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AD VENERABILES FRATRES PATRIARCHAS, FRIMATES,
ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS
PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES
ATQUE AD TOTIUS ORBIS CLERUM ET CHRISTIFIDELES

«DE DOCTRINA ET CULTU SS. EUCHARISTIAE»

VENERABILIBUS FRATRIBUS PATRIARCHIS, PRIMATIBUS
ARCHIEPISCOPIB, EPISCOPIB ALIISQUE LOCORUM ORDINARIIS
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TIBUS ATQUE TOTIUS ORBIS CLERO ET CHRISTIFIDELIBUS

PAULUS PP. VI

VENERABILES FRATRES ET DILECTI FILII SALUTEM
ET APOSTOLICAM BENEDICTIONEM

Venerabiles Fratres,

Mysterium fidei, ineffabile nempe Eucharistiae donum,
quod a Sponso suo Christo tamquam immensae caritatis pignus
accepit, Catholica Ecclesia veluti thesaurum, quo nihil pretiosius,
sancte iugiter custodivit eique novam sollemnissimamque fidei
et cultus exhibuit in Concilio Vaticano II professionem.

Patres enim Concilii, de instauranda Sacra Liturgia agentes, nihil pro sua de universa Ecclesia pastorali sollicitudine antiquius habuerunt quam fideles hortari ut integra fide et pietate summa hoc Sacrosanctum Mysterium celebrandum actuose participarent illudque ut sacrificium Deo pro sua et totius mundi salute una cum sacerdote offerrent eoque tamquam spirituali alimonia se nutrent.

Nam si Sacra Liturgia principen locum obtinet in vita Ecclesiae, eiusdem Sacrae Liturgiae quasi cor et centrum est Mysterium Eucharisticum, quippe quod sit fons vitae, quo mundati et roborati non nobis, sed Deo vivimus et arctissima inter nos caritate coniungimur.

Ut autem indissolubile pateret vinculum quo fides ac pietas inter se conectuntur, Patres Concilii, doctrinam confirmantes quam Ecclesia semper tenuit et docuit atque Concilium Tridentinum sollemniter definivit, tractationi de sacrosancto Eucharistiae Mysterio hanc veritatum summam praeponendam esse putaverunt: «Salvator noster in Cena novissima, qua nocte tradebatur, Sacrificium Eucharisticum corporis et sanguinis sui instituit, quo sacrificium Crucis in saecula, donec veniret, perpetuaret, atque adeo Ecclesiae dilectae Sponsae memoriale concrederet mortis et resurrectionis suae: sacramentum pietatis, signum unitatis, vinculum caritatis, convivium paschale, in quo Christus sumitur, mens impletur gratia et futurae gloriae nobis pignus datur» Constit. *De Sacra Liturgia*, c. 2, n. 47; A.A.S. LVI, 1964, p. 113).

Quibus verbis et Sacrificium extollitur, quod ad essentiam pertinet Missae quae quotidie celebratur, et Sacramentum, cuius qui participes per sacram Communionem efficiuntur, carnem Christi manducant et sanguinem Christi bibunt, gratiam, quae est inchoatio vitae aeternae, accipientes et «pharmacum immortalitatis» iuxta verbum Domini: *Qui manducat meam carnem, et bibit meum sanguinem, habet vitam aeternam: et ego resuscitabo eum in novissimo die* (Io. 6, 55).

Ex instaurata igitur Sacra Liturgia Eucharisticae pietatis uberes fructus manaturos esse enixe speramus, ut Ecclesia sancta hoc salutifero signo pietatis elato in dies progrediatur donec consummetur in unum (cfr. Io. 17, 23), et omnes qui christiano nomine censentur, ad fidei caritatisque unitatem invitet et divina operante gratia suaviter trahat.

Quos fructus Nobis perspicere eorumque quasi primitias percipere videmur in effuso gaudio et prompto animo quo Catholi-

cae Ecclesiae filii Constitutionem de Sacra Liturgia eiusque instaurationem exceperunt, nec non in multis multumque elaboratis operibus quae vulgantur ut doctrina de sanctissima Eucharistia, praesertim quod ad eius necessitudinem cum mysterio Ecclesiae attinet, altius pervestigetur et fructuosius intellegatur.

Haec quidem non mediocris consolationis laetitiaeque Nobis sunt causa. Quam vobiscum communicare, Venerabiles Fratres, iucundissimum est, ut et vos Nobiscum Deo, bonorum omnium largitori, qui Spiritu suo Ecclesiam regit et virtutum incrementis fecundat, gratias agatis.

SOLLICITUDINIS PASTORALIS ET ANXIETATIS CAUSAE

Non desunt tamen, Fratres Venerabiles, et in ipsa hac re de qua agimus, gravis sollicitudinis pastoralis et anxietatis causae, de quibus itidem, Apostolici muneris impellente conscientia, tacere non possumus.

Compertum namque habemus inter eos, qui de hoc Sacrosancto Mysterio loquendo sacribendoque disserunt, esse nonnullos qui circa Missas quae privatim celebrentur, circa dogma transsubstantiationis et cultum Eucharisticum tales vulgent opiniones, quae fidelium animos perturbent inque eorum mentes non modicam de rebus fidei ingerant confusionem, quasi cuique doctrinam semel ab Ecclesia definitam in oblivionem adducere liceat aut eam ita interpretari ut genuina verborum significatio seu probata conceptuum vis extenuetur.

Non enim fas est, ut exemplo rem confirmemus, Missam quam «communitariam» dicunt, ita extollere, ut Missis quae privatim celebrentur derogetur; aut rationi signi sacramentalis considerandae ita instare quasi symbolismus, qui nullo diffitente sanctissimae Eucharistiae certissime inest, totam exprimat et exhauriat rationem praesentiae Christi in hoc Sacramento; aut de transsubstantiationis mysterio disserere quin de mirabili conversione totius substantiae panis in corpus et totius substantiae vini in sanguinem Christi, de qua loquitur Concilium Tridentinum, mentio fiat ita ut in sola «transsignificatione» et «transfinalizatione», ut aiunt, consistant; aut denique sententiam proponere et in usum deducere secundum quam in Hostiis consecratis, quae expleta celebratione sacrificii Missae supersunt, Christus Dominus praesens non amplius sit.

Nemo non videt his similibusve vulgatis opinionibus fidem et cultum divinae Eucharistiae haud parum laedi.

Ne igitur spes, quae promovente Concilio oborta est, de nova luce Eucharisticae pietatis qua Ecclesia tota perfundatur, falsarum opinionum sparsis seminibus ad irritum redigatur, vos, Venerabiles Fratres, de hoc argumento alloqui Nostramque de eo mentem vobis aperire apostolica auctoritate statuimus.

Equidem non negamus eorum qui has miras opiniones disseminant, haud spernendum studium tantum Mystrium vestigandi eiusque inexhaustas edisserendi divitias eiusdemque intelligentiam hominibus nostrae aetatis aperiendi, quinimmo illud agnoscimus probamusque; sed, quas proferunt, opiniones probare non possumus deque earum pro recta fide gravi periculo vos monere iubemur.

SANCTISSIMA EUCHARISTIA EST MYSTERIUM FIDEI

Illud in primis memorare volumus, vobis quidem notissimum, sed ad propulsandum cuiusque rationalismi virus maxime necessarium, quod plures incliti Martyres proprio sanguine sunt testati quodque praeclari Patres et Doctores Ecclesiae continenter professi sunt et docuerunt, id est Eucharistiam esse pergrande mysterium, immo proprie, ut Sacra Liturgia loquitur, *mysterium fidei*. «Hoc nimirum uno», ut sapientissime ait Decessor Noster Leo XIII f. r., «quaecumque supra naturam sunt, singulari quadam miraculorum copia et varietate, universa continentur» (Litt. Encycl. *Mirae caritatis*; *Acta Leonis XIII*, XXII, 1902-1903, p. 122).

Oportet igitur ut ad hoc praesertim mysterium humili accedamus obsequio, non humanas rationes sectantes, quae contescere debent, sed divinae Revelationi firmiter adhaerentes.

S. Ioannes Chrysostomus, qui tanta, uti nostis, dicendi elatione tantaque intelligentia pietatis de Eucharistiae Mystrio deseruit, suos olim hac de re monens fideles, haec protulit aptissima verba: «Deo ubique obsequamur; nec contradicamus ei, etiamsi id quod dicit, rationi et intelligentiae nostrae contrarium videatur; sed praevaleat eius sermo rationi et intelligentiae nostrae. Sic etiam in mysteriis (Eucharisticis) faciamus, non ea solum quae sub sensum cadunt respicientes, sed verba eius reti-

nentes. Verbum quippe eius fallere nequit» (*In Matth. homil.* 82, 4; P.G. 58, 743).

Hoc ipsum scholastici Doctores non semel edixerunt. Verum corpus Christi et verum sanguinem esse in hoc Sacramento, ut ait S. Thomas, «non sensu deprehendi potest, sed sola fide, quae auctoritati divinae innititur. Unde super illud Lucae XXII, 19: *Hoc est corpus meum quod pro vobis tradetur*, dicit Cyrillus: Non dubites an hoc verum sit; sed potius suscipe verba Salvatoris in fide; cum enim sit veritas, non mentitur» (*Summ. Theol.* III, q. 75, a. 1 c.).

Unde ipso Angelico Doctore praeunte quam saepissime cantat populus christianus: «Visus, tactus, gustus in te fallitur, Sed auditu solo tuto creditur: Credo quidquid dixit Dei Filius, Nil hoc Verbo veritatis verius».

Quinimmo S. Bonaventura asserit: «Quod Christus sit in sacramento sicut in signo, nullam habet difficultatem; quod autem sit in sacramento veraciter, sicut in caelo, hoc maximam habet difficultatem: ergo hoc maxime meritorium est credere» (*In IV Sent. dist. X, P. I art. un. qu. I; Oper. omn. tom. IV, Ad Claras Aquas 1889, p. 217*).

Hoc ipsum ceteroquin sanctum innuit Evangelium ubi narrat multos ex discipulis Christi, audito sermone de manducatione carnis eius et potione sanguinis eius, abiisse retro reliquisseque Dominum dicentes: *Durus est hic sermo, et quis potest eum audire?* Petrus contra percontante Iesu utrum et ipsi duodecim vellent abire, suam ceterorumque Apostolorum fidem prompte firmiterque asseveravit, mirabiliter respondens: *Domine, ad quem ibimus? verba vitae aeternae habes* (*Io. 6, 61-69*).

Consequens igitur est, ut Ecclesiae Magisterium, cui divinus Redemptor verbum Dei scriptum vel traditum custodiendum declarandumque commisit, quasi stellam in hoc mysterio investigando sequamur, hoc persuasum nobis habentes: «etsi nulla ratione indagetur, nullo sermone explicetur: verum tamen est quod antiquitus veraci fide catholica praedicatur et creditur per Ecclesiam totam» (S. Augustin. *Contr. Iulian*, VI, 5, 11; P.L. 44, 829).

Nec tamen satis. Servata enim fidei integritate, aptus quoque modus loquendi servetur oportet, ne indisciplinatis verbis utentibus nobis falsae, quod absit, de fide altissimarum rerum suboriantur opiniones. Hoc graviter monet S. Augustinus diversum loquendi modum considerans quo utuntur philosophi et quo

uti debent Christiani. «Liberis verbis», inquit, «loquuntur philosophi, nec in rebus ad intelligendum difficillimis offensionem religiosarum aurium pertimescunt. Nobis autem ad certam regulam loqui fas est, ne verborum licentia etiam de rebus, quae his significatur, impiam gignat opinionem» (*De civit. Dei*, X, 23; P.L. 41, 300).

Regula ergo loquendi, quam Ecclesia longo saeculorum labore non sine Spiritus Sancti munimine induxit et Conciliorum auctoritate firmavit, quaeque non semel tessera et vexillum fidei orthodoxae facta est, sancte servetur, neque eam quisquam pro lubitu vel sub praetextu novae scientiae immutare praesumat. Quis enim ferat quod formulae dogmaticae, quas de mysteriis SS. Trinitatis et Incarnationis Oecumenica Concilia adhibuerunt, quasi hominibus nostrae aetatis accommodatae non esse arguantur, aliaeque loco earum temere inducantur? Eodem modo ferendus non est quisquis formulis, quibus Concilium Tridentinum Mysterium Eucharisticum ad credendum proposuit, suo Marte derogare velit. Formulis namque illis, sicut et ceteris quas ad dogmata fidei proponenda adhibet Ecclesia, conceptus exprimuntur, qui non definitae cuidam humani cultus rationi, non cuidam certae scientiarum progressioni, non uni alterive theologorum scholae obligantur, sed id exhibent quod mens humana universali et necessaria experientia de rebus percipit et aptis certisque vocibus sive de vulgari sive de expolito sermone depromptis manifestat. Quapropter omnibus omnium temporum et locorum hominibus accommodatae sunt.

Possunt quidem, quod fructuosissime contingit, clarius et apertius exponi, numquam tamen nisi eodem sensu quo adhibitae sunt, ut proficiente fidei intelligentia maneat fidei immutabilis veritas. Nam docente Concilio Vaticano I sacrorum dogmatum «is sensus perpetuo est retinendus, quem semel declaravit sancta mater Ecclesia, nec umquam ab eo sensu altioris intelligentiae specie et nomine recedendum» (Constit. dogm. *De fide cathol.* c. 4).

MYSTERIUM EUCHARISTICUM IN MISSAE SACRIFICIO CONFICITUR

Ad communem vero omnium aedificationem et laetitiam libet vobiscum, Venerabiles Fratres, recolere doctrinam quam de Mysterio Eucharistico traditam tenet et unanimi consensu docet Catholica Ecclesia.

Illud in primis, quod huius doctrinae est veluti summa et caput, iuvat meminisse, scilicet per Mysterium Eucharisticum Sacrificium Crucis, semel in Calvaria peractum, admirabili modo repraesentari, iugiter in memoriam revocari eiusque virtutem salutarem in remissionem eorum quae quotidie a nobis committuntur peccatorum applicari (cfr. Concil. Trid., *Doctrina de SS. Missae Sacrificio*, c. 1.).

Mysterium quippe Eucharisticum instituens, Christus Dominus Novum Testamentum, cuius Mediator est, sanxit sanguine suo, sicut olim Moyses Vetus sanxerat sanguine vitulorum (cfr. *Ex.*, 24, 8). Ut enim Evangelistae narrant, in novissima Cena accepto pane, gratias egit, et fregit, et dedit eis dicens: *Hoc est corpus meum, quod pro vobis datur: hoc facite in meam commemorationem. Similiter et calicem, postquam cenavit, dicens: Hic est calix novum testamentum in sanguine meo, qui pro vobis fundetur* (*Luc.* 22, 19-20; cfr. *Matth.* 26, 26-28; *Mc.* 14, 22-24). Iubens autem Apostolos ut id in memoriam sui facerent, idem perpetuo renovandum esse voluit. Quod primaeva Ecclesia fideliter exsecuta est in doctrina Apostolorum perseverans et ad Sacrificium Eucharisticum celebrandum conveniens. *Erant autem perseverantes*, ut diligenter testatur S. Lucas, *in doctrina Apostolorum, et communicatione fractionis panis, et orationibus* (*Act.* 2, 42). Tantum inde concipiebant Christifideles animi fervorem, ut de iis hoc affirmari potuerit: *multitudinis credentium erat cor unum et anima una* (*Act.* 4, 32).

Paulus vero Apostolus, qui fidelissime nobis tradidit quod acceperat a Domino (1 *Cor.* 11, 23 ss.), de Sacrificio Eucharistico aperte loquitur cum ostendit christianos sacrificia paganorum participare non debere quippe qui mensae Domini participes facti sint. *Calix benedictionis, cui benedicimus, inquit, nonne communicatio sanguinis Christi est? et panis, quem frangimus, nonne participatio corporis Christi est? . . . : non potestis calicem Domini bibere et calicem daemoniorum: non potestis mensae Domini participes esse et mensae daemoniorum* (1 *Cor.* 10, 16). Hanc «Novi Testamenti . . . novam oblationem quam praesignaverat Malachias (1, 11), Ecclesia, a Domino et Apostolis edocta, semper obtulit «non solum pro fidelium vivorum peccatis, poenis, satisfactionibus et aliis necessitatibus, sed et pro defunctis in Christo, nondum ad plenum purgatis» (Concil. Trid. *Doctr. De SS. Missae Sacrif.* c. 2).

Unum, ut cetera taceamus, commemoramus testimonium, nempe S. Cyrilli Hierosolymitani, qui neophytos in fide christiana

instruens, haec memoranda verba fecit: «Postquam vero perfectum est spirituale sacrificium, incruentus cultus, super illam propitiationis hostiam obsecramus Deum pro communi Ecclesiarum pace; pro recta mundi compositione, pro imperatoribus, pro militibus et sociis, pro iis qui infirmitatibus laborant, pro iis qui afflictionibus premuntur, et universim pro omnibus qui opis indigent precamur nos omnes et hanc victimam offerimus... deinde et pro defunctis sanctis patribus et episcopis et omnibus generatim qui inter nos vita functi sunt (oramus), maximum hoc credentes adiumentum illis animabus fore, pro quibus oratio defertur, dum sancta et perquam tremenda coram iacet victima». Re autem confirmata exemplo coronae, quae plectitur imperatori, ut in exilium pulsus veniam praestet, idem S. Doctor sermonem concludit dicens: «Ad eundem modum et nos pro defunctis, etiamsi peccatores sint, preces Deo offerentes, non coronam plectimus, sed Christum mactatum pro peccatis nostris offerimus, clementem Deum cum pro illis tum pro nobis demereri et propitiare satagentes» (*Catecheses*, 23 (*myst.* 5), 8-18; P.G. 33, 1115-1118). Hunc morem offerendi «sacrificium pretii nostri» etiam pro defunctis in Ecclesia Romana vigentem S. Augustinus testatur (cfr. *Confess.* IX, 12 32; P.L. 32, 777; cfr. *ibid.* IX, 11 27; P.L. 32, 775) simulque animadvertit eundem, tamquam a Patribus traditum, ab universa observari Ecclesia (cfr. *Serm.* 172, 2; P.L. 38, 936; cfr. *De cura gerenda pro mortuis*, 13; P.L. 40, 593).

Sed est aliud, quod, cum ad mysterium Ecclesiae illustrandum maxime conducat, addere libet, id est Ecclesiam una cum Christo munere fungentem sacerdotis et victimae, Missae Sacrificium totam offerre in eoque et ipsam totam offerri. Haec doctrina sane mirabilis, quam olim docuerunt Patres (cfr. S. Augustin., *De civit. Dei*, X, 6, P.L. 41, 284), quam paucis ante annis Decessor Noster f. r. Pius XII exposuit (cfr. *Litt. Encycl. Mediator Dei*, A.A.S. XXXIX, 1947, p. 552) quamque nuper Concilium Vaticanum II in Constitutione de Ecclesia, cum de populo Dei ageret, expressit (cfr. *Const. dogm. De Ecclesia*, c. 2, n. 11; A.A.S. LVII, 1965, p. 15), vehementer optamus, servata, quemadmodum par est, distinctione non gradus solum sed etiam essentiae, quae intercedit inter sacerdotium commune et sacerdotium hierarchicum (cfr. *ibid.* c. 2, n. 10; A.A.S. LVII, 1965, p. 14), ut etiam atque etiam explanetur animisque fidelium penitus inseratur; aptissima enim invenitur ad pietatem Eucharisticam fovendam, ad dignitatem omnium fidelium extollendam necnon ad eorum impellendum animum ut fastigium sanctitatis,

quod idem est ac generosa sui oblatione totum se divinae Maies-tati mancipare, attingat.

Praeterea, quae inde elucet conclusio de «natura publica et sociali cuiusvis Missae» (Const. *De Sacra Liturgia*, c. 1, n. 27; A.A.S. LVI, 1964, p. 107), commemoretur oportet. Quaelibet enim Missa, etsi a sacerdote privatim celebratur, privata tamen non est, sed actus Christi et Ecclesiae; quae quidem Ecclesia in sacrificio, quod offert, seipsam tamquam universale sacrificium discit offerre et unicam et infinitam redemptricem sacrificii Crucis virtutem universo mundo ad salutem applicat. Unaquaeque enim Missa quae celebratur, non pro aliquorum tantum sed pro totius etiam mundi salute offertur. Inde sequitur ut si Missae celebrationem quasi natura sua frequens et actiosa fidelium participatio maxime deceat, carpenda tamen non sit, immo probanda Missa quae, iuxta Sanctae Ecclesiae praescripta et legitimas traditiones, iusta de causa a Sacerdote privatim, etiam solo ministro inserviente et respondente, celebratur; ex illa enim non parva, immo amplissima peculiarium gratiarum copia ad salutem tum ipsi sacerdoti, tum fidei populo et toti Ecclesiae, tum universo mundo provenit, quae gratiae eadem copia per solam Communionem non obtinentur.

Paterne igitur et enixe commendamus sacerdotibus, qui potissimum gaudium Nostrum et corona Nostra sunt in Domino, ut memores potestatis quam per Episcopum consecrantem acceperunt, offerendi scilicet Sacrificium Deo Missasque celebrandi tam pro vivis quam pro defunctis in nomine Domini (cfr. Pontificale Romanum), quotidie digne et devote Missam celebrent, ut ipsi et ceteri Christifideles fructuum ex sacrificio Crucis uberime manantium applicatione fruantur. Ita etiam plurimum ad salutem humani generis conferunt.

IN MISSAE SACRIFICIO CHRISTUS SACRAMENTALITER PRAESENS EFFICITUR

Pauca quae tetigimus de Missae Sacrificio animum addunt, ut nonnulla etiam exponamus de Eucharistiae Sacramento, cum utrumque Sacrificium et Sacramentum, ad idem mysterium pertineat et alterum ab altero separari non possit. Tunc Dominus incruente immolatur in Sacrificio Missae, Crucis sacrificium repraesentans et virtutem eius salutiferam applicans, cum per

consecrationis verba sacramentaliter incipit praesens adesse, tamquam spiritualis fidelium alimonia, sub speciebus panis et vini.

Omnes compertum habemus non unam esse rationem, qua Christus praesens adsit Ecclesiae suae. Rem iucundissimam, quam Constitutio *De Sacra Liturgia* breviter exposuit (cfr. c. 1, n. 7; A.A.S. LVI, 1964, pp. 100-101) paulo fusius recolere iuvat. Praesens adest Christus Ecclesiae suae oranti, cum ipse sit qui «et oret pro nobis, et oret in nobis, et oretur a nobis: orat pro nobis ut sacerdos noster, orat in nobis ut caput nostrum, oratur a nobis ut Deus noster» (S. Augustin., *In Ps.* 85, 1; P. L. 37, 1081), quique ipse promiserit: *ubi sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum* (*Matth.* 18, 20). Praesens adest Ecclesiae suae opera misericordiae exercenti, non solum quia, dum aliquid boni facimus uni ex fratribus eius minimis id ipsi Christo facimus (cfr. *Matth.* 25, 40), verum etiam quia Christus est, qui per Ecclesiam haec opera facit, continenter hominibus divina caritate subveniens. Praesens adest Ecclesiae suae peregrinanti et ad portum aeternae vitae pervenire cupienti, cum Ipse habitet per fidem in cordibus nostris (cfr. *Eph.* 3, 17) et in ea caritatem diffundat per Spiritum Sanctum, quem dat nobis (cfr. *Rom.* 5, 5).

Alia quidem ratione, verissime tamen, praesens adest Ecclesiae suae praedicanti, cum Evangelium, quod annuntiatur, verbum Dei sit, et nonnisi nomine et auctoritate Christi, Verbi Dei incarnati, ipsoque adsistente praedicetur, ut sit «unus grex de uno pastore securus» (S. Augustin. *Contr. Litt. Petiliani* III, 10, 11; P.L. 43, 353).

Praesens adest Ecclesiae suae populum Dei regenti et gubernanti, cum sacra potestas a Christo sit et pastoribus eam exercentibus Christus adsit, «Pastor pastorum» (Idem, *In Ps.* 86, 3; P.L. 37, 1102), secundum promissionem Apostolis factam.

Insuper, et sublimiore quidem modo, praesens adest Christus Ecclesiae suae Sacrificium Missae nomine ipsius immolanti; adest Sacramenta administranti. De praesentia Christi in Missae Sacrificio offerendo commemorare placet ea, quae S. Ioannes Chrysostomus admiratione percitus, non minus vere quam diserte, dixit: «Volo quid plane stupendum adicere, sed ne miremini neque turbemini. Quid hoc est? oblatio eadem est quisquis offerat, sive Paulus, sive Petrus; eadem est, quam Christus dedit discipulis, et quam nunc sacerdotes faciunt: haec illa nihil minor est, quia non homines hanc sanctificant, sed is ipse qui illam sanctificavit. Sicut enim verba quae Deus locutus est, eadem sunt quae nunc

sacerdos dicit, sic oblatio eadem ipsa est» (*In Epist. 2 ad Timoth. homil. 2, 4*; P.G. 62, 612). Sacramenta vero actiones esse Christi, qui eadem per homines administrat, nemo est qui ignoret. Et ideo Sacramenta per se ipsa sancta sunt et Christi virtute dum corpus tangunt animae gratiam infundunt. Hae praesentiae rationes stupore mentem replent et mysterium Ecclesiae contemplandum praebent. Sed alia est ratio, praestantissima quidem, qua Christus praesens adest Ecclesiae suae in sacramento Eucharistiae, quod est propterea inter cetera Sacramenta «devotione suavius, intelligentia pulchrius, continentia sanctius» (Aegidius Romanus, *Theoremata de Corpore Christi*, theor. 50, Venetiis 1521, p. 127); continet enim ipsum Christum et est «quasi consummatio spiritualis vitae et omnium sacramentorum finis» (S. Thomas, *Summ. Theol.* III^a, p. 73, a. 3 c.).

Quae quidem praesentia «realis» dicitur non per exclusionem, quasi aliae «reales» non sint, sed per excellentiam, quia est substantialis, qua nimirum totus atque integer Christus, Deus et homo, fit praesens. (cfr. Concil. Trid. *Decr. de SS. Euchar. c. 3*). Perperam igitur hanc praesentiae rationem aliquis explicet fingendo naturam «pneumaticam», uti dicunt, corporis Christi gloriosi ubique praesentem; aut illam intra limites symbolismi coarctando, quasi hoc augustissimum Sacramentum nulla alia constet re quam signo efficaci «spiritualis praesentiae Christi eiusque intimae coniunctionis cum fidelibus membris in Corpore Mystico» (Pius XII, *Litt. Encycl. Humani generis*; A.A.S. XLII, 1950, p. 578).

Sane de symbolismo Eucharistico, praesertim quoad Ecclesiae unitatem, multa disseruerunt Patres, multa Doctores scholastici, quorum doctrinam perstringens, Concilium Tridentinum docuit Salvatorem nostrum in Ecclesia sua Eucharistiam reliquisse «tamquam symbolum . . . eius unitatis et caritatis, qua christianos omnes inter se coniunctos et copulatos esse voluit», «adeoque symbolum unius illius corporis cuius Ipse caput existit» (*Decr. de SS. Eucharistia*, proem. et c. 2).

In ipso exordio litterarum christianarum ignotus auctor operis cui titulus «Didachè seu Doctrina duodecim Apostolorum» haec ad rem spectantia scripsit: «Quod ad Eucharistiam attinet, sic gratias agite: . . . sicut hic panis fractus dispersus erat supra montes, et collectus factus est unus, ita colligatur ecclesia tua a finibus terrae in regnum tuum» (*Didachè*, 9, 1; F. X. Funk, *Patres Apostolici*, 1, 20).

Item S. Cyprianus unitatem Ecclesiae urgens contra schisma, «Denique», inquit, «unanimitatem Christianam firma sibi atque inseparabili caritate connexam etiam ipsa Dominica sacrificia declarant. Nam quando Dominus corpus suum panem vocat de multorum granorum adunatione congestum, populum nostrum quem portabat indicat adunatum; et quando sanguinem suum vinum appellat de botris atque acinis plurimis expressum atque in unum coactum, gregem item nostrum significat commixtione adunatae multitudinis copulatum» (*Epist. ad Magnum*, 6; P.L. 3, 1189).

Omnes ceteroquin praecesserat Apostolus scribens ad Corinthios: *Quoniam unus panis, unum corpus multi sumus, omnes qui de uno pane participamus* (1 Cor. 10, 17).

At symbolismus Eucharisticus, si ad effectum huius Sacramenti proprium, qui unitas est Corporis Mystici, apte nos ducit intellegendum, tamen Sacramenti naturam, qua ab aliis distinguitur, non explicat, non edisserit. Nam perpetua Ecclesiae Catholicae instructio, catechumenis tradita, populi christiani sensus, doctrina definita a Concilio Tridentino, ipsaque verba Christi sanctissimam Eucharistiam instituentis profiteri nos iubent «Eucharistiam carnem esse Salvatoris nostri Iesu Christi, quae pro peccatis nostris passa est, quamque Pater benignitate sua suscitavit» (S. Ignatius, *Epist. ad Smyrn.* 7, 1; P.G. 5, 714). His verbis S. Ignatii Antiocheni licet addere ea quibus Theodorus Mopsuestenus, hac in re fidei Ecclesiae testis fidelis, populum est allocutus: «Dominus enim non dixit: Hoc est symbolum corporis mei, et hoc symbolum sanguinis mei, sed: *Hoc est corpus meum et sanguis meus*. Docet nos non attendere naturam rei subiectae ac sensibus propositae: ea enim per gratiarum actionem et verba super eam pronuntiata, in carnem et sanguinem mutata est» (*In Matth. Comm.*, c. 26; P.G. 66, 714).

Hac Ecclesiae fide innixa Tridentina Synodus «aperte et simpliciter profitetur, in almo sanctae Eucharistiae sacramento post panis et vini consecrationem Dominum Nostrum Iesum Christum, verum Deum atque hominem, vere, realiter ac substantialiter sub specie illarum rerum sensibilibus contineri». Ideo Salvator noster secundum suam humanitatem praesens adest non solum ad dexteram Patris, iuxta modum existendi naturalem, sed simul etiam in sacramento Eucharistiae «ea existendi ratione, quam etsi verbis exprimere vix possumus, possibilem tamen esse Deo, cogitatione per fidem illustrata, assequi possumus et constantissime credere debemus» (*Decret. de SS. Eucharistia*, c. 1).

CHRISTUS DOMINUS PRAESENS ADEST IN
EUCHARISTIAE SACRAMENTO PER
TRANSSUBSTANTIATIONEM

Ne autem hunc praesentiae modum, qui leges naturae praetergreditur et miraculum omnium in suo genere maximum efficit (cfr. Litt. Encycl. *Mirae caritatis*; *Acta Leonis XIII*, XXII, 1902-1903, p. 123), perperam aliquis intellegat, docentis et orantis Ecclesiae vocem docili mente sequamur oportet. Porro haec vox, quae Christi vocem iugiter resonat, certiores nos facit non aliter Christum fieri praesentem in hoc Sacramento quam per conversionem totius substantiae panis in corpus et totius substantiae vini in sanguinem ipsius, quam conversionem, plane mirabilem et singularem, Catholica Ecclesia convenienter et proprie transsubstantiationem appellat (cfr. Concil. Trid. Decr. *de SS. Eucharistia*, c. 4 et can. 2). Peracta transsubstantiatione, species panis et vini novam procul dubio induunt significationem, novumque finem, cum amplius non sint communis panis et communis potus, sed signum rei sacrae signumque spiritualis alimoniae; sed ideo novam induunt significationem et novum finem, quia novam continent «realitatem», quam merito *ontologicam* dicimus. Non enim sub praedictis speciebus iam latet quod prius erat, sed aliud omnino; et quidem non tantum ob fidei Ecclesiae aestimationem, sed ipsa re, cum conversa substantia seu natura panis et vini in corpus et sanguinem Christi, nihil panis et vini maneat nisi solae species; sub quibus totus et integer Christus adest in sua physica «realitate» etiam corporaliter praesens, licet non eo modo quo corpora adsunt in loco.

Qua de causa Patres sollemne habuerunt monere fideles, ut in hoc augustissimo Sacramento considerando, non acquiescerent sensibus, qui panis et vini referunt proprietates, sed verbis Christi, quae tantae sunt virtutis, ut panem et vinum in corpus et sanguinem ipsius mutant, transforment, «transelementent»; siquidem, ut iidem Patres non semel dicunt, virtus, quae hoc facit, eadem omnipotentis Dei virtus est, quae ab initio temporis universitatem rerum ex nihilo creavit.

«Istahaec edoctus et certissima imbutus fide», inquit S. Cyrillus Hierosolymitanus concludens sermonem de Fidei mysteriis, «quod qui videtur panis, panis non est, tametsi gustu sensibilis sit, sed corpus Christi; et quod videtur vinum, vinum non est, etiamsi ita gustui videatur, sed sanguis Christi . . . confirma cor

tuum, panem illum tanquam spirituales sumens, et animae tuae faciem exhilara» (*Catecheses*, 22, 9 [*myst.* 4]; P.G. 33, 1103).

Instat autem S. Ioannes Chrysostomus dicens: «Non homo est, qui facit ut proposita efficiantur corpus et sanguis Christi, sed ipse Christus qui pro nobis crucifixus est. Figuram implens stat sacerdos verba illa proferens, virtus autem et gratia Dei est. *Hoc est Corpus meum*, inquit. Hoc verbum transformat ea quae proposita sunt» (*De prodit. Iudae*, homil. 1, 6; P.G. 49, 380; cfr. *In Matth.*, homil. 82, 5; P.G. 58, 744).

Episcopo autem Constantinopolitano Ioanni mire concinit Episcopus Alexandrinus Cyrillus, qui in commentario suo in Evangelium S. Matthaei scribit: «Demonstrative autem dixit: *Hoc est corpus meum*, et: *hic est sanguis meus*, ne figuram esse arbitreris ea quae videntur, sed arcana ratione aliqua transformari ab omnipotente Deo vere oblata, in corpus et sanguinem Christi quorum participes effecti vivificam et sanctificantem Christi virtutem suscipimus» (*In Matth.* 26, 27; P.G. 72, 451).

Mediolanensis vero Episcopus Ambrosius de conversione Eucharistica dilucide disserens: «Probemus» inquit, «non hoc esse quod natura formavit, sed quod benedictio consecravit; maioremque vim esse benedictionis quam naturae, quia benedictione etiam natura ipsa mutatur». Volens autem mysterii adstruere veritatem, multa miraculorum exempla quae in Scripturis Sacris narrantur, proponit, inter quae nativitatem ipsam Christi ex Virgine Maria, et posteaquam animum convertit ad creationis opus, concludens ait: «Sermo ergo Christi qui potuit ex nihilo facere quod non erat, non potest ea quae sunt in id mutare quod non erant? Non enim minus est novas rebus dare, quam mutare naturas» (*De myster.* 9, 50-52; P.L. 16, 422-424).

Sed multa testimonia contexere non vacat. Iuvat potius fidei firmitatem recolere qua Ecclesia unanimi consensione restitit Berengario qui, humanae rationis cedens difficultatibus, conversionem Eucharisticam negare primum ausus est, pluries eum, nisi resipisceret, damnans. Ideo ius iurandum Decessor Noster S. Gregorius VII praestari iussit sequentibus verbis expressum: «Corde credo et ore confiteor panem et vinum, quae ponuntur in altari, per mysterium sacrae orationis et verba nostri Redemptoris substantialiter converti in veram et propriam ac vivificatricem carnem et sanguinem Iesu Christi Domini nostri et post consecrationem esse verum Christi corpus, quod natum est de Virgine et quod pro salute mundi oblatum in cruce pendit, et quod sedet ad dexteram Patris, et verum sanguinem Christi, qui

de latere eius effusus est, non tantum per signum et virtutem sacramenti, sed in proprietate naturae et veritate substantiae» (Mansi, *Coll. ampliss. Concil.* XX, 524 D).

Quibus verbis congruunt, admirabile stabilitatis fidei catholicae exemplum praeбendo, ea quae Concilia Oecumenica Lateranense, Constantiense, Florentinum, demum Tridentinum de conversionis Eucharisticae mysterio sive exponendo Ecclesiae doctrinam, sive errores damnando, constanter docuerunt.

Post Tridentinum vero Concilium, Decessor Noster Pius VI contra errores synodi Pistoriensis graviter monuit ne parochi docendi munere fungentes a mentione facienda de transsubstantiatione, quae inter articulos fidei recensetur, abstinere (Constit. *Auctorem fidei*, 28 Aug. 1794). Item Decessor Noster Pius XII, f.r., limites in memoriam revocavit, quos de transsubstantiationis mysterio subtiliter disputantibus transgredi non licet (*Allocuto* habita die 22 Septembris a. 1956 — A.A.S. XLVIII, 1956, p. 720); Nosque ipsi in Conventu Eucharistico e Natione Italica Pisis nuper celebrato pro apostolico Nostro munere fidei Ecclesiae testimonium aperte solemniterque reddidimus (A.A.S. LVII, 1965, pp. 588-592).

Ceterum Catholica Ecclesia, fidem de praesentia corporis et sanguinis Christi in Eucharistia non solum docendo, verum etiam vivendo tenuit, cum tantum Sacramentum cultu latriae, qui uni Deo debetur, nullo non tempore venerata sit. De quo S. Augustinus: «In ipsa carne», inquit, «(Dominus) hic ambulavit et ipsam carnem nobis manducandam ad salutem dedit; nemo autem illam carnem manducat, nisi prius adoraverit . . . et non solum non peccemus adorando, sed peccemus non adorando» (*In Ps.* 98, 9; P.L., 37, 1264).

DE CULTU LATRIAE SACRAMENTO EUCHARISTIAE EXHIBENDO

Hunc latriae cultum Eucharistiae Sacramento praestandum, Catholica Ecclesia non solum intra, verum etiam extra Missarum sollemnia exhibuit et exhibet, consecratas Hostias quam diligentissime adservando, eas sollemni fidelium venerationi proponendo, in processionibus frequentissimi populi laetitia circumferendo.

De qua veneratione perantiqua Ecclesiae documenta non unum perhibent testimonium. Pastores enim Ecclesiae id semper agebant, ut fideles hortarentur ad Eucharistiam, quam secum domibus haberent, summa cum diligenta adservandam. «Corpus enim Christi est edendum credentibus et non contemnendum», ut graviter monet S. Hippolytus (*Tradit. Apost.* ed. Botte, *La tradition Apostolique de St. Hippolyte*, Münster 1963, p. 84).

Re quidem vera fideles reos se credebant, et merito quidem, ut memorat Origenes, si corpore Domini suscepto, et cum omni cautela et veneratione servato, aliquid inde per negligentiam decidisset (*In Exod. fragm.*; P.G. 12, 391).

Eosdem autem pastores quoscumque debitaе reverentiae defectus, si qui irrepsissent, vehementer arguisse testis est Novatianus, hac in re fide dignus, qui damnationem mereri existimat eum qui «dimissus e dominico et adhuc gerens secum, ut assolet, eucharistiam . . . sanctum Domini corpus circumtulit», non in suam domum, sed ad spectacula currens (*De Spectaculis*; C.S.E.L. III³, p. p. 8).

Immo S. Cyrillus Alexandrinus uti insaniam respuit eorum opinionem qui dicebant Eucharistiam ad sanctificationem nihil conferre, si quid ex ea in alium diem reliquum foret. «Neque enim», inquit, «alteratur Christus, neque sanctum eius corpus immutatur, sed benedictionis vis et facultas et vivificans gratia perpetua in ipso exsistit» (*Epis. ad Calosyrium*; P.G. 76, 1075).

Nec oblivisci fas est antiquitus fideles, sive persecutionum violentia vexatos, sive in solitudine ob vitae monasticae amorem commorantes, sese Eucharistia singulis etiam diebus refecisse, sacram Communionem, absente sacerdote aut diacono, suis ipsorum manibus sumentes (cfr. Basil. *Epist.* 93; P.G. 32, 483-486).

Hoc autem non ideo dicimus, ut de more custodiendi Eucharistiam sacramque Communionem recipiendi legibus ecclesiasticis postea praescripto et etiam nunc vigente aliquid immutetur, sed ut de fide Ecclesiae, quae una et eadem semper est, collaetemur.

Ex qua una fide etiam festum corporis Domini ortum habuit, quod in dioecesi Leodiensi, praesertim movente Dei famula beata Iuliana de Monte Cornelli, primo celebratum Decessor Noster Urbanus IV pro universa Ecclesia instituit, et multae pietatis Eucharisticae institutiones, quae divina inspirante gratia, magis in dies auctae sunt, et quibus Ecclesia Catholica quasi certatim et honorem exhibere Christo et ei pro tanto dono gratias agere et eius misericordiam implorare studet.

EXHORTATIO AD CULTUM EUCHARISTICUM PROMOVENDUM

Oramus ergo vos, Venerabiles Fratres, ut hanc fidem, quae nihil aliud gestit quam omnimodam servare fidelitatem verbis Christi et Apostolorum, quibuslibet falsis perniciosisque opinionibus omnino exclusis, pure et integre, apud populum curae vestrae et vigilantiae commissum, custodiatis et cultum Eucharisticum, in quem ceteri pietatis modi demum conducant et desinant oportet, nullis parcentes verbis nullisque laboribus, promoveatis.

Magis magisque, instantibus vobis, hoc noverint et experiantur Christifideles: «qui vult vivere, habet ubi vivat, habet unde vivat. Accedat, credat, incorporetur, ut vivificetur. Non abhorreat a compage membrorum, non sit putre membrum quod reseçari mereatur, non sit distortum de quo erubescatur: sit pulchrum, sit aptum, sit sanum; haereat corpori, vivat Deo de Deo: nunc laboret in terra, ut postea regnet in caelo» (S. Augustin. *In Ioann. tract.* 26, 13; P.L. 35, 1613).

Quotidie, ut optabile est, et quam frequentissimi fideles Missae sacrificium actuose participant, et sacra Communionem pure sancteque se reficiant et congruam gratiarum actionem pro tanto dono Christo Domino rependant. Memores sint horum verborum: «Desiderium Iesu Christi et Ecclesiae, ut omnes Christifideles quotidie ad sacrum convivium accedant, in eo potissimum est ut per sacramentum Deo coniuncti robur inde capiant ad compescendam libidinem, ad leves culpas quae quotidie occurrunt abluendas, et ad graviora peccata quibus humana fragilitas est obnoxia, praecavenda» (Decr. S. Congr. Concil., 20 dec. 1905, approb. a S. Pio X; A.S.S. XXXVIII, 1905, p. 401). Insuper visitationem sanctissimi Sacramenti in nobilissimo loco et quam honorificentissime in ecclesiis secundum leges liturgicas adservandi, interdum facere ne omittant, utpote quae erga Christum Dominum, in eodem praesentem, sit et grati animi argumentum et amoris pignus et debitae adorationis officium.

Neminem fugit divinam Eucharistiam inaestimabilem populo christiano conferre dignitatem. Non enim solum dum Sacrificium offertur et Sacramentum conficitur, verum etiam Sacrificio oblato et confecto Sacramento, dum Eucharistia in ecclesiis vel oratoriis adservatur, Christus est revera Emmanuel, id est «nobiscum Deus». Nam die ac nocte in medio nostri est, in nobis habitat plenus gratiae et veritatis (cfr. *Io.* 1, 14): mores instruit,

virtutes alit, maerentes consolatur, debiles roborat, et omnes qui ad eum accedunt ad imitationem sui provocat, ut ipsius exemplo discant mites esse et humiles corde, et non sua sed qua Dei sunt quaerere. Quisquis igitur augustam Eucharistiam singulari prosequitur devotione et Christum infinite nos amantem prompte et generose redamare nititur, experitur et plane intellegit, non sine magno animi oblectamento et fructu, quanti pretii sit vita abscondita cum Christo in Deo (cfr. *Col.* 3, 3) et quantum valeat colloquia cum Christo serere, quo hisce in terris nihil est suavius, nihil ad percurrendas sanctitatis vias efficacius.

Nostis insuper, Venerabiles Fratres, Eucharistiam adservari in templis seu oratoriis tamquam centrum spirituale communitatis religiosae vel communitatis paroecialis, immo universae Ecclesiae et totius humanitatis quippe quae contineat sub specierum velamine Christum Ecclesiae invisible Caput, mundi Redemptorem, centrum omnium cordium, *per quem omnia et nos per ipsum* (1 *Cor.* 8, 6).

Inde efficitur ut cultus divinae Eucharistiae animum magnopere permoveat ad amorem «socialem» (cfr. S. Augustin. *De gen. ad litt.* XI, 15, 20; P.L. 34, 437) excolendum, quo privato bono bonum commune anteponimus, causam communitatis, paroeciae, Ecclesiae universae suscipimus caritatemque extendimus in totum mundum, quia ubique membra Christi esse novimus.

Quia igitur, Venerabiles Fratres, Eucharistiae sacramentum est signum et causa unitatis Corporis Christi Mystici et in iis qui ferventiore affectu illud colunt actuosum spiritum «ecclesialem» ut appellant, excitat, fidelibus vestris numquam persuadere cessetis, ut ad Mysterium Eucharisticum accedentes causam Ecclesiae, tamquam suam, discant amplecti, sine intermissione Deum obsecrare, seipsos Domino acceptabile sacrificium offerre pro Ecclesiae pace et unitate, ut omnes Ecclesiae filii unum sint et idipsum sapiant, nec sint inter eos schismata, sed perfecti sint in eodem sensu et in eadem sententia, ut Apostolus praecipit (cfr. 1 *Cor.* 1, 10); omnes autem qui nondum perfecta communione cum Ecclesia Catholica coniunguntur, utpote ab ea seiuncti, sed christiano nomine decorantur et gloriantur, ea unitate fidei et communionis quantocius, divina opitulante gratia, nobiscum fruantur quam Christus discipulorum suorum propriam esse voluit.

Hoc autem obsecrandi et se Deo devovendi studium pro Ecclesiae unitate religiosi, sive viri sive mulieres, potissimum suum esse intellegant, quippe qui sanctissimo Sacramento adoran-

do, speciali modo, mancipientur, eiusque quasi corona hisce in terris, per vota quae nuncuparunt, efficiantur.

Porro unitatis omnium christianorum votum, quo nihil antiquius, nihil gratius habuit et habet Ecclesia, Nos iterum promere volumus ipsis verbis quibus id olim Concilium Tridentinum, decretum de sanctissima Eucharistia absolvens, prompsit: «Demum autem paterno affectu admonet sancta Synodus, hortatur, rogat et obsecrat “per viscera misericordiae Dei nostri” (*Luc* 1, 78) ut omnes et singuli, qui christiano nomine censentur, in hoc *unitatis signo*, in hoc *vinculo caritatis*, in hoc concordiae symbolo iam tandem aliquando conveniant et concordent, memoresque tantae maiestatis et tam eximii amoris Iesu Christi Domini nostri, qui dilectam animam suam in nostrae salutis pretium, et *carnem suam* nobis dedit *ad manducandum* (*Io*, 6, 48 ss.), haec sacra mysteria corporis et sanguinis eius ea Fidei constantia et firmitate, ea animi devotione, ea pietate et cultu credant et venerentur, ut panem illum *supersubstantialem* (*Matth.* 6, 11) frequenter suscipere possint, et is vere eis sit animae vita et perpetua sanitas mentis, “cuius vigore confortate” (*Reg.* 19, 8) ex huius miserae peregrinationis itinere ad caelestem patriam pervenire valeant, eundem “panem angelorum” (*Ps.* 77, 25), quem modo sub sacris velaminibus edunt, absque ullo velamine manducaturi» (Decr. de SS. Eucharistia, c. 8).

Utinam benignissimus Redemptor, qui mortem iam iam subiturus Patrem oravit, ut omnes qui in se credituri essent unum forent, sicut ipse et Pater unum sunt (cfr. *Io.* 17, 20-21), flagrantissimum hoc Nostrum universaeque Ecclesiae votum quam citissime exaudire dignetur, ut omnes uno ore et una fide Eucharisticum Mysterium celebremus et Corporis Christi participes effecti, unum corpus efficiamur (cfr. *1 Cor.* 10, 17), eisdem nexibus compactum quibus ipse illud constitutum voluit.

Eos insuper alloquimur, fraternae caritatis sensus pandentes, qui ad venerabiles Orientis Ecclesias pertinent ex quibus tot exstiterunt gloriosisissimi Patres, quorum fidei testimonia de Eucharistia perlibenti animo in hisce Nostris Litteris commemoravimus. Permagno gaudio animus perfunditur cum fidem vestram, quae et nostra est, de Eucharistia consideramus, orationes liturgicas quibus tantum mysterium celebratis auscultamus, cultum Eucharisticum conspiciamus, theologos doctrinam de augustissimo hoc Sacramento exponentes aut defendentes legimus.

Beatissima Virgo Maria, ex qua Christus Dominus eam carnem assumpsit quae in hoc Sacramento sub speciebus panis et

vini «continentur, offertur, sumitur» (C. I. C., can 801) omnesque Sancti et Sanctae Dei, ii praesertim qui ardentiore devotione erga divinam Eucharistiam flagrarunt, intercedant apud misericordiarum Patrem, ut ex communi fide et cultu Eucharistico perfecta unitas communionis inter omnes qui christiano nomine censentur exoriatur et vigeat. Haerent animo verba sanctissimi martyris Ignatii Philadelphenos monentis contra malum divisionum et schismatum, quorum remedium est in Eucharistia. «Studete igitur», inquit, «una gratiarum actione uti. Una enim caro Domini nostri Iesu Christi, et unus calix in unionem sanguinis ipsius, unum altare, unus episcopus...» (*Epist. ad Philadelph.* 4; P.G. 5, 700).

Suavissima spe freti bonorum quae ex aucto cultu Eucharistico in universam Ecclesiam universumque mundum proficiscuntur, vobis, Venerabiles Fratres, presbyteris, religiosis, et omnibus qui adiutricem operam vobis praestant universisque fidelibus curae vestrae commissis, Apostolicam Benedictionem, caelestium gratiarum auspicem, effuso et peramanti animo imperimus.

Datum Romae, apud Sanctum Petrum, die III mensis Septembris, in festo S. Pii X, Papae, anno MCMLXV, Pontificatus Nostri tertio.

PAULUS PP. VI

POPE SPEAKS ON COLLEGIALITY AND THE EPISCOPATE

This is a translation of the letter Ad Vos Imprimis (To you first of all) sent by Pope Paul VI to all bishops on the subject of collegiality and the episcopate. Sent on Dec. 18, 1964, the letter was not made public until May 1, 1965, when it was published in the Rome Jesuit review, Civiltà Cattolica.

Our thoughts turn first of all to you while we await the dawn of that happy day in which the memory of the Incarnation of the Word of God is renewed and this mystery is celebrated.

We believe there is no better way of celebrating the touching solemnity of the birth of Our Lord Jesus Christ than to unite our soul to yours, and add our praise to God to the choir with which you preach Christmas, to add our prayers to those which rise from your hearts, and our joy to the joy with which the entire body of the Catholic bishops looks to Christ, who appeared among us the least of the brethren, but also as our true Saviour, Master and Lord.

With a truly moved spirit we join the venerable brothers, in celebrating the return of this most happy solemnity.

A NEW BOND

The solemnity of Christmas has always given occasion to the Church, gathered in the magnificent and mysterious concord of Catholic unity, to fulfill with supreme joy its duty of professing the faith and of burning with charity.

This year, however, the Constitution on the Church—which we approved together with all those among you who took part in the last meeting of the third session of the Second Vatican Ecumenical Council—leads us to manifest with a new and power-

ful impulse on the occasion of Christmas that firm and close bond by virtue of which the episcopate is the supreme participation in the priesthood of Christ.

In that constitution, in fact there is clearly demonstrated the doctrine of the collegial bond which unites the order of the bishops in a singular and magnificent communion.

Could there be a more suitable time than this happy solemnity, venerable brothers, to recall this communion, the existence of which we have recognized concordantly as the providential and admirable gift of the Holy Ghost?

Moved by sincere piety, good Christian families gather round the crib in their homes. Every upright and sensitive man has sentiments of emotion and joy during this period which predisposes one so well for holy and sincere affections.

How much closer, then, should be those united in spirit in the celebration of this great mystery of the coming of the Lord to earth, whom He called to act in His name, whom He made His ministers, friends and brothers, and for whom He prayed to the Heavenly Father that they might be united in His love?

‘EPISCOPATE IS ONE’

This year, therefore, venerable brothers, we shall celebrate that communion by which all of us are united, gathered round the crib of our most Beloved Saviour. Let us render honor to Him, showing that we have well meditated and understood His supreme desire: “that they may be one” and proclaiming our resolve to put it to practice in the future with ever greater faithfulness.

Let us recall those sacred words which exhort us to this concord: “If . . . we walk in the light”—says the Apostle St. John—“as he also is in the light, we have fellowship with one another.” (I John 1:7).

Let us remember also that significant saying of St. Ciprian: “*Episcopatus unus est, cuius a singulis in solidum pars tenetur*” (the episcopate is one, and each shares in it substantially) (“On the Unity of the Church” V; PL 4, 516).

We also might recall those words which St. Ambrose wrote to the Emperors Gratian and Valentinian in 381 A.D. regarding

our office in the venerable episcopal college: "Totius orbis romani caput Romanum Ecclesiam, atque illam sacrosanctam Apostolorum fidem ne turbari sineret, obsecranda fuit clementia vestra; inde enim in omnes venerandae communionis jura dimanant" (We must beg your clemency not to allow the Roman Church, the head of the entire Roman world, and that sacrosanct faith of the Apostles to be disturbed; from it flow to all the rights of this venerable communion) (Ep. XI, 4; PI 16, 986).

Finally, if you like, let us consider again the phrase of St. Augustine: "Ego in Ecclesia sum, cujus membra sunt illae omnes Ecclesiae, quas ex laboribus Apostolorum natas atque firmatas simul in Litteris canonicis novimus; earum communionem, quantum me adjuvat Dominus, sive in Africa, sive ubicumque non deseram" (I am a member of the Church, as are all those Churches we know to have been born of the labors of the Apostles and confirmed as well by canonical letters; I will not abandon communion with them, so help me God, whether I am in Africa or wherever else) ("Contra Cresconium Donatistam," III, 35; PL 43, 517).

COLLEGIALITY

We ourselves, bishops of the Church, who have always nurtured in us this will and this manner of feeling, must meditate with ever greater diligence on the significance of episcopal collegiality, assess its responsibilities, investigate its mystery and discover its strength, particularly now when the relative doctrine has been authoritatively stated.

It seems to us that all this did not happen without the mysterious will of God.

Our times, discordant and confused in the doctrinal field, like that divided kingdom of which the Gospel speaks, always threatened with ruin yet at the same time ever more intensely and as if instinctively yearning for a certain practical unity, need an example of true and complete spiritual concord, of a higher aid to guide them toward unity and to strengthen them in concord and in brotherhood.

And here behold the Holy Church rising like a standard raised among the peoples, showing itself in the flower of that admirable unity once more proclaimed, strong with that inner unity of faith, love and discipline which links among themselves

the episcopal order and the holy people of God. It really seems that by divine Providence, it is able to infuse in mankind new life and new hope.

May the magnificent vision of this eminent and wholly singular work accomplished by God truly shine forth before our minds, accustomed to contemplate creation. The doctrine now proclaimed concerning the true and unchanging constitution of the Church, leads us to bless and thank the divine author Jesus Christ who, fulfilling the prophetic promises exactly, thus constructed His Church.

Let us admire, venerable brothers, the universality of this Church, that is to say, its perfect unity and vast catholicity.

'ONE AND UNDIVIDED'

Let us exult in humility for having been called by God to give form and consistency to this wholly singular religious society, visible and at the same time spiritual; we the pastors of the people of God, promoters and custodians of its true nature, of its inner unity, of its internal and external activity, of its upright organization.

The council which is now going on has brought about the time in which it is given to us to know through experience how much fulness and strength that communion can attain which unites us to the Church.

That illustrious martyr and African bishop, St. Cyprian—after a question which does not affirm a truth but expresses a warning: "*Qui cathedram Petri super quem fundata est Ecclesia, deserit, in Ecclesia se esse confidit?*" (Does he suppose still to remain within the Church who deserts the chair of Peter on which the Church was built?)—exhorts us with these words: "*Quam unitatem firmiter et vindicare debemus, maxime Episcopi, qui in Ecclesia praesidamus, ut episcopatum quoque ipsum unum atque indivisum probemus*" (Particularly must we bishops who preside over the Church firmly uphold this unity so that we will demonstrate the episcopate itself as one and undivided) (PL 4, 516).

A SINGLE CHORUS

Therefore, while we celebrate together with you around Christ's crib this mystery of ineffable union, we open up to you our spirit, trusting in the hope of the copious fruits of good which will come to the Church from this collegial bond thus confirmed.

For the Church, in fact, it is necessary that each one of us feel responsible for the good of all; that each is illumined by genuine faith and observance of the sacred canon laws; that arbitrary innovations be eliminated, that an exemplary love for good traditions be retained.

It is also necessary that all take part in the sufferings by which the Church is oppressed on many sides and seek to alleviate them, that attacks by the enemies of God and the deceits of the profane and corrupted world be strenuously and concordantly rejected, that the preaching of the Gospel throughout the world be adequately sustained by all in a spirit of brotherly collaboration, and that, in a word the Cross of Christ, of which the immense and glorious burden is above all incumbent on our souls, may be carried in unity and with mutual edification.

Let no one evade a commitment so noble and grave; let no one be content with his own ministry when the apostolic ministry encompasses the world. Let no one be alone in thought and action, since all take part as if in a single chorus, of which the concordant notes must proclaim the glory of God and announce on earth the peace of Christ.

Confident that these our sentiments will find a response in your souls we wholeheartedly bless each one and all of you, while praying the Redeemer that He impart to you and the elect communities entrusted to you the most copious gifts of grace,

(Taken from THE CATHOLIC WEEKLY, June 4, 1965)

DIOCESAN CURIAE

DIocese OF LIPA

DECREE

I ALEJANDRO OLALIA, BISHOP OF LIPA, make it known to the clergy and to all the faithful of our diocese that, on September 13, 1965, proceedings were opened in our diocesan Curia for the cause of the beatification and canonization of the Servant of God, VICENTA BAUTISTA, V.O.T., O.P., who spent a considerable part, and passed the last day, of her life in this city of Lipa.

Since a collection of all writings attributed to the Servant of God has to be made, at the instance of Fr. Excelso García, O.P. whom I have duly appointed as Postulator for the cause, I enjoin all those under my jurisdiction who have in their possession printed or unprinted writings of the Servant of God, such as, speeches, letters, diaries, autobiographies, or whatever she had written, either with her own hand or through others, that they must, under ecclesiastical penalties surrender to me such writings within a period of two months beginning on the first day of October. Whoever might have knowledge that such writings are in the possession of others, may report them to the episcopal Curia so that they may, at a convenient time, testify in legal form whatever they know about the matter. Whoever wish to keep, for sentimental reasons, autographs of the Servant of God, could present authentic copies of the same.

Given at our episcopal residence, Lipa, September 13, 1965.

✠ ALEJANDRO OLALIA
Bishop of Lipa

BISHOP'S RESIDENCE
Tuguegarao, Cagayan

August 24, 1965

TO OUR VENERABLE CLERGY, DIOCESAN AND REGULAR,
ALL RELIGIOUS SUPERIORS, SCHOOL HEADS AND CHA-
PLAINS, AND OUR DEARLY BELOVED FAITHFUL:

On Seminary, Catechetical Program, Religious Organizations
The Sentinel, Mission Sunday, Foreign Mission Society.

Introduction

If God permits, I will be enplaning for Rome on Sept. 4, 1965 for the Vatican Council.

First of all, let me request you to continue praying and offering sacrifices for the success of the said Council.

During my absence, our Vicar General, Rt. Rev. Msgr. Ricardo Jamias, will act as Episcopal Delegate. He will be assisted by Rev. Fr. Antonio Catabui and Rev. Fr. Diosdado Talamayan who received delegated powers from me.

I take this opportunity to invite you all to focus your attention to the following points, so that, as exhorted by Saint Peter, you "tend the flock of God which is among you, governing not under constraint, but willingly according to God." (I Sti. Petri, 5, 2)

Seminary

The construction of the new San Jacinto Seminary is now in full swing. Your help is badly needed for the completion of this project. For this reason, we earnestly request all our parishes and Catholic Schools to continue praying for this intention, and to sponsor a drive to help us raise funds. To this end, a benefit program is suggested, during which a talk about religious and priestly vocation should be delivered. If so desired, arrangements can be made with the Very Rev. Father Rector of the Seminary for a guest speaker.

In this connection, may I earnestly request you to rally behind the San Jacinto Seminary Benefactors' League. The members in return of one-peso-a-month fee, are included in the daily prayers and sacrifices of the Seminarians and Seminary Fathers; besides, a monthly Mass is said for their intentions.

Catechetical Program

The importance of Religious Instruction of the young cannot be overstressed. Like the Divine Master, we must show special tenderness to the children. If we allow our youth to pass through school without Catechism, we might find verified what Leo XIII long ago said: "Without proper religious and moral instruction, every form of intellectual culture will be injurious; for young people, not accustomed to respect God, will be unable to bear the demands of a virtuous life."

Therefore, we earnestly entreat you, dear Fathers, to strengthen your confraternity of Christian Doctrine and to have Catechism classes conducted especially in public schools and barrio chapels. Sunday Catechism in our parish churches are highly commended.

At this juncture, may I reiterate the request made for prayers and sacrifices so that the Cuenco Bill about Religious Instruction, now pending in the Senate, be passed soon.

Religious Organizations

Pope Paul VI in a sermon preached on Sept. 1, 1963 said:

"The hierarchy itself calls today on the laity to cooperate with it. It is no longer exclusive nor jealous—in truth it never was—but the appeal of the hierarchy is overwhelming. It is the hierarchy itself that wants layman at its side as an aide."

The best for the laity to rally behind the call of the hierarchy is to belong to our religious organizations. The meetings, the various projects, the corporate Mass and Communions, etc., make souls genuinely apostolic, burning with love for the salvation of souls. Moreover, these religious organizations can ease to a large degree our problem of the scarcity of priests.

We, therefore, request your Reverence to establish and maintain as many as the local circumstances permit, or to reactivate (them), in case they are found to be weak and dormant, any of the following mandated religious organizations: Association of Children of Mary Immaculate, Catholic Womens' League, Holy Name Society, Knights of Columbus, Legion of Mary, Sodality of our Lady, Student Catholic Action, and Young Ladies Association of Charity. The Adoracion Nocturna Filipina, Apostolado de la Oracion and Antonianas, although not yet mandated by the Catholic Action of the Philippines, are also to be encouraged. To consolidate and coordinate the activities of these religious organizations, Parish Councils must be erected. The assistant parish priests should always put at the disposal of their pastors their services in the direction of these religious organizations.

The Sentinel

Our National Catholic Weekly, The Sentinel, is in crisis on account of very few subscriptions. And yet, late Pope Pius XII of happy memory said: "The power and influence of the Catholic Press are so great that even the seemingly insignificant activity in favor of the good press is always of importance, because great results may come therefrom."

In view of this, the clergy and our Catholic Schools and members of Catholic Action are earnestly invited to lead the campaign for more subscriptions to The Sentinel.

Mission Sunday

The Church has always stressed the missionary vocation of every baptized person.

On Oct. 24, 1965, Mission Sunday, the Faithful should be encouraged to give generously to the Missions. Priests are hereby instructed to give sermons about the necessity of helping the missions through prayers, sacrifice and alms. If circumstances so permit, our schools will do well to present programs, symposia, and exhibits about the missions.

Foreign Mission Society

The Foreign Mission Society of the Philippines is operating in Cebu. Your Spiritual and financial aid for this noble project are needed. Hence, continue to pray and offer sacrifices so that the objectives for which this society was formed be realized. Any help towards this project can be given through the Society of the Propagation of the Faith.

Conclusion

The aforesaid points, in order to be carried out, require efforts and sacrifices. I trust that His Almighty, through the intercession of Our Blessed Mother will bless your endeavors and good intentions. While in the Eternal City, I promise to pray for you all and I end with Saint Paul: (Tim. I, 4, 5) "Until I come, be diligent in reading, in exhortation and in teaching. Do not neglect the grace that is in thee... meditate on these things... take heed to thyself and to thy teaching, be earnest in them. For in so doing thou wilt save both thyself and those who hear thee."

Your Bishop who blesses you all,

† TEODULFO S. DOMINGO, D.D.
Bishop of Tuguegarao

(N.B. To be copied in the Book of Circulars.)

DIOCESE OF IMUS

Imus, Cavite

TO OUR BELOVED CLERGY, BOTH SECULAR AND RELIGIOUS, REV. MOTHERS SUPERIOR AND THEIR RESPECTIVE COMMUNITIES, CATHOLIC ACTION MANDATED UNITS AND TO THE FAITHFUL IN GENERAL:

When Mission Sunday comes around on the 24th of October this year, let us be reminded of what Pope Paul VI once said: "The World Mission Day unites in one wave of more intense prayer, as it were, the children of the whole catholic family, scattered over the five continents to testify to the irradiating presence of Christ and His Church". And expressing the sentiment of the Church he said: "On this day they feel urged to greater generosity to meet the needs and the problems of the Missionary Church in the world even at the cost of self-sacrifice."

This year's Mission Sunday focuses around the theme of the Council which is the Evangelization of the poor. Thus Pope John once said: "The Church is the Church of everyone, but today more than ever is the Church of the poor". In this sense, it is the non-christians who are the poor, for they are spiritually the poorest among the poor needing Christ very badly. "No one being so poor and so naked," said Pope Pius XI, "no one so hungry and so thirsty as those who lack the knowledge and the grace of God".

In this sense, the missionary field is still in need and still deserves new laborers. For just looking around us is the formidable number of non-christians which increases the gravity

of missionary problems. The Catholic World is daily becoming aware of them, and thanks to God, this growing awareness reaches the core of the Catholic Philippines today. The Catholic Philippines wishing to be the bearer of God's Message falls in line with the Missionary Church by establishing the "FOREIGN MISSION SOCIETY" for the evangelization of non-Christians outside the premises of our motherland.

In this growing awareness of Missionary problems, it is incumbent on all Christians, Filipinos as well, to rally in prayers to the Lord of the harvest and to send all help the missionaries need to enable them to dedicate peacefully and quickly to their difficult task.

In this light, we would like to leave this message before we depart for Rome to attend the 4th Session of the Ecumenical Council, and to fully implement it, we hereby decree the following:

1. In all churches and public oratories let prayers be said for the conversion of non-Christians.
2. The prayer "Pro Propagatione Fidei" should be added as *pro re gravi*.
3. A week before Mission Sunday, sermons on its significance should inspire the faithful to help the missions in their prayers and sacrifices, inspiring them too to receive Holy Communion on that day and pray for the intention of the Holy Father, thus receiving plenary indulgence.
4. Let there be announced that on October 24th a collection will be taken up at all masses for the Missions all over the world.

Imus, Cavite, September 4, 1965.

✠ ARTEMIO G. CASAS
Bishop of Imus

LITURGICAL SECTION

CONSILIUM AD EXSEQUENDAM 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. 56:

58. Utrum in Missis cum populo celebratis, oratio fidelium sit obligatoria diebus ferialibus?

Resp.: Diebus ferialibus non obligat.

59. Utrum Ordinario loci liceat conficere pro sua dioecesi formularia Orationis fidelium, an haec facultas exclusive sit penes Coetum Episcoporum nationis?

Resp.: Secundum *Instructionem* n. 56 « in locis, ubi Orationis communis seu fidelium usus non habetur, competens auctoritas territorialis decernere potest ut fiat... formulis interim ab ipsa approbatis ».

Attamen, in formulis exarandis, maxime convenit ut facultas singulis Episcopis relinquatur addendi unam alteramve intentionem, quae necessitatibus cuiusque dioecesis vel loci respondeat.

60. Utrum liceat rectoribus ecclesiarum addere ad formularium quoddam unam alteramve intentionem ad Orationem fidelium secundum necessitates locales?

Resp.: Licet, immo valde convenit, eadem ratione, quae supra, pro dioecesibus, indicatur.

Ad n. 78:

61. Utrum Religiosi « choro adstricti » adhuc obligentur ad recitationem Horae Primae?

Resp.: Ex recenti consensione (2 iunii 1965) Apostolica Sedes remisit Superioribus Maioribus religiosis, ut secundum prudens eorum iudicium, statuunt Horam Primam retinere aut facultativam declarare pro suis subditis.

Ad n. 91:

62. Utrum stabiliter extrui liceat altare portatile ante altare maius ad celebrandam Missam versus populum?

Resp.: Per se licet, sed non consulitur. Nam Missa ad normam novi Ordinis celebrata, optime participatur a fidelibus etiam si altare ita extruitur ut celebrans terga ad populum vertat. Tota enim liturgia verbi celebratur versus populum, ad sedem vel ad ambonem.

Si autem, his non obstantibus, ecclesiae rector aestimaverit aliud altare, portatile, collocare ante altare maius, hoc ponatur *ad tempus*, et inter utrumque altare intervallum vere notabile intercedat, et altare portatile circa se habeat satis magnum spatium ad modum presbyterii.

Ad n. 95:

63. Utrum, si altare maius versus populum extruitur, ad mentem *Constitutionis* et n. 95 *Instructionis* SS.ma Eucharistia asservari conveniat in altari minori ab altari principali distincto?

Resp.: Affirmative.

64. Utrum liceat sacrum litari coram SS.mo Sacramento exposito, in altari portatili, in eodem loco altaris expositionis, sed ab eo distincto?

Resp.: Negative. Nec potest in oppositum afferri *Cod. rubr.* n. 349 agens de Missa die medio occasione quadraginta Horarum, quae celebrari debet « in altari ubi Ss.mum Sacramentum non est expositum ». Nam agitur de altari, ita ab altari expositionis distincto, ut non impediatur adoratio Ss.mi Sacramenti.

AD RITUM SERVANDUM IN CELEBRATIONE MISSAE

Ad n. 14:

65. Utrum liceat celebranti in Missa versus populum celebrata, dicere preces ad gradus altaris terga vertens populo?

Resp.: Licet.

Ad n. 35:

66. Quomodo gerere se debeat celebrans in Missis, v. g. fer. IV Quat. Temp., sabb. Quat. Temp., fer. IV post dom. IV Quadrag. etc., cum ipse lectiones omnes legere teneatur, deficiente idoneo lectore? Utrum pro unaquaque oratione debeat ab ambone recedere et ad sedem (vel ad altare) accedere ad pronuntiandum orationem?

Resp.: Potest in casu etiam orationes proferre ex ambone.

Ad n. 47:

67. Utrum celebrans, deficiente lectore seu ministrante idoneo, praeter lectiones, proferre possit ex altari « versus ad populum » etiam Graduale, Alleluia, Tractus, etc., si non cantentur vel legantur a schola vel a populo?

Resp.: Potest.

Ad n. 49:

68. Utrum genuflectendum sit ad verba *Et incarnatus est* ... in festo Nativitatis Domini tantum, an durante tota Octava.

Resp.: Die 25 decembris tantum.

69. Utrum genuflectendum sit ad verba *Veni, sancte Spiritus* in Missa dominicae Pentecostes tantum, an etiam durante tota octava?

Resp.: In dominica Pentecostes tantum.

Ad n. 51:

70. Quando dicitur *Credo* in Missis lectis debetne celebrans post Evangelium ad altare ascendere, vel ad sedem recedere, et iterum ad ambonem accedere pro oratione fidelium?

Resp.: In Missis lectis, quando celebrans ipse legit Evangelium ad ambonem, *Credo in unum Deum* intonet, iuxta *Ritum ser-*

vandum n. 50 « ad sedem vel ad altare ». Ex eodem loco, potius quam ex ambone, ut vitetur nimis frequens mutatio loci, dirigat orationem fidelium (cf. *Ritum servandum* n. 51).

Ad n. 61:

71. Quid facere debet celebrans, cum *Sanctus* a schola tantum, musica « polyphonica » canitur?

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

Ad n. 83:

72. Utrum liceat diacono, vi consuetudinis et magnae christifidelium affluentiae, in Missa sollemni ministerium suum ad altare relinquere ad sacram Communionem distribuendam?

Resp.: Negative. Quod vetitum fuit iam per *Cod. rubr.* n. 502: « Tempus proprium sanctae Communionis fidelibus distribuendae est infra Missam, post Communionem sacerdotis celebrantis, qui ipsemet eam petentibus distribuat, nisi propter grandem communicantium numerum conveniat, ut ab alio vel ab aliis sacerdotibus adiuvetur ».

Dedecet omnino, ut in eodem altari, in quo actu Missa celebratur, ab alio sacerdote (sive in casu: a diacono) sancta Communio distribuatur, extra tempus Communionis proprium.

Ad n. 84:

73. Utrum Missale pro legenda antiphona ad Communionem et subsequentem orationem in medio altaris poni possit si, deficiente ministrante apto ad calicem ex altari auferendum, calix ab ipso celebrante supra altare aliquantulum versus latus dexterum ponatur.

Resp.: Nil obstat ut ita fiat.

Ad n. 87:

74. Quando fit expositio sollemnis SS.mi Sacramenti in fine Missae (ex indulto), num dicendum *Ite, missa est* et benedicendum populo, vel potius, ut feria V in Cena Domini et in festo Corporis Christi in Missa quae praecedit processionem *Benedicamus Domino* et *Placeat* sine benedictione (quod rationi magis consentaneum videtur)?

Resp.: Nil in ritu Missae mutetur. Agitur enim de duabus actionibus diversis et non inter se connexis.

DE RITU SERVANDO IN CONCELEBRATIONE MISSAE

Ad nn. et 10:

75. Potestne sacerdos, qui indultum habet, diebus dominicis et festis bis aut ter Missam celebrandi, in secunda aut tertia Missa concelebrare? Et quid hoc in casu de stipendio?

Resp.: Ad primam partem: Facultas concelebrandi pro sacerdotibus, qui Missam singularem iam celebraverunt (semel vel bis) non est ad satisfaciendum devotioni personali; sed praevidetur tantum pro determinatis adiunctis in bonum ipsorum concelebrantium (cf. n. 9 *Ritus concelebrationis*). Iudicium vero an conveniat, ut sacerdos, qui hisce in casibus concelebrat, possit etiam celebrare singulariter in bonum fidelium, remittitur Episcopo, qui considerare debet singula adiuncta, sicut fit pro concedenda binatione vel trinatione.

Ad alteram partem: Stipendium pro Missa concelebrata recipitur ad normam iuris: ideo si haec Missa concelebrata est binata, servandae sunt normae generales C.I.C. vel indulta particula, quae alicubi forte habentur.

VARIA

76. Utrum, ad uniformitatem obtinendam, quando a rubricis plures dantur possibilitates, auctoritas territorialis competens pro universa regione, vel Episcopus pro sua dioecesi statueri possit ut unica ratio ab omnibus teneatur?

Resp.: Per se licet. Attamen, semper prae oculis habendo quod non tollatur illa libertas, quae a novis rubricis praevidetur, aptandi, *modo intelligenti*, celebrationem sive ecclesiae sive coetui fidelium, ita ut sacer ritus universus sit revera quid vivum pro hominibus vivis.

77. Utrum ministrantes Missae lectae servare debeant veteres rubricas, praescribentes ut genuflexi maneant per totam Missam (excepto ad evangelium), an sese accommodare rationi genuflectendi, standi aut sedendi fidelium?

Resp.: In Missis *cum populo* ministrantes certe sese accommodare debent ordini statuto pro fidelibus, quasi eorum exemplar et speculum.

In Missis vero *sine populo* (seu « privatis »), nihil prohibet quominus veteres rubricae servantur.

78. Utrum absolutio super tumulum facienda sit tantum praesente cadavere, aut adhuc fieri possit post alias Missas?

Resp.: Num. 401 *Codiciis rubricarum* servat valorem suum. *Convenit* tamen ut absolutio habeatur solummodo praesente cadavere.

DOCTRINAL SECTION

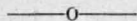
ON ECUMENISM AND ITS IMPLICATIONS

A letter from a priest contained the following sentiments about his philosophy and theology studies which he had recently completed:

"As a young priest (I think others find themselves in the same predicament) I am often perplexed and confused by what one hears or reads on the interpretations given by clerics and laymen on Pope John's injunctions on "**aggiornamento**" or as Paul VI has put it "to meet the world and talk to it" or as others prefer the "new spirit of ecumenism." One author states that scholastic philosophy is out-moded and altogether out of step with present day, fast developing sciences; that in its methods and content it should be completely made over or as a professor in a Catholic University in an Eastern State of the Union has predicted, "required courses in philosophy will be greatly reduced or even eliminated altogether," and this because there will be a "new theology" in which "the services of a philosophical handmaid will not be in demand." Other scholars of Catholic schools opine that since "philosophy is really philosophy and not disguised apologetics... despite **Aeterni Patris** and **Humani generis**, ecclesiastical dictation in philosophy is considered as much an usurpation of authority as it would be in physics or biology." Some clerics are said to have lamented the time they spent (or wasted) in their seminary days, studying questions about which the modern world does not care a bit and of which they never have any occasion to make any use.

"At times we are also advised to enter more fully into the ecumenical spirit by opening our doors and our minds to friendly dialogues with non-Catholics and to encourage our faithful to do likewise. How early and far are we to lean forward toward

our separated brethren in order to make the influence and the impression of the Church on modern life more operative and efficacious?"



The Holy See has often enjoined professors of philosophy and theology to keep abreast of modern philosophical systems and to correlate their teaching with the proven theories of science as far as they are applicable to questions under discussion. I know of a religious Order who, every three years in its general assemblies, repeats the same admonition and I imagine other Orders or Congregations do the same. But the Church has not modified her ruling that scholastic philosophy under the guidance of St. Thomas is the philosophical system to be followed in the seminaries of both diocesan and regular clergy. (Can. Law, 589 & 1366). What the Vatican Council will prescribe on this matter we do not know, although it has been often stated that this Council is rather concerned with pastoral and liturgical questions.

Does the Church unduly arrogate rights to herself when she prescribes norms for the teaching of philosophy as she would be doing in the case of mathematics or physics? The critics may be right if they show that Theodicy, Ethics, Psychology, etc. belong to the same category than astronomy or calculus.

Such sweeping statements as to affirm that scholastic philosophy is only a projection of the 13th or 16th way of thinking are generalizing some isolated cases or are speaking through their hats, a fact which happens many times with some newspapermen. Philosophy has grown and expanded considerably. Metaphysics has not yet become up-to-date so much, but other branches, like Ethics, Psychology, Logic have developed so profoundly and so far and wide that new sciences have sprung up from them.

If some clerics have never had any opportunity to make any use of a number of treatises discussed in their philosophy or theology courses, it may be due to a personal problem rather than an objective one. I have heard a brilliant lawyer lament the time that he had lost in studying algebra and trigonometry.

He said that he failed in these subjects, that this failure almost ruined his future and that he never utilized any of those hateful algebraic formulae in his profession. I do not think that these lamentations nor the complaints of many A.B. students will make curriculum makers abolish those mathematical courses.

There have been cases when so called half-baked or self-styled "liberal" Catholic thinkers have undertaken to modernize scholastic philosophy and have ended up by forsaking their original philosophical thinking and even their faith. A Catholic who is not well versed and rooted in his religious tenets and who opens a dialogue with a brilliant non-Catholic scholar is likely to fall over board. How many graduates of Catholic schools lose their faith when they attend non-sectarian universities?

More than one priest from countries of Central or North-eastern Europe have lamented the three alarming phenomena: 1. the number of conversions to Catholicism has been diminishing in the last few years; 2. the number of Catholics giving up their faith is on the increase; 3. vocations to the priesthood and to religious life are becoming disturbingly scanty. It would be too hazardous or presumptuous to attempt to determine to what extent, if any, these regrettable facts are attributable to an excessive "leaning to the left," to an opening of the windows of the Church far wider than was intended by the good Pope John, to a free mingling with communists as in the case of the priest-workers, or simply to the changing social and economic conditions.

Ecumenism demands that we deal with our separated brethren with charity and benevolence and we try to find and stress the points we have in common rather than the questions that differentiate us; but it does not require us to study their teachings more intensively than ours nor should we launch a "smiling campaign" toward non-Catholics while depreciating our brethren in the faith. In a recent case, this policy backfired. A prelate well known for his outspoken "liberal" ideas in this regard wrote an article about the Catholics and the Hierarchy of another country in a disparaging manner, going even to the extent of maligning them. A laymen from this country respectfully requested him to explain or restate some of the points. The prelate replied that he could not answer the letter for it was written in Spanish, a language he could not read. Another dignitary in an interview commented that it looked awkward

for somebody to write about the faith and mores of another nation without ever having visited it nor understanding its language. He concluded with the remark that the ecumenics and Christian spirit enjoin us to render our affections to all men outside our faith but not to be uncharitable to our fellow Catholics. After all, it is still a platitude that charity begins at home.

Of course, there is a reverse to this picture. There are Catholics who instead of leaning forward in their attitude to members of other faiths bend backward, hardening their spines as well as their hearts and minds. The Church, they assume, has been indestructible for almost two thousand years and does not need any rejuvenation, for she is not going to collapse from old age. There always have been inflexible faithful who have been patting the head of a grinning simian perched on their shoulders—the ape of complacency. They have observed that many enemies and persecutors have asseverated the immediate or proximate death and interment of the Church but that these foes were the ones who are dead, buried and forgotten. This survivorship, after the direct trials, and this self-renovating vitality have turned some ecclesiastics and laymen complacent because the Church is built on a rock “and the gates of hell shall not prevail against it.” But how many nations and generations have lost their faith due to some extent to this complacency? And so, there are some who adopt a smug tolerance toward non-Catholics admitting the recent directives of the Popes with a large dose of condescension and grudging acceptance.

What about the “new Theology” that is propounded by some scholars?

This new theology which, according to its innovators in a Catholic school of the midwest, “is not dependent upon scholastic concepts or terminology, but upon archeology, anthropology and linguistics,” will be a brand-new theology indeed. If and when the new Augustine or Aquinas is able to discuss and explain the doctrine of the Trinity, of Redemption and grace, of the sacraments and the moral principles only or mainly through the ever expanding findings of the archeological and anthropological sciences and of linguistics, then, that will be a day of ineffable wonderment. An agnostic or an atheist can be the greatest of theologians.

If there are still philosophers and especially theologians who are living in the 13th and 16th centuries and who project exclusively the ideas of those times and the images of a few authorities, that is regrettable, but it does not justify the pretension of turning every thing upside down. That in certain circles there might be a need for greater contact between theology and modern knowledge (not merely the sciences mentioned above); that theological and biblical studies could be better coordinated; that it would be beneficial to the faithful to translate theological terminology into the layman's language; that it could profit from the addition of a distinctive, savory taste of the **kerygma**: all these enhancements are highly desirable. But as it is easier to demolish than to construct, to relieve the negative aspects of a structure than to furnish the positive materials, to criticize a book or an article or a play than to write a better one, we must be very prudent in our statements and our projects for philosophical or theological planning.

Not that we subscribe to the innuendoes or assertions of those journalists that try to draw a dividing line especially among the Council Fathers, between the "ultra good progressives and the ultra bad conservatives—a theme by now grown somewhat monotonous." Let any Council Father or any of the "periti" make a statement about divorce, or the ends of marriage, or Collegiality, or the cult of the Blessed Virgin, or birth control or any of the burning questions of the day and let a correspondent interpret those statements as manifestations of a "liberal" spirit and the spokesman becomes a progressionist and is almost "canonized" or lionized. But let the reporter construe the meaning of the pronouncement in a different light and the speaker becomes the butt of all pejorative epithets. Some of these writers seem to insinuate that the Holy Spirit will assist the Fathers at the Council only if or when they follow the views and wishes of these journalists.

If we wish to understand and explain the spirit of Ecumenism, we have to avoid several pitfalls:

1. We are not to expect that the Protestants and the Orthodox will flock to the Church immediately and in appreciable quantity, accepting "one Lord, one faith, one Baptism" under the same visible authority. To bridge the distrustful attitudes that separate the Catholics and the Orthodox and to unite the

multitudinous Protestant sects is a herculean task. Only prayer and an understanding spirit can initiate the first step in the manifold stages to follow before any kind of unity can be started. Unity of love may be a long way off from unity of truth. But it is there where we must begin.

2. The concrete form of how the approach between Catholics and our separated brethren (whether through learned lectures or simple preaching, public dialogues or private discussions, writings or broadcasts, etc.) is to be undertaken will have to be determined by the local Hierarchy. The attitude of an Anglican toward a Catholic in Britain is not the same as the relation between a Catholic and an Aglipayan or an Iglesia Ni Kristo member in the Philippines. Top level Colloquia, like the one held at Harvard last year may mark the beginning of hopeful possibilities. But the ground must be carefully prepared before we plant the seed. The same thing may be said about common prayers in public between Catholics and Protestants.

3. Besides getting rid of the spirit of pride and complacency of which we spoke above, we must also endeavor to overcome our natural tendency to parochialism, sectionalism and we must look beyond the local boundaries to the boundless expanse of the universal Church. Catholics as Catholics should be wary of hyphenated allegiances: we cannot unqualifiedly classify ourselves into French-Catholics, American-Catholics, Spanish-Catholics or Filipino-Catholics. If ever we have to use these terms, they must carry the implication that the word Catholic is the substantial noun and the rest is a modal adjective.

4. Our approach to non-Catholics should never be polemical. If we or they begin our contacts in a disputatious tone, then we will produce much heat but no light, a fact which is likely to end up in violent altercation. An indispensable prerequisite to any dialogue is thorough knowledge of our doctrine and more than casual acquaintance of their tenets. Then we can meet on a common ground stressing the points on which we agree rather than the ones on which we are at variance, although we should be aware of the dangerous tendency of some writers to belittle or minimize the importance of the things that separate us as if they were mere minutiae.

5. At all times, in all places, in every project, program or discussion, we should always heed this double authoritative ad-

monition: one, by Paul VI who in addressing the Jesuit delegates in their last general Assembly implicitly warned also all pastoral and school laborers in the Lord's vineyard about indulging in excessive initiative or in "the novelties of the day"; two, St. Augustine's famous dictum: "In necessariis, unitas; in dubiis, libertas; in omnibus, charitas".

Fr. Juan LABRADOR, O.P.

PROPOSALS OF SOME NON-CATHOLIC DOCTORS FOR CURBING THE MORAL DECADENCE OF YOUTH

Preoccupied by the alarming moral conditions engulfing the new generation in Sweden, a group of non-Catholic doctors initiated in September 1963 a serious sociological study, to find out the opportune remedies for the improvement of the actual situation. As a result of their study, they submitted in January of the past year (1964) to the Ministry of Instruction and Worship a written statement (elaborated by said group and signed by 140 doctors) in which they presented their proposals on the matter. The document was later published by the Publishing House of *Ab Skoglund's Bokforlag, Stockholm*.

The document can be said to contain all the useful suggestions for restoring to Sweden an Ethics based on Christian doctrine.

The problems that preoccupy the signers are the increase of promiscuity and juvenile criminality. The first is reflected in the fact that an increasing number of Swedish mothers are below 20 years old. According to official statistics, 10 per cent of the mothers who have had their first child, belongs to this category. Furthermore the number of births by unwed mothers below 20 years old, within the period of 1955 to 1961, have increased from 3,373 to 5,082, while the number corresponding to wed mothers is from 4,190 to 4,753.

From the medical and hygienico-social point of view, the situation is alarming. The above-mentioned statistics constitute one of so many signs of increasing moral and spiritual decadence.

It is therefore necessary to insist on an intensified effort of a medical, economical and social nature. But any remedy, without a simultaneous moral renovation, can lead to contrary effects. In fact, the present decadence has been verified in a period wherein has taken place a greater sexual instruction. This shows

that instruction, without a simultaneous moral education, does not resolve the problem.

What is thus desired, declare the doctors, is above all a new character formation of the young. Human society supposes certain fundamental truths, expressed in the Decalogue with regards to common life. Hence it is logically necessary to restore authority in society as well as in the school and the family, since the confusion in the sexual field is connected with the dissolution of the personality and social discipline in general.

According to Swedish laws, for the elementary school religious instruction must occupy a central place, and must be given with a spirit of tolerance and objectivity, genuinely recognizing human dignity. With its ethical education, the school must give the students a good comprehension of moral norms, so necessary for common life and the public order in all democratic community. But many teachers interpret these norms in their own way, imposing their own personal ideas to their students, or in contrast with christian values.

A clear and precise concept of the value of man is the cornerstone and fundamental condition of all democracy. These ideas are based on Faith: faith in the love of God, Creator of all human beings, even of the most miserable. Without this faith, the respect for the value of man, and consequently for democracy itself is placed in jeopardy. The Doctors quote on the matter the words of R. Schuman, "Democracy will be christian or nothing at all; an anti-christian democracy will be a caricature, which will end up in tyranny or anarchy".

With regards to the assertion that continence cause nervousness and other psychic disturbances, the Swedish doctors consider it unfounded. Any doctor knows by experience that nervousness arises from internal and external conflicts resulting from illegitimate relations. It has never been proven that continence in itself is harmful to health; rather, it can contribute to a strengthening of character for arriving at superior ends.

The signers of the petition to the King demand of those responsible for motion pictures and television a greater responsibility, which must be studied and juridically defined. "Art is not less exempt from moral and social responsibility as the other human activities", they declare.

And they conclude with the following petition to His Majesty:

a) It is necessary to find just remedies for strengthening the activity of the school, with special emphasis on the character formation of the students.

b) This activity require clear instructions on the concept of what is just and unjust, true and false, right and wrong, free of ambiguities.

c) The school, which today occupies an essential part of the time of youth as well as of his interests and his work, must accept its part of responsibility in the private life of the students, keeping itself in contact with the parents.

d) With regards to the field of sex, all instruction and education must be given under the light of the reciprocal responsibility between the spouses and the common responsibility with regards to the children.

e) It is necessary to react more efficaciously against the diverse factors that negatively influence morality and confuse the true criteria of what is right and sane.

PASTORAL SECTION

HOMILETICS

FEAST OF ALL SAINTS (November 1)

Sometimes the Catholic Church is criticized for the emphasis it gives to the veneration of the Saints. Why not concentrate on God, they say, and leave the Saints alone? Isn't God the Supreme Lord and Creator, who can give man everything he can want? What further need is there to have recourse to the Saints? This only breeds superstition.

They do not realize at all how reasonable it is to honor the Saints. If, indeed, we give honor here on earth to all those who in one way or another excel above others, why should we not give honor to the Saints of heaven, who have proven their worth and value over the rest of men while still here on earth?

We render homage to the Presidents who rule the destiny of nations, to judges who are the arbiters of right and wrong, to policemen and soldiers who keep peace in cities and towns, to heroes who excelled in courage and patriotism. So also we venerate the Saints in heaven, who abounded in goodness, excelled in virtue, shone in heroism. There are the Apostles who went far from home and family to bring salvation to people. There are the martyrs — men and women, adults and children — who bore with courage the pains of torture for the sake of the Lord Jesus Christ. We see priests and laymen, kings and beggars, learned and ignorant, persevering in the path of good and virtue, amidst all difficulties of life. We have the virgins, who offered their souls and bodies, pure and immaculate, for God's glory. Men of heroic virtue, goodness and merit, with the heavenly crown that far surpasses any human fame and brilliance, these certainly warrant our honor and veneration!

Saints need also our homage, for they constitute powerful intercessors before the throne of God. For if here on earth they preoccupied themselves so much with the fate of people, with what solicitude and care must they be doing this now in the land of triumph! With what fervor must they be praying now in heaven, where they are so close to God!

Would they be stingy now of prayers, they who in their lifetime exhausted themselves praying for other people? Would we expect a Peter or a Paul to be silent now, who died sacrificing their lives for the sake of souls? No, they will pray for us, and certainly they will be heard, for they are the friends of God.

Let us therefore, my brethren, honor and venerate the Saints of heaven, placing ourselves under their protection, so that one day we can have the privilege of joining them in their praises and their joys at the throne of the Lamb. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Lord our God the Almighty hath reigned. Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb is come... (Apoc., XIX, 6-7).

XXII SUNDAY AFTER PENTECOST (November 7)

In today's Gospel, the Pharisees, envious of the ever-increasing popularity of Christ over the people, wanted to trap him saying, "Master, is it lawful to give tribute to Caesar?" It was a loaded question, involving a perilous dilemma. If Christ answers yes, he would alienate the affections of the Jews, for what kind of a Messiah would he be, if he preaches submission to the Gentiles. If he answers it negatively, then the Pharisees could accuse and condemn him as a traitor to Caesar, as indeed they did later before the judgment-seat of Pilate. "If thou release this man", they threatened Pilate, "thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar".

But Christ cannot be trapped. Our Lord calmly asked, "Why do you test me, you hypocrites. Show me the coin of the tribute... Whose are this image and inscription?" "Caesar's", they answered. And Jesus said, "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's".

With these words, Christ clearly shows that man has to render homage both to God and to Caesar; he is to obey not only divine, but human authority as well. The State is an authority that demands allegiance of man's will, obedience to its laws, and cooperation to its plans. As he obeys God, so also must he obey the laws of men, for all authority comes from God. Hence St. Peter admonishes in his letter to the Christians, "For love of the Lord, then, bow to every kind of human authority, to the king who enjoys the chief power, and to the magistrates who hold his commission to punish criminals and encourage honest men" (I Peter, 2, 13-15).

"Obey those who have charge of you, and yield to their will, they are keeping unwearied watch over your souls, because they know they will have account to give" (Heb. 13, 17).

But, unfortunately, many people nowadays have so little regard for the laws of the State. To get their desires, they wouldn't mind circumventing the laws of the land. To promote their self-aggrandizement, they have no scruples in frustrating statal plans. To enhance their egoistic purposes, they make use of means, fair or foul, against the arm of the law. They attack its laws, belittle its authority, assail its officials. A crisis of obedience is gripping the body politic.

The citizen must be State-conscious, contributing his share for the progress of the country. From society he has received many benefits, it is but fitting he should pay them in return. Education, moral formation, means of communication, social living, language, literature, art, medicine, etc., all are his through the instrumentality of society. Would he simply remain idle, when all the land is calling for the help he can offer? Patriotism demands of his heart and mind love and dedication for the aims of his country. He should contribute whatever he can for the success of the body politic.

The parts of the human organism all converge in promoting the well-being of the whole organism, so also the members of the body politic need stand shoulder to shoulder for the advancement of society. When the members of the body politic go their own egotistic ways, society inevitably suffers, much in the same way that the human body suffers, when parts of the human organism are ailing. It is only when all citizens work together for the good of society, when the body politic becomes strong and sturdy, immovable and steadfast, that can withstand all obstacles and impediments. Public prosperity is assured through the efforts of each and everyone of the citizens. Should one wonder then that Christ should exact allegiance to constituted human authority?

"Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's".

XXIII SUNDAY AFTER PENTECOST (November 14)

The Gospel of today shows the great confidence Jairus and the woman with the hemorrhage had in Jesus. Jairus' daughter had died, death had taken away his beloved. The woman, likewise, had rounded up all the famous doctors of Israel, has spent her money to buy whatsoever can cure her ailment. To no avail. There she was, forlorn and miserable,

unable to remedy her sickness, troubled, as the Gospel says, with an issue of blood twelve years now. Human remedies have proven incapable, mortal might has shown its impotence!

Yet both still have one remaining weapon, their confidence in Jesus, the conviction that they will obtain success through the powers of the Lord. "My daughter has just now died, but come and lay Thy hand upon her, and she will return to life". "If I touch but his cloak, I shall be saved". Thy touch is enough, thy hand will bring back to life what the claws of sickness or death has claimed. Confidence, firm as a rock, strong and immovable amidst seemingly unsurmountable odds!

Such confidence is not defrauded. Confidence is the key to the chambers of God's graces, the door to the wealth of celestial blessings. Nothing is difficult to the confident, even if it were to remove mountains, as the Lord himself had promised. "Amen, I say to you, that whosoever shall say to this mountain, be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him" (Mark, XI, 23). God does not resist the prayers of the confident man.

But He rejects those who mistrust His power, turns His eyes away from those who do not confide in Him. For how can we expect the Divine Omnipotence to help us in a special way, if we do not trust in its power? How can we hope for God to give His aid, if we do not have confidence in His influence? How can we presume the divine blessings, if we do not have reliance in Him who gives them?

If so often we lose heart in our climb for perfection, lose courage before the obstacles of life, get so easily depressed at difficulties, it is most often because we do not trust enough in the omnipotent help of God. But when confidence fills our souls, we will then not give way to faint-heartedness, for we are sure of the powerful support of God. We will be able to say with all truth the spirited cry of St. Paul, "I can do all things in Him who comforteth me".

LAST SUNDAY AFTER PENTECOST (November 21)

The Gospel of today speaks of the second coming of Christ, so different from the first.

In the first, Christ came in swaddling clothes in Bethlehem, suffered the cold of winter, bore the pangs of hunger and the pains of thirst. He lived in anonymity in Nazareth, despised and hated in public life,

crowned with piercing thorns, nailed to a cross as a criminal, buried in the tomb of Calvary. His divinity, His kingship was hidden to the full view of men.

This time in His *parusia*, the Lord will show the splendor of His royal power. The command of God will burst forth from heaven, the voice of the Archangel will bear the divine mandate, the trumpets will announce His coming, accompanied by the hosts of angels and saints of heaven. (cfr. I Thes. 4, 16; II Thes. 1, 7). "The sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of heaven will be shaken. And then will appear the sign of the Son of man in heaven, and then will all tribes of earth mourn, and they will see the Son of Man coming upon the clouds of heaven with great power and majesty" (Math. 24).

The Jews had considered Him a scandal, the Gentiles a folly; today His glory shows, it is the Jews who were a scandal, and the Gentiles the folly.

His enemies had killed and crucified Him; Kings and Emperors have descended like vultures to erase His name from the earth. Today, in this hour of triumph, Kings and Emperors tremble with the fear of death at the Face that shines brighter than the sun, surrounded by the glory of angels and saints, to subject all to His domain.

Then all will come to realize that this is indeed the Christ, Lord of heaven and earth, coming to judge all human beings.

Dressed in all the power of the Omnipotent God, His justice raging in fury against His enemies He will come to pronounce the words of terrible indictment for those who turned deaf to His voice while on earth. "Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels" (Math. XXV, 41).

But with all the sweetness of an Infinite God, with all the kindness of an infinitely loving heart, He will say to those who are in His right, "Come, you blessed of my Father, possess you the kingdom prepared for you from the foundation of the world" (Math. XXV, 34).

He is indeed, my brethren, the Christ, the powerful, the conqueror, true man and true God, Second Person of the Blessed Trinity, to whom honor and glory is due forever and ever.

Shall we not run under His banner?

P. V. SALGADO, O.P.

FIRST SUNDAY OF ADVENT (Nov. 28)

INTRODUCTION

Today we are beginning a new season in the calendar of the Church. We call this season Advent. It is a season of preparation for the coming of Our Lord Jesus Christ, just as the planting season is the preparation for the harvest.

But you might ask me: why do we have to prepare for the coming of Christ? Did He not already come more than 1,965 years ago? Yes, my friends, Our Lord Jesus Christ came more than 1,965 years ago, when God the Son became man in the womb of the Blessed Virgin Mary, and was born on Christmas. This was the first coming of Christ. It is not for this that we are asked to prepare. But besides this first coming in the human flesh, Christ also comes in a special way when we celebrate Christmas; and He will come a second time in his human flesh, glorious and triumphant, at the end of the world. It is for these comings that the season of Advent tells us to prepare.

CHRIST'S SPECIAL COMING WHEN WE CELEBRATE CHRISTMAS

Christ comes to us in a special way when we celebrate Christmas. This is true because when we christians celebrate feasts of the life, death, and glorification of Christ, we do not merely commemorate past events. We participate in them, because Christ and His mysteries are not things of the past but ever present realities: "Jesus the same yesterday, and to-day, and for ever," says the Epistle to the Hebrews (13:8). The work of salvation Christ accomplished for us is always operating. And this is true in a special way when we, who make up the Church, the Body of Christ, celebrate mysteries of His life. In the Vigil of Christmas, our liturgy is not afraid to affirm: "Today you shall know that the Lord will come, and save us: and in the morning you shall see His glory" (Introit and Gradual). "To-morrow shall the iniquity of the earth be abolished: and the Saviour of the world shall reign over us" (Versicle of the Alleluia).

EXAMPLE OF A FARMER'S HARVEST

We can illustrate what we have said by the example of a farmer's harvest. The first Christmas, when Christ came for the first time in human flesh, is like the first harvest of rice a farmer makes. We know that if a farmer sets apart some of his first harvest, and in due season he plants that, he will have another harvest. So also, if during this season

of Advent, we christians make use of the graces and benefits we received from the first coming of Christ — if, so to speak, we plant these graces and benefits and cultivate them in our lives — we shall experience a special coming of Christ, like a new harvest of graces, when we celebrate Christmas.

We are now in the season of Advent, the season of spiritual planting. This means that we should work hard in cultivating the seeds of christian virtues in ourselves. Let us practice more charity, more humility, more purity. If we do this, we shall experience a spiritual rebirth on Christmas.

CHRIST'S SECOND COMING IN HUMAN FLESH

The Gospel of today tells us that there is still another coming of Christ we must prepare for. This is the coming of Christ at the end of the world, when all “will see the Son of Man coming on a cloud with great power and glory” (Luke 21: 27). This coming of Christ will be a horrible experience for the wicked, but true christians need not fear. In fact, the true christian attitude should be that of joy, because the end of the world also means the coming of Christ in His glory and majesty. It means the call for the elect to enter the Kingdom of Heaven in soul and body.

Let us ask ourselves today, if we have the hope of participating in the glory of Christ when He comes in the last judgement. If this hope is weak in our hearts, if we are terrified at the thought of meeting Our Glorious Saviour, it is because we are not faithful to our christian vocation. Let us therefore heed the advice of St. Paul in today's Epistle: “Let us throw off the deeds of darkness and put on our armour as soldiers of the light. Let us behave with decency as befits the day: no revelling or drunkenness, no debauchery or vice, no quarrels or jealousies! Let Christ Jesus himself be the armour that you wear; give no more thought to satisfying the bodily appetities (Romans, 13: 12-14).

We must follow a discipline in order to be prepared for the Second Coming of Christ. For this reason, Advent is a penitential season. Today we start using the violet color in our liturgy. It is the color of penance.

My dear friends, let us do penance for our sins during Advent, because the coming celebration of the Birth of Christ also reminds us of His Second Coming at the end of the world. But our penance should not exclude joy. Because we should do penance in the hope that by doing so, we shall be prepared to participate in the glory of Christ when He comes to judge the living and the dead.

CONCLUSION

At the beginning of this sermon, we said that Advent is the preparation for the coming of Our Lord Jesus Christ, just as the planting season is the preparation for the harvest. Planting means hard work. But there are farmers who plant with joy: they are the farmers who look forward to a plentiful harvest. Likewise, Advent is a time for penance; but it is even more a time for hope. Let us do penance with hope, and we shall do penance with joy.

FR. EFREN RIVERA, O.P.

CASES & QUERIES

A PRIVILEGE OF THE FAITH CASE

William Ray, a baptized Presbyterian, and presently attached to a military air unit, married Stella Joy before a justice of the peace in 1948. The marriage ended in divorce. Stella, has in the meantime, re-married Charles Benson. William, in the course of his military service, met Cynthia Cruz, a baptized Catholic, who lived with him and bore him two children. After taking instructions for a year, William was converted to the Catholic Faith. He now petitions the dissolution of his marriage with Stella, who, to William's knowledge, was never baptized. The principal witness to the non-baptism of Stella is her mother, Carol Joy. Significantly, no record of Stella's baptism was found in the baptismal registers of all the likely places where she may have been christened. Reason for William's petition is the spiritual benefit of himself, of Cynthia Cruz and of their two children.

Privilege of the Faith. On the third of October, 1943, His Holiness, Pope Pius XII, addressing the members of the Roman Rota, made a distinction between sacramental marriages which have been consummated and other marriages. Marriages, he said, invested with the dignity of a sacrament and subsequently consummated cannot be dissolved by any human power¹. Other marriages, though they are intrinsically indissoluble, have not absolute extrinsic indissolubility, but granted certain necessary pre-requisites can be dissolved by the Roman Pontiff in virtue of his ministerial power.² This **ministerial power (Petrine** in contradistinction with **Pauline)** has provided both a theological and a juridical basis for a new type of marriage

¹ Cf. AAS, XXXIII (1943), 421.

² *Ibid.*

case which has made its appearance within the past twenty-five years in diocesan tribunals and chanceries. Rescripts for a dissolution are granted in **favorem fidei** (Privilege of the Faith).

Petitions of this kind began with a case submitted to the Sacred Congregation of the Holy Office by the Diocese of **Helena, Montana**, whence this type of case has taken its popular name. The **Helena** case was followed by the equally popular **Frezno** and **Dedza** cases, with variations on the baptismal status of the petitioner and the reason alleged for the petition³.

The framework of the case, as outlined below is deduced from the texts and decisions governing the rules of procedure in the dissolution of the natural bond of marriage. Judging from the texts of these documents, it can be inferred that the Holy Father would not invoke his supreme authority for the dissolution of the natural bond of marriage unless it is indubitably proved that certain grave causes exist in each particular case. Of these, two are **absolutely essential**:

1° One or the other party must have been unbaptized during the entire period of conjugal life. The reason for this requisite is evident. If both parties had been baptized during any time of the conjugal life, then the marriage in question is **ratum** and **consummatum**, and no human power can dissolve the marriage bond.

2° Absence of marriage relations after the time of the baptism of the formerly unbaptized consort. If the con-

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<i>Case</i>	<i>Petitioner - Respondent</i>	<i>Reasons Alleged</i>
Ist <i>Frezno</i> Case	Pagan - Pagan	Actual conversions & desire to marry a Catholic party.
II nd <i>Frezno</i> Case	Catholic - Pagan	Marriage desired with a Catholic party.
III rd <i>Frezno</i> Case	Catholic - Pagan	Danger of incontinence & marriage desired with Catholic party.
IV th <i>Frezno</i> Case	Catholic - Pagan	Same as the 3 rd <i>Frezno</i> case.
The <i>Dedza</i> Case	Catholic - Pagan	Marriage desired with a Catholic party.

sorts had lived together after the baptism of the formerly unbaptized party, the presumption of the law is decidedly for consummation. There would be a **ratum** and **consummatum** marriage and no human power can dissolve the marriage bond.

In addition to the foregoing essential conditions, two other conditions are required, even though not essentially so, namely:

1° Moral impossibility of re-establishing marriage life.

2° Absence of scandal or amazement in the granting of the dissolution.

The supreme norm according to which the Roman Pontiff uses his vicarious or ministerial power to dissolve the bond of marriage is the "salvation of souls." In the attainment of this purpose, the common good of religious society and of human association in general, as well as the welfare of individual souls will receive due and proportionate consideration. The motives therefore for the dissolution of the marriage bond must be related to that "supreme norm." That is to say, the predominant factor is some spiritual benefit for the petitioner or another person as the motivating reason for the petition, such as—

(a) Actual religious or moral perversion or the proximate danger of such⁴.

(b) Possible danger to the religion or morals of those who would be constrained to lead a life of perfect continence⁵.

(c) Simple fact of conversion or actual pertinence to the faith⁶.

(d) Possibility of conversion⁷.

(e) Restoration to grace of a Catholic who is involved

⁴ Cf. *Joliet* case (N.N. vs. N.N.) reported in THE JURIST, XX (Jan., 1960), 72.

⁵ Cf. The 3rd and 4th *Fresno* cases as outlined in footnote 3.

⁶ Cf. *Davenport* case (Jane vs. Bruno) and *Milwaukee* case (N.N. vs. N.N.) reported in THE JURIST, XX (Jan., 1960), 73.

⁷ Cf. *Chicago* case (Mabel vs. Jacob) reported in THE JURIST, XX (Jan., 1960), 74; *Gavelston-Houston* case (N.N. vs. N.N.) reported in THE JURIST, XXI (Jan., 1961), 122-123; *Chicago* case (Paul vs. Margaret) reported in THE JURIST, XXII (Jan., 1962), 91.

in a union which can be convalidated by the use of the privilege⁸.

(f) Faith of the children born to a union which can be convalidated by the use of the privilege⁹.

Summation of the case. The essential features of the present case are recapitulated in the chart below:

William Ray	—	Stella Joy
(BexC)	m	(Nb?)
m	cd	m
Cynthia Cruz		Charles Benson
(BnC)		(BexC)

The resolution of the case depends on the fulfillment of the pre-requisites governing the dissolution of the bond of marriage:

(a) After a circuitous and lengthy correspondence, an affidavit duly signed and attested to by a public notary was presented, whereby, Carol Joy, the mother of the respondent, testified to the non-baptism of Stella Joy. Corroborative testimonies, i.e. absence of record in the baptismal registers, were also acquired.

(b) Consummation of marriage between petitioner and respondent is inconsequential since the decisive point in the case is the non-baptism of the respondent.

(c) Both parties (petitioner and respondent) have "remarried"; hence there is no possibility of a resumption of married life.

(d) The transit nature of army life and the sociological mores of American urban community life where William and Cynthia intend to settle down, safely removes the element of scandal.

It is gratifying to note that strong motives are present for the petition: (a) actual conversion of the petitioner; (b) restora-

⁸ Cf. The 3rd and 4th *Fresno* cases and the *Dedza* case outlined in footnote 3. See likewise the *Fargo* case (*Jeanne vs. George*) reported in THE JURIST, XXI (Jan., 1961), 120-121.

⁹ Cf. *Joliet* case (N.N. vs. N.N.) reported in THE JURIST, XX (Jan., 1960), 72; *Brooklyn* case (*Ruth vs. Melvin*) reported in THE JURIST, XXII (Jan., 1962), 92.

tion of Catholic party to a life of grace; (c) faith of the children and their moral upbringing; (d) danger of incontinence.

The local Ordinary is authorized to draw up this case for its proper presentation to the Holy Office which has exclusive competence over such a case. The Ordinary, together with a **Defensor Vinculi** and a **Notary**, shall conduct the investigation into the non-baptismal status of the respondent. Later, the Ordinary shall transmit his "votum" on the advantages and foreseeable effects of the dissolution petitioned for. Certainly the testimony to the non-baptism of Stella Joy, the respondent, is minimal. However, similar cases have been given favorable rescripts based on the testimony of one qualified witness¹⁰, and even on the contradictory testimony of one qualified witness¹¹.

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¹⁰ Cf. *Brooklyn* case (George vs. Virginia; Emly vs. James) reported in THE JURIST, XXII (Jan., 1962), 93-94.

¹¹ Cf. *Brooklyn* case (Lorene vs. Herman; Warren vs. Lillian) reported in THE JURIST, XXII (Jan., 1962), 94-95.

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hands of those who think like him, respects man's freedom of will and sees regular patterns of behavior as evidence of the social controls man has developed and imposed upon himself in the interests of the network of relationships we call society.

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