religious orders and congregations for both men and women can actually be found in Lipa. The first half of the twentieth century had seen the onslaught of Communism, the massacre of many thousands of priests in Spain, Mexico, and the systematic abolition of the Church in countries inside the Iron Curtain.

HER SAINTLY DEATH

Her well spent life of service and dedication to God was finally rewarded. Her long vigils, prolonged fastings, and the various physical mortifications weakened her already frail body. She was suffering from kidney trouble and consumption came before her end.

Many people approached her when she was laid down in bed, everyone asking prayers for their husbands, for their relatives, and for themselves. Her patience and love for sufferings during this sickness came to the fore. When she felt she was about to die any moment, she requested

² The first stanza runs like this:

"Masabielleng turing isang guibang moog
Sa panahong yao'y lisan at nilimot
Na sa katagala'y di masambit halos
Nang naninirahan sa Fransyang kanognog."

her sister, Dorotea, to begin reciting 100 Our Fathers; when they reached the hundredth, she expired.

HER BURIAL

The Lord rewarded her humility. Father Angel Ylagan told those around: "This woman is a saint. For sure her very sandals will enter heaven." She was mourned by everybody, she was envied by all, great and small, rich and poor.

Her remains were brought to the parochial church, the scene of many untold and unknown mystical communications from God. Her exsequies were performed with more than ordinary pomp. She was buried at the Catholic cemetery of Lipa. Almost every soul of Lipa was there, and according to an eyewitness it was like Holy Week, due to the great number of people who attended her funeral. After the ceremonies, Father Angel Ylagan, the parish priest was overheard telling the cemetery keeper: "Take care of her grave for she was a very holy woman." Later Father Angel Ylagan wrote in *folio* 134 of the volume containing the lists of those who were buried between the year 1907 to 1912:

"En seis de Octubre de mil novecientos ocho, fue sepultado en el cementerio de esta parroquia el cadaver de VICENTA BAUTISTA, soltera, hija de Nicolas y de Juana de Dios, de esta villa dentro de la poblacion. Fallecido esta madrugada de ictericia grave a la edad de 48 años. Recibió todos los Sacramentos. Fue su entierro cantado con posas, vigilia y ataúd. Y por verdad lo firmo

Angel Ylagan.

FR. Leonardo Z. LEGASPI, O.P.

PASTORAL SECTION

HOMILETICS

THIRTEENTH SUNDAY AFTER PENTECOST (Sept. 5)

I—Today's Gospel is about the ten lepers cured by Christ of whom only one had the good sense of going back to give thanks.

St. Luke narrates that on one of His journeys, Christ was met by ten lepers who asked to be cured. "Jesus, Master," they cried, "have mercy on us!" Christ's prescription was simple. He told them to present themselves to the priests. And on their way to the temple they were cured. Upon seeing themselves healed of the dreaded disease, each one went his way. Presumably they went straight to their homes and families to start life anew. Only one, a stranger at that, went back to Christ and thanked Him for the miraculous cure. He knelt at the feet of Christ and glorified God.

This incident produced a double feeling in Christ, namely, joy at the sight of a grateful soul and sadness at the thought of nine ungrateful lepers. These two emotions showed themselves externally. To the grateful Samaritan He gave a blessing. "Arise, go your way. Your faith has cured you completely." To the absent, a reprimand. "Where are the nine?"

II—This Gospel has a beautiful lesson for us—the lesson of gratitude.

In many ways we are "lepers" before God. We are lepers because of our sins. We are lepers because we lack many good things. When we call on God for mercy He forgives us our sins and gives us His many blessings. In return we are expected to thank and glorify Him.

How is this done? Gratitude is a virtue which makes us three things, namely, a) acknowledge promptly what we received; b) show some sincere external acts of appreciation; c) do something in return, if possible. When we do these three things we are grateful to God.

Gratitude is not for God alone. We must be grateful to everyone who does us good. Children to parents. Students to teachers. Servants

to masters. Employee to employers. Citizens to rulers. In fact, our gratefulness to fellow human beings can be a sign of our gratefulness to God. For how can we be grateful to God whom we do not see if we cannot be grateful to men whom we see?

FOURTEENTH SUNDAY AFTER PENTECOST (Sept. 12)

I—In today's gospel Jesus Christ teaches us how to trust in Divine Providence. He said: "... Be not solicitous for your life, what you shall eat... what you shall put on... Behold the birds of the air; they neither sow nor reap nor gather into barns and your heavenly Father feeds them... Consider the lilies of the field... they labor not, neither do they spin... yet not even Solomon in all his glory was arrayed as one of them. Now if God so clothe the grass of the field... how much more you... Be not solicitous therefore... For your Father knows that you have need of these things. Seek first the kingdom of God and His justice; and all these things shall be added to you."

II—It is necessary to understand this doctrine of Christ properly. If misunderstood, it would serve as an encouragement to laziness disguised as confidence in God. Because the examples given, namely, the birds and the lilies seem to be carefree one might interpret Christ's words as an admonition to leave everything to God. Yet such was not the intention of Christ. For while it is true that there is enough food for the birds, the birds have to look for it. There is indeed a beautiful raiment for the lily. But it has to grow healthily first.

Now, if some effort is expected of the birds and the lilies, much more so of man. For God gave man an intellect to plan things for himself, to devise means for his sustenance and well-being. The words of Christ "Seek first the kingdom of God and His justice and all these things shall be added to you" can very well mean, "Do what you ought to do and you will get what you deserve. Cultivate your farm. The harvest will follow."

What Christ would not like us to have when He said: "Be not solicitous" is unreasonable worry—that kind of worry which is unproductive and destructive of physical and mental health. If "solicitude" is understood to mean "logical planning" and "reasonable provision for the future", then, by all means, let us be solicitous. This kind of solicitude is good. It is simply the use of intelligence.

Parents would not want their children to run to them for the solution of all their problems. They expect their children to use their intel-

ligence and initiative and ask for help only when truly needed. God would not want us either to ask Him solve our every problem. It is a big help already that He gave us our intelligence.

Man is like a mariner at sea. Today's gospel does not teach him to pray to God and then go to sleep, hoping that God will pull his boat safely to the beach. The gospel rather teaches him to row hard towards the shore while praying to God for strength and safety.

FIFTEENTH SUNDAY AFTER PENTECOST (Sept. 19)

I—For today's meditation let us read and comment on St. Paul's words in the epistle. St. Paul wrote to the Christians of Galatia: "Brethren, if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering yourself, lest you also be tempted. Bear ye one another's burdens and so you shall fulfill the law of Christ... While we have time let us do good to all men..."

II—With these words St. Paul exhorts us to the practice of charity in general and that act of charity called "fraternal correction" in particular. The virtue of charity has 14 corporal and spiritual works of mercy. "Fraternal correction" covers three of them, namely, those of converting sinners, instructing the ignorant and advising the doubtful. Fraternal correction is defined thus: "a private admonition given to another out of charity in an effort to withdraw him from sin or from danger of sin."

From this definition we gather both the method and the aim of this act. As to the method, it has to be done secretly and only when private correction proves futile may we involve others. Then, it must be done with kindness, as from a brother to a brother, for which cause it is called "fraternal". If given to older persons or to those in authority, it must be done with respect and humility. As to the purpose, fraternal correction aims to help someone in spiritual distress. Thus it is also called "spiritual alms-giving".

Many Christians find it difficult to give fraternal correction. This difficulty is due to ignorance or cowardice or plain lack of charity. But difficult as it is, Christians have to do it. If your brother has unknowingly put on a torn dress for a party; or if you see him about to eat a piece of cake which is infected; or if you see him running heedlessly towards a camouflaged well; is it not your duty to stop him? Do you not have the same duty if you see him fall or about to fall into sin? It is, indeed, not easy to give this kind of alms for the receiver

may resent it. But it has to be given. Its omission except on certain cases would be inhuman and unchristian.

SIXTEENTH SUNDAY AFTER PENTECOST (Sept. 26)

I—In today's gospel Christ gave us an example of promptness in serving others. St. Luke narrates that on one occasion a sick man was brought to Jesus on a Sabbath day. (Jews are not supposed to work on the Sabbath day.) And Jesus cured him right away. The bystanders were astonished. And Jesus justified Himself saying: "Who of you shall have an ass or an ox fall into a pit and you will not immediately draw him out even on the Sabbath day?"

II—Very often we come across people who need our help or service and we are confused on what action to take. This hesitation on our part is sometimes due to the fact that there are "fraudulent poor" who roam our streets and perhaps we have been their victims more than once. We are thus faced with a dilemma. Prompt assistance might be rashness. Delayed assistance might be uncharitable.

On this matter of alms-giving and other acts of charity we have to be guided not only by compassion but also by prudence. God gave us an example in the work of redemption. After the fall of Adam and Eve, the human race was in need of assistance. But God did not become man (Incarnation) right away. It seemed He wanted man to realize the malice of sin and the enormity of its consequences and thus make him appreciate better the work of redemption. On the other hand, He did not postpone it to the end of the world because by then, perhaps, the sickness would be too far advanced for the medicine to be useful.

It is, indeed, good to be of service. And to serve at once is to serve twice. On the other hand, service freely and easily received may not be properly appreciated. What is the solution to this dilemma? Prudence is the answer.

FR. JAIME B. NERI, O.P.

SEVENTEENTH SUNDAY AFTER PENTECOST (Oct. 4)

To love means not to count the cost. A mother would not measure the sweat and tears she expends upon her children; a husband would not gauge his fatigue as he watches at the bedside of his sick wife. Love

and sacrifice are almost synonymous. That is why obedience to the laws of God presents no problem to one who loves God. That is why Jesus Christ sums up the whole of God's law in the two great commandments of love.

The First Greatest Commandment

The first greatest commandment is certainly that from which all others flow and because of which all others stand: "Love God with your whole heart, and with your whole mind, with your whole soul, and with your whole strength."

But now, how does man start to love God. In this life man's love for God will start with the avoidance of sin. Just as a reckless youth, who has been living a wild life and has fallen in love with a good woman, is led by his love to turn from his former irresponsible way of living in order to gain the approval of his loved one, so man beginning to love God first seeks to avoid sin. He will place God's laws and its fulfillment above all other considerations. For Christ said: "If you love me, keep the commandments." With these words Christ enunciated the necessity of a practical demonstration of our love for Him. Hence in our dealings with God, mere lip-service is not enough. We must prove, by our day-to-day obedience to God's precepts, that our love for Him is genuine, and not just a badge of religious respectability.

The Second Greatest Commandment

In today's Gospel Our Lord pointed out not only the greatest commandment, but also the second greatest, namely, "Love your neighbour as your self." This second commandment automatically follows from the first. We cannot have true love of God without true love of neighbour; we cannot have true love of neighbour without true love of God.

It is interesting to observe that in our modern age it seems fashionable to love our fellow-men, not for God's sake, but for our own sake. The twentieth century humanitarian—the philanthropist who goes about doing good without religious motives—is precisely the type of person we have in mind. A humanitarian loves humanity simply because it is a reflection of himself. In so doing he is merely expressing his love for himself in an indirect manner.

The love that Christ has demanded toward our neighbour has the same motivation as the love we have for God Himself, that is, divine goodness. We must love our neighbour as we love ourselves for God's sake. Man is a reflection of God's goodness. And when our neighbour is in a state of sanctifying grace, then God's image in his soul assumes

a supernatural aspect. Accordingly, by loving a fellow member of the Mystical Body, we are manifesting, in reality, our love for God, because it is God's likeness in the neighbour that is the object of our love.

All men are worthy of our love, because God has created them for Himself and sent His only begotten Son to redeem them, and because all men have at least the potentiality of becoming united to God through grace. Even sinners are worthy of love, not because they are sinners, but because they are men who are capable of loving.

We do not mean, however, to condemn those big-hearted humanitarians who find some ways to help their less fortunate fellow-men. Rather, we mean to express our pity for them, because they are losing so much while they are doing much good. Let us do more than what philanthropists do. Let us love our neighbour for sheer love of God.

EIGHTEENTH SUNDAY AFTER PENTECOST (Oct. 10)

Christ: The Model of Mercy

In today's Gospel Christ has exemplified for us the virtue of mercy. St. Matthew tells us the story of a man who became the object of Our Lord's tender mercy. This man was suffering from paralysis. One day Our Lord was in town teaching in a certain house. Wanting to get close to the Saviour for a cure unable to walk, and much less to enter into the house because of the crowd, the sick man was carried by his friends up to the roof; his friends made there an opening and lowered him in his bed into the presence of Christ. The paralytic's faith and confidence so deeply touched Our Blessed Saviour that He was moved to do an extraordinary act of mercy: "Take courage, son," He said, "they sins are forgiven thee."

The Virtue of Mercy

This narration of St. Matthew is one of the many instances recorded in the Gospel about the mercy of Jesus Christ. By mercy we mean that virtue whereby a person feels sorrow for the distress of someone else, a grief which impels man to help those who are in distress. Thus a man who loves his wife is in agony when his wife is seriously ill. And that was undoubtedly how Our Lord felt towards those who came to Him in suffering and sadness. According to St. John, He even wept when He saw Martha and Mary grieving over the death of their brother Lazarus (John XI:35).

However, true mercy is not confined only to a feeling of sympathy with the sorrowing; but this feeling of sympathy leads to acts of kindness to those who are in distress. Hence it is virtue in itself, a practical virtue, which directs a man's actions in relation to those who are in need. The Gospel is filled with examples of this practical virtue manifested by Our Lord toward those in trouble who sought His help.

Be Merciful

My dear people, if we are truly followers of Jesus Christ, we must imitate His practice of mercy. Our obligation to be merciful is clearly emphasized by Him when He said: "Be merciful, therefore, even as your Father is merciful", Luke VI:36), and "Blessed are the merciful, for they shall obtain mercy" (Matt. V:7). Certainly, we cannot call ourselves christians in the real sense of the term if we do not manifest in our words and conduct the virtue of mercy.

In imitation of Our Lord Jesus Christ there are, for example, the works of mercy. No matter what our sphere of life we may be in, we always find opportunities of doing some deeds of mercy. A practical way, for instance, of performing an act of corporal work of mercy nowadays is through the so-called "organized charities". In our modern towns and cities it is easy for the poor and the afflicted to be over-looked in the crowd. It is, of course, impossible for any single person to administer to their needs. That is why there are all sorts of social services to which those in need of help can turn. There are charity hospitals, homes for orphans, homes for the aged, institution for the wayward and for handicapped children, to mention a few. When we contribute to these institutions, whether we do so directly or through a catholic charity collection we are undoubtedly discharging some of our obligations of mercy to our neighbour in need. And even those who are unable to give money or material goods to the poor can practise the spiritual works of mercy.

But above all we must remember, my dear people, that the mercy expected of us is not simple human sympathy. We should see in those who are in suffering and in need the image of Christ Himself, and remember, too, what our Lord Jesus Christ said: "Amen, I say to you, as long as you did it for one of these, the least of my brethren, you did it for me".

NINETEENTH SUNDAY AFTER PENTECOST (Oct. 17)

Faith Proven by Deeds

Today's parable gives a symbolic warning to all Christians who have been freely called to the Faith but neglect to live up to it. On the day of our baptism we freely embraced the Faith of Jesus Christ we promised to believe and uphold all the truths revealed by God and proposed by His Church. But it is not enough to embrace the Faith; one has to honour it as well and live up to it. For it is, indeed, easy to say "I believe," but actions are the real proof of the strength of one's Faith. "Not everyone," Christ warns, "who says to me, 'Lord, Lord' shall enter the kingdom of heaven, but he who does the will of my Father in heaven shall enter the kingdom of heaven" (Matt. VII:21).

Why Catholics do not Live Up to the Faith

When a catholic neglects the practice of his Faith or falls away from it, it is not because he wants to lead a holier life or because he finds difficulty with the Creed, but rather because he has difficulty with the commandments. And usually he has difficulty with the commandments because of a thing.

In the parable of the banquet, Our Lord mentioned three things: egotism, worldliness, and sex. Our Lord said that one man refused His invitation to His heavenly banquet because he had bought a farm, another because he wanted to try his five pair of oxen, and the other because he had just married. There is, of course, nothing wrong in buying a farm, or trying five pair of oxen, or in marrying. But why did Our Blessed Lord say that "none of those who were first invited shall taste my supper" (Lk. XIV:24)? Because these people value the material and the secondary things of life more than the kingdom of God and the salvation of their immortal soul.

The first thing that can make souls fall away from the practice of their Faith is pride by which the ego becomes so inflated with what it knows, that not even God could teach it anything. Then worldliness, too, can draw souls away from Our Lord. The soul is so absorbed in business, pleasures, social activities, temporal security, that God is considered a pious extra. To them the sensible and the external is given top priority over the inner life of the spirit. And the third thing for which many fall away is the flesh, or sex understood as an excessive love of carnal pleasure. Sensate experience takes the upper hand over the spirit; consequently sacrifice becomes more and more annoying and the body becomes, instead, the thing to be served and worshipped.

Put On A Wedding Garment

The gospel parable, like all the parables of Our Lord, gives us a direction in life. It is for us to choose God or reject Him, for it is truly an invitation. The condition of the invitation has been made clear to us: put on a wedding garment. This garment is the disposition of our spirit, the clothing of our soul. And the clothing of the soul is man's life work. Deed by deed we either choose God or reject God. Each choice to love God, to serve Him, to obey His laws enhances the worth of our garment; but each choice to love and to serve our ego, the world, and the flesh to the excess, unfrocks us. In short, either we make ourselves children of God or slaves of the world. We cannot serve both masters.

TWENTIETH SUNDAY AFTER PENTECOST (Oct. 24)

Christ: An Example of Truthfulness

"Unless you see signs and wonders, you do not believe."

These words, containing a rebuke to a prominent person, are an example of truthfulness which always characterized the speech of Jesus Christ. Whenever the truth is called for, Christ never hesitated to give it, however prominent the person might be that deserved it. He never concealed the truth or used phrases that would give His hearers an incorrect idea of His judgment of them.

He never for a moment made any compromise of His doctrine, or used vague language to make His doctrine acceptable to the people. He would suffer humiliation and criticism, or see His followers go away from Him rather than modify His teaching. Indeed, such was the case when He announced on one occasion that He was giving His living flesh and blood as the spiritual food and drink of the world; and in consequence of this His disciples turned their back on Him.

Also, He would rather incur the wrath and hatred of others than win their esteem or avoid giving them offence by the use of flattery. This was especially true of the Pharisees, the so-called "pious Jews" because they pretended to be the most observant of the law of God. But Christ, knowing that many of these men were base hypocrites and guilty of abominable sins of injustice and cruelty, did not hesitate to denounce them as hypocrites, as blind guides, as whited sepulchres.

The Need of Truthfulness Today

Truthfulness is a virtue that is necessary in the social life of man. Men, who are social beings by nature, cannot live and work together without communicating their thoughts to one another, which implies that men must be able to trust one another. But trust is impossible unless they tell one another the truth.

But it is sad to note that in our modern society truthfulness seems not to be the first rule of man's speech and action. On the contrary, deception and double-dealing have become a popular feature of common-day modern life. For instance, in meetings of statesmen how much deceit and ambiguity is found in their discussions on international problems? Or, in the political life of our own country, how many men are there in the government whose words cannot be trusted? In social gatherings, how many a smile of seeming friendship or an apparently kind word of greeting conceals ill-feeling and hatred? Even in family circles, how many children deceive their parents in regard to their conduct and companies outside the home? And how many parents have deceived their children by giving the impression that they are faithful to one another, while actually they are both unfaithful to their marriage vows?

This is certainly not the way in which Jesus Christ want His followers to act. With Him the first rule was to speak and to act truthfully. Those who use deception and falsehood in order to attain their evil and selfish ends cannot regard themselves as true followers of Jesus Christ.

How to Acquire Truthfulness

Since such is the need of truthfulness in our present-day society, we must make untiring efforts to acquire it. Like all habits truthfulness can be acquired by repeated actions of the same kind. By repeatedly telling the truth in any and in all circumstances a man acquires the habit of truthfulness. If a farmer, for example, wishes to irrigate his fields from a river closeby, he can do so by digging canals from the river to the fields. It is the steady digging, spadeful after spadeful, that makes the permanent canal through which the water will flow.

The same applies with human acts and habits. If we wish to direct our will easily and permanently to acts of truthfulness, we must dig a canal which will channel our will to truthfulness. We dig this canal by acts of truthfulness. Each act is just like a spade of earth out of the canal that enables the will to flow more easily and more strongly in the direction of truthfulness. After several repeated acts of truthfulness have dug the canal deep and strong, then our will flows easily in the right direction; and we shall find it easy to tell the truth, but hard to tell a lie.

However, to be truthful does not mean that we should be cruel or unkind to others. Even when we reprove others, we can and should be charitable, after the example of Our Divine Model, who cured the official's son even after He had blamed the father's lack of faith in His power.

TWENTY FIRST SUNDAY AFTER PENTECOST (Oct. 31)

Feast of Christ the King

"Christus Regnat"

The feast of today was established by Pope Pius XI, in 1925, in honour of our Divine Redeemer under the title of king. The Church has always accorded to Jesus Christ the kingly title because of His kingly dignity, both as God and as Man. Christ, as God, is a King because He is the Son of God through whom all things were created. Of Him St. John the Apostle wrote: "All things were made through Him, and without Him was made nothing has been made" (John 1:13). In the psalms and the books of the prophets, God the Father is called "king"; as the Father so must be the Son too be King, for "the Father loves the Son, and has given all things into his hand" (John 3:35).

As Man, too, Christ is truly a King; and it is His kingship as Man that is the primary object of today's feast. As Man, He is King because He redeemed the human race through His passion and death. By His own blood, as a price of infinite value, He purchased mankind from the slavery of sin, for which He won the kingly title as by a kind of conquest. It was of this kingship of Christ as Man that the Angel Gabriel announced to Mary that of His kingdom there shall be no end" (Luke 1:32). Christ, therefore, as God-Man, is the king and supreme ruler of all mankind and of the universe as well.

Christ: The Model of Those in Authority

But Our Lord's royal authority is chiefly exercised in spiritual matters because His kingdom is a spiritual one. He Himself made this revelation before He was sentenced to death by Pontius Pilate. "My kingdom," He said, "does not belong to this world. If my kingdom were one which belongs to this world, my servants would be fighting, to prevent my falling into the hands of the Jews; but no, my kingdom does not take its origin here" (John 18:36-37).

However, though Christ's ruling power was not in political and material matters, civil rulers, or those who occupy any post in the civil gov-

ernment, have much to learn from the way in which Our Lord exercised His royal power.

First of all, civil rulers should bear in mind that the welfare of the country they govern depends in a large degree on the way in which they use their right to rule their subjects. Their authority is ultimately God's own authority which He has chosen to share with them; therefore, they are mere God's representatives and their right to rule comes from God. Accordingly, in the exercise of their ruling power they should be guided by christian principles, and should endeavour to imitate the humility and kindness of Christ in relations with their fellow men. Furthermore, they should not forget that those under them are human beings with body and soul, with temporal as well as spiritual needs, striving for a spiritual and eternal destiny. This should be emphasized for any civil ruler who fails to look after the material and temporal happiness of those whom they rule, and who do anything that will hinder, or make it difficult for, their subjects to attain their eternal destiny.

Parents, too, are representatives of Christ the King in the domestic circle, for they share God's authority over their children. For them in particular it should be a sobering thought to contemplate the strict accounting that they will have to render one day to God for the souls of their children. And this is a point that needs remembering by any parents who fail to see that raising their children in a peaceful, happy, and Christ-ruled home is the main business of their lives. It is a point that needs recalling by parents at the present day who are the cause of domestic trouble because they do not use their governing power properly. So parents should follow the example of Christ the King in their manner of ruling the home: they should be gentle and loving in exercising their authority; but at the same time they should see to it that their lawful commands are obeyed. They should know how to follow the middle course between excessive severity and immoderate leniency.

Lastly, those of us who are under those in authority should be mindful of our duty to respect and to obey our parents and our lawful rulers, as the earthly representatives of Christ the King. For obedience given to them in their lawful capacity is obedience given to God.

FR. ABELARDO NAVATA, O.P.

CASES & QUERIES

DE DISPENSATIONE IEIUNII

Sacerdos qui regulariter audit confessiones puellarum in Collegio ratione studiorum degentium, a Matre Superiorissa postulatur ut dispensationem ieiunii concedat quibusdam puellis eo quod studia magnum laborem ab ipsis expostulent. Confessarius, absque ulla ulteriori investigatione, completam et inconditionatam dispensationem ieiunii concedit omnibus puellis ibi degentibus.

Quaeritur:

- j. Quis sit minister ordinarius dispensationis ieiunii?*
- ij. Num actio illius confessarii iustificari possit?*

Dispensatio in iure ecclesiastico definitur: relaxatio obligationis, legitima auctoritate, ad tempus facta, in aliquo casu quo ceteroquin lex obligaret. Legem ieiunii ab Ecclesia impositam et per consequens obligationem gravem prae se ferre nemo dubitat. Legem ecclesiasticam relaxari posse per dispensationem traditur in iure communi (can. 84 § 1). Ut vero dispensatio licita evadat, et causa proportionata adesse et a legitima auctoritate concedi debet. Causa quae hic affertur pro dispensatione obtinenda est labor studii qui per longas horas protrahitur cum magna defatigatione, cui frequenter adiungitur deficiens valetudo.

Unde respondetur:

1. Credimus sufficientem rationem adesse ut Praeses Collegii urgeat dispensationem obtinere, ne lex ieiunii nimis onerosa evadat et cursus studiorum impediatur magnis inde incommodis obvenientibus.
2. Parochus, vi canonis 1245, dispensare potest singulas personas ibi degentes, circumstantiis tamen tum laboris tum valetudinis bene perpensis; non tamen potest collectivam dispensationem impertiri, nempe toti collegio per modum unius.

3. Confessarius proprie dispensationem concedere non potest; potest tamen ad tranquillitatem conscientiae in casu particulari declarare subiectum dispensationis contineri in iure communi et ideo dispensatione frui posse.

4. In casibus urgentioribus praeses ipsa Collegii, aut medicus, declarationem facere potest causam sufficientem adesse ut dispensatione a iure communi fruatur. Expedit tamen ut parochus certior fiat de circumstantiis et de declaratione facta.

Fr. L. R.

ORDEN EN ALGUNAS DE LAS EXEQUIAS

Aquí en las Misas cotidianas cantadas de primera clase se canta un Nocturno y la Misa con Secuencia. En las de segunda clase sólo la Secuencia, y las de tercera la Misa sin Secuencia.

Ahora, pues, en estas Misas de primera, o sea con Nocturno, al igual que en las Misas exequiales, suele seguirse este orden; primero el Nocturno y después la Misa con el Responso final. Con esto la Misa propiamente dicha (que es al mismo tiempo la Misa de los fieles) comienza veinte minutos más tarde, y hay quienes a causa de sus obligaciones se marchan sin poder oír la Misa. Por esto hay quien ha empezado a seguir el orden siguiente: primero la Misa, después el Nocturno y por fin el Responso. Con esto la Misa se celebra al mismo tiempo de los otros días y cuando llega el Nocturno y el Responso se quedan solamente los interesados en aquella celebración.

La cuestión es si el orden para la Misa exequial obliga también en estas celebraciones cotidianas. Si no obliga ya no hay problema. En el caso de que obligase también dicho orden para los cotidianas, ¿no se podría dispensar por razones pastorales?

Damos por indiscutible que el orden señalado por el Cereñonial y el Ritual en las exequias y funerales obliga como está determinado en los libros litúrgicos. Con anticipar el Nocturno,

como suelen hacerlo la mayoría de los Párrocos, se solucionaban todas las demás dificultades.

Queremos no obstante estudiar el otro punto: si puede seguirse el orden que algunos han comenzado a introducir, según dice la consulta.

Ni el Ritual Romano, ni los Decretos de la S. Congregación de Ritos en sus respuestas a las múltiples dudas sobre sufragios y exequias ni aún las recientes reformas introducidas en la Liturgia de la Misa de Requiem y Oficio de Difuntos nos permiten dar una respuesta categórica a tal **nuevo orden**, porque no hallamos un Decreto o disposición que conceda cambiar el orden señalado por el Ritual. La respuesta hemos de darla atendiendo al espíritu de la Rúbricas y Decretos de la S. Congregación de Ritos.

El Ritual Romano, hablando de las exequias en el entierro (Tit. VII, c. III, n. 17) dice: "Quod si, ob rationabilem causam ne unus quidem Nocturnus sine Laudibus dici possit, aliae praedictae praeces et suffragia nunquam omittantur".

Según los Decretos nn. 3470¹ y 3789, se puede, con ocasión de funerales y exequias, **corpore praesente**, tener el Oficio de Difuntos, o el Nocturno que de él se rece, en cualquier día de la semana, aún los domingos, excepto en las Fiestas de Patrono, y mientras no coincida con otra función litúrgica (Misa, Exposición del Santísimo, etc.)

Los Decretos 4081 y 4215 otorgan decir el Primer Nocturno con el Invitatorio del Oficio de Difuntos en cualquier día que se celebren solemnes funerales (Cf. también Decr. 3470 y 3946).

Los mismos Decretos 4081 y 4215 otorgan facultad para tener la "Absolución" (Responso) después de la Misa **de Requiem** todos los días en que ésta se pueda cantar; y esos mismos decretos dicen que la "Absolución" ha de hacerse, no después de Maitines (a los que sigue la Misa **de Requiem**), sino después de la Misa **de Requiem**, sea rezada, sea cantada.

Según el Decreto 3748 y 3369, y 3764, el Primer Nocturno del Oficio de Difuntos no es obligatorio más que antes de la Misa de exequias (es decir en el día de las exequias), **praesente cadavere**. En las demás ocasiones o funerales depende del que ofrece la limosna o encarga los sufragios.

Por último, conforme a los Decretos 4081 y 4215, y según el mismo Ritual repite varias veces, la "Absolución" del túbulo,

cuando obliga por el Ritual o por la petición del donante, ha de hacerse después de la Misa **de Requiem** (como función unida si la Misa fué **de Requiem**, o como función separada si la Misa no fué **de Requiem** sino de festo), y allí mismo se indica que la "Absolución" no puede hacerse después de los Maitines (total o parcialmente rezados).

En atención a los Decretos citados, opinamos que si, por causa razonable, el Invitatorio y Nocturno no se pueden recitar antes de la Misa, debieran dejarse para después de terminar la "Absolución" o Responso, a fin de no separar esas dos funciones litúrgicas: Misa **de Requiem** y Absolución. Lo más que permite el Decreto 2994 es que si en algunos **aniversarios** no pudiera celebrarse Misa **de Requiem**, pueda tenerse el Oficio o el Nocturno, siguiendo la "Absolución" junto al túbulo si lo hay; pero éste deberá quitarse para la Misa "de festo", si ha de celebrarse después.

No parece haber suficientes razones pastorales para introducir el orden que señala el caso propuesto; pues pudiendo observarse mejor el orden que indican el Ritual y los Decretos, ¿porqué recurrir a cambios que tienen poco fundamento litúrgico, y abren la puerta para establecer otras muchas mudanzas en las rúbricas, sin motivo suficiente que justifique esos cambios?

Resumen en inglés.

Because of some pastoral reasons is it allowed, during funerals, to change the order fixed by the Ritual: Nocturn, Requiem Mass and Absolution, for this one: Requiem Mass, Nocturn and Absolution?

Answer: Taking into consideration some paragraphs of the Ritual and some Decrees of the Sacred Congregation of Rites, it seems more appropriate to follow this order: Requiem Mass, Absolution and the Nocturn, when some pastoral reasons require to change the order of the Ritual.

FR. V. VICENTE, O.P.

BIBLIOGRAPHY

A.H. VAN VLIET-C.G. BREED, *Marriage and Canon Law* (A concise and complete account), pp. 308, London, BURNS & OATES, 1964.

A book that contains all the answers is always a boon to busy people. This book, by two eminently qualified and experienced Mill Hill Fathers, is the last word in how to apply matrimonial law. It is, in particular, a complete handbook for busy priests to the complexities of the Church's laws relating to marriage, with special reference to the social and religious conditions prevailing in different missionary countries. As both authors have accumulated many years of experience in the missionary field they are well aware of the value of practical considerations. Their book therefore does not enter into controversies but suggests a possible and practical solution to every question posed. The result is a fully-indexed, easy-to-find question and answer system which provides a detailed guide to all the problems that matrimonial law recurrently poses. As Father Breed says in his Foreword, "No revolutionary changes in matrimonial law are expected to issue from the Second Vatican Council. The minor reforms envisaged and hoped for have been suggested in the appropriate context". This book therefore is up to date and ready for immediate use.

JEAN DAUJAT, *Prayer*, pp. 160, London: BURNS AND OATES, 1964.

In general terms, prayer is communication and therefore encounter. It exists only through the medium of words consciously addressed to another attentive being or through their silent expression in an attitude of mind that is attentive, explains Père Daujat. Still introducing his subject, he goes on to explain how Christian prayer is characterized by an "interior outpouring of the spirit in an intimate conversation with God whom we know and love as our Father and who loves us as his children". This book is designed to reveal to the reader this true character of Christian prayer and to explain and illustrate the various forms of personal prayer. Père Daujat shows how very different is true Christian prayer from the mere offering of certain verbal formulas in the hope of receiving favours. As one form or another of prayer is found in all religions the brief analysis in the first chapter of this evidence of a religious attitude intrinsic to human nature forms an interesting approach to the specifically Christian idea of prayer explained in the subsequent chapters. Communal prayer is not dealt with in this book since there is a whole section (X: *The Worship of the Church*) in the Faith and Fact series devoted to it.

F.H. DRINKWATER, *Birth Control and Natural Law*, pp. 93, London: BURNS AND OATES, 1965.

Can the Catholic Church change her position on birth control? The question is everywhere asked today and not least by Catholics themselves. Is the teaching authority of the Church at stake? Is the Church committed to one concept, one interpretation of the natural law? These are parts of the same question.

In answering it Canon Drinkwater, who is widely recognized as one of the pioneers of religious education in England, sees the Church's teaching in the setting of a general development and deepening of doctrine about Christian marriage which is already in process. To his own forthright essays he has added the texts of four speeches made in the third session of the Vatican Council which should seem to have important bearing on what he has to say. A second Appendix gives the full text of an address to the Pope and Bishops of the Catholic Church signed by laymen and women from a dozen different countries, representative of professional and university opinion.

The whole is submitted as a conscious contribution to a problem which is actually under scrutiny by a commission approved by the Pope, who has reserved to himself the final judgment on the matter.

HENRI MARDUEL, *The Christian Pursuit*, pp. 229, London: BURNS AND OATES, 1964.

Abbé Henri Marduel's book is based on his considerable experience as a retreat-giver at his famous *Foyer de Charité* in Belgium. He provides here a synthesis of the Christian faith by tracing the links that bind dogma to the individual's day to day existence. His success and popularity as a retreat-giver is merely one guarantee that what he has spoken to an audience can also be addressed to his readers. But a surer sign of validity and worth is the fact that Abbé Marduel has one foot firmly rooted in the middle of the bustle and godlessness of contemporary society and the other equally surely planted in a sound knowledge of spiritual truths and their biblical foundations. This enables him to draw without strain on the latter when setting himself the task, which he does in this book, of guiding his readers through the labyrinth of obstacles to the faith with which the former opposes them. The thread that connects each of these chapters is the statement that if the child of God will allow into his soul the graces won for him through Christ, by approaching life with the love for the Father and the enthusiasm for his teaching that Christ showed, he will not need to grapple actively with the forces of evil but will carefully sidestep them as objects which obscure God's glory. In short, Abbé Marduel exhorts us to conquer through love.

MAURICE NEDONCELLE, *The Nature and Use of Prayer*, pp. 183, London: BURNS AND OATES, 1964.

Communication is the most vital and essential activity known to man. The same applies to that form of it we call prayer: it is the manner in which we converse with one another and with our creator. Msgr. Nédoncelle enquires into the true nature of prayer as a form of communication and the ways in which it is used. That men "pray" to one another, even sometimes to the point of idolatry, is not immediately apparent. Nevertheless it is so, and the nature of this type of prayer forms the author's starting point and constitutes the first part of this book. Prayers we address to one another prefigure, in form, prayers we address to God, for in praying to God, whom we cannot perceive in any way—we do not, of ourselves, have any means of communication at our disposal other than those we use when addressing our fellow-creatures—of whom we are aware through the senses. This aspect of prayer forms the second half of the book.

But the development has not yet come full circle: the author also shows how the spirit in which we pray to God affects the nature of our dealings with one another. As no material object is relevant to God except as something created and therefore as evidence of his superiority, we are obliged when communicating with him to transcend all physical barriers. But the extent to which we achieve this detachment from material things beneficially affects the nature of our approach to each other which we are then able to dignify with a sense of values learned at God's hands. Mgr. Nédoncelle's approach is phenomenological and his concern is primarily with the Western experience and tradition of prayer. His wide knowledge of his subject, his sensibility to other traditions, Christian and non-Christian, together with his insight into contemporary agnostic and philosophical systems make this an exceptionally important study of a fundamental activity that has never before been approached in this way.

DANIEL-ROPS, *Life of Our Lord*, pp. 175, London: BURNS AND OATES, 1964.

"For a person came, and lived and loved, and did and taught, and died and rose again and lives on by his Power and his Spirit for ever within us and among us..." That quotation from Friedrich von Hugel provides an admirable description of what this book is about, for M. Daniel-Rops in this life of our Lord is introducing the reader to the central Fact on which this whole series depends. This book is not a shortened version of the author's previous volume *Jesus in His Time*, though in one sense it can be considered as the complement to the earlier work since it takes account of the exegetical progress and the evolution in the author's thought that have occurred in the twenty years separating the publication of the two volumes. And, of course, a book of the length of the present one can make no claim to be complete, but it will have performed the task that the author set himself in writing it if some of its readers go on from it to further study and meditation in search of him who is, as M. Daniel-Rops tells us so clearly, our only Guide and Model.

FERIA, FERIA, LUGTU & LA'O
ATTORNEYS AND COUNSELLORS AT LAW

PHILIPPINE TRUST BLDG., PLAZA GOITI • P.O. BOX 1219 MANILA

DR. FERNANDO DE LA CONCEPCION

DENTISTA

Cuarto 412, Piso 49 • Samanillo Bldg., Manila • Tel. 3-32-75

JOAQUIN RAMIREZ
RAFAEL ORTIGAS

FRANCISCO ORTIGAS, JR.
JOAQUIN RAMIREZ, JR.

RAFAEL ORTIGAS, JR.

Ramirez & Ortigas
Abogados

FILIPINAS BUILDING • PLAZA MORAGA • MANILA • P.O. BOX 432
TEL. 3-93-77

LA MILAGROSA CANDLE FACTORY, INC.

Manufacturer of Quality Candles

95 Aurora Blvd., Quezon City
Tel. 7-54-04

290 Clavel Bldg., Manila
Tel. 4-42-08

BEESWAX MASS CANDLES ★ PROCESSIONAL CANDLES

TABERNACLE LIGHT ★ GOLDEN ALTAR CANDLES

FANCY CANDLES



BEWARE OF IMITATION!

