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SANCTISSIMI DOMINI NOSTRI

PAULI

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PRO UNIVERSA ECCLESIA
CONSTITUITUR

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MOTU PROPRIO DATAE
QUIBUS
SYNODUS EPISCOPORUM
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PAULUS PP. VI

Apostolica sollicitudo, qua signa temporum attente perscrutantes vias ac rationes sacri apostolatus increbrescentibus nostrorum dierum necessitatibus mutatisque societatis condicionibus aptare contendimus, Nos impellit, ut coniunctionem Nostram cum Episcopis «quos Spiritus Sanctus posuit... regere Ecclesiam Dei» (*Act.* 20, 28), arctioribus usque vinculis confirme-

mus. Ad id Nos permovent non solum reverentia, existimatio, gratique animi sensus, quibus omnes Venerabiles in Episcopatu Fratres merito iure prosequimur, sed etiam gravissimum Pastoris universalis onus Nobis impositum, quo officio obstringimur Populum Dei ad aeterna pascua perducendi. Aetate enim hac nostra, perturbata quidem et discriminum plena sed ad salutes caelestis gratiae afflatus tantopere patente, cotidiano experimento comperimus quantum prosit apostolico officio Nostro huiusmodi cum sacris Pastoribus coniunctio, quam proinde Nobis in animo est omni ope provehere ac fovere, «ne Nobis—ut alias asseveravimus—illorum praesentiae solacium, illorum prudentiae ac rerum usus auxilium, illorum consilii munimentum, illorum auctoritatis suffragium desit» (A.A.S., 1964, p. 1011).

Consentaneum propterea erat, praesertim inter Concilii Oecumenici Vaticani II celebrationem in animo Nostro firmiter insidere persuasionem hanc Nostram de momento ac necessitate magis magisque utendi adiutrice opera Episcoporum in bonum Ecclesiae universae. Immo Concilium Oecumenicum Nobis etiam causa fuit, cur propositum conciperemus constituendi stabiliter peculiare sacrorum Antistitum consilium, ea quidem mente, ut etiam post Concilium peractum ad christianum populum affluere pergeret larga illa beneficiorum copia, quae Concilii tempore ex arcta Nostra cum Episcopis coniunctione feliciter percepta est.

Nunc autem, cum ad exitum vergat Concilium Oecumenicum Vaticanum II, opportunum advenisse tempus putamus conceptum iamdiu propositum tandem ad effectum deducendi; idque eo libentius facimus, quod catholici orbis Episcopos scimus aperte huic Nostro proposito favere, ut constat ex plurimorum Sacrorum Pastorum votis, quae de hac re in Concilio Oecumenico significata sunt.

Itaque, omnibus mature perpensis, pro Nostra existimatione atque observantia erga universos catholicos Episcopos, atque ut iisdem copia detur manifestiore efficacioreque ratione participandi sollicitudinem Nostram erga Ecclesiam universam, motu proprio ac Nostra apostolica auctoritate erigimus ac constituimus hac in alma Urbe stabile Episcoporum consilium pro Ecclesia universa, Nostrae potestati directe atque immediate subiectum, quod nomine proprio *SYNODUM EPISCOPORUM* appellamus.

Haec Synodus, quae omnium humanorum institutorum more, successu temporis, perfectiorem usque formam assequi poterit, generalibus normis regitur, quae sequuntur.

I

Synodus Episcoporum, quo Episcopi selecti e diversis orbis regionibus supremo Ecclesiae Pastori validiorem praestant adiutricem operam, ita constituitur, ut sit: *a)* institutum ecclesiasticum centrale; *b)* partes agens totius catholici Episcopatus; *c)* natura sua perpetuum; *d)* quoad structuram, ad tempus atque ex occasione munere suo perfungens.

II

Ad Synodum Episcoporum suapte natura munus pertinet edocendi et consilia dandi. Poterit etiam potestate deliberativa gaudere, ubi haec ei collata fuerit a Romano Pontifice, cuius erit in hoc casu decisionem Synodi ratas habere.

1. Fines generales Synodi Episcoporum sunt: *a)* fovere arctam coniunctionem et adiutricem operam inter Summum Pontificem et Episcopos totius orbis terrarum; *b)* curare ut directa ac vera notitia habeatur de quaestionibus et de rerum conditionibus, quae spectant ad vitam internam Ecclesiae eiusque debitam in hodierno mundo actionem; *c)* faciliorem efficere concordiam sententiarum saltem quoad essentialia capita doctrinae et quoad modum procedendi in vita Ecclesiae.

2. Fines speciales atque proximi sunt: *a)* opportunos nuntios invicem communicare; *b)* consilia conferre circa negotia, quorum causa Synodus singulis vicibus convocabitur.

III

Synodus Episcoporum directe et immediate subest auctoritati Romani Pontificis, cuius praeterea erit:

1. convocare Synodum, quotiescumque id ipsi opportunum visum erit, loco etiam designato ubi coetus habendi erunt;

2. ratam habere membrorum electionem, de qua in nn. V et VIII;

3. statuere argumenta quaestionum pertractandarum saltem sex menses, si fieri poterit, antequam Synodus celebretur;

4. decernere ut materia rerum pertractandarum iis mitatur, qui harum quaestionum tractationi interesse debeant;

5. statuere ordinem rerum agendarum;

6. praeesse Synodo per se vel per alios.

IV

Synodus Episcoporum congregari potest in coetum generalem, in coetum extraordinarium et in coetum specialem.

V

Synodus Episcoporum in coetum generalem congregata complectitur primo et per se:

1.—a) Patriarchas, Archiepiscopos Maiores et Metropolitans extra Patriarchatus Ecclesiarum Catholicarum ritus orientalis;

b) Episcopos electos a singulis Conferentiis Episcopalibus Nationalibus, ad normam n. VIII;

c) Episcopos electos a Conferentiis Episcopalibus plurium Nationum, constitutis scilicet pro iis Nationibus quae propriam Conferentiam non habent, ad normam n. VIII;

d) his accedunt decem viri religiosi qui partes agunt Institutorum Religiosorum Clericalium, electi ab Unione Romana Superiorum Generalium.

2. Intersunt Coetui Generali Synodi Episcoporum etiam Patres Cardinales Dicasteriis Curiae Romanae praepositi.

VI

Synodus Episcoporum in coetum extraordinarium congregata complectitur:

1.—a) Patriarchas, Archiepiscopos Maiores et Metropolitans extra Patriarchatus Ecclesiarum Catholicarum ritus orientalis;

b) Praesides Conferentiarum Episcopalium Nationalium;

c) Praesides Conferentiarum Episcopalium plurium Nationum, pro iis Nationibus constitutarum quae propriam Conferentiam Episcopalem non habent;

d) Tres viros religiosos qua partes agunt Institutorum Religiosorum Clericalium, electos ab Unione Romana Superiorum Generalium.

2. Intersunt coetui extraordinario Synodi Episcoporum etiam Cardinales Dicasteriis Curiae Romanae praepositi.

VII

Synodus Episcoporum in coetum specialem congregata complectitur Patriarchas, Archiepiscopos Maiores et Metropolitans

extra Patriarchatus Ecclesiarum Catholicarum ritus orientalis, necnon eos quo partes agunt sive Conferentiarum Episcopaliun unius vel plurium Nationum, sive Institutorum Religiosorum, ut in n. V et n. VIII statutum est, qui tamen omnes ad regiones pertineant, pro quibus Synodus Episcoporum convocata est.

VIII

Episcopi, qui partes agunt singularum Conferentiarum Nationalium, ita eliguntur:

a) unus pro unaquaque Conferentia Episcopali Nationali, quae constet non plus quam 25 membris:

b) duo pro unaquaque Conferentia Episcopali Nationali, quae constet non plus quam 50 membris;

c) tres pro unaquaque Conferentia Episcopali Nationali, quae constet non plus quam 100 membris.

d) quattuor pro unaquaque Conferentia Episcopali Nationali, quae constet plus quam 100 membris.

Conferentiae Episcopales plurium Nationum eligunt eos, qui suas partes agunt, secundum easdem normas.

IX

In eligendis iis, qui partes agant Conferentiarum Episcopaliun unius vel plurium Nationum et Institutorum Religiosorum in Synodo Episcoporum, summopere ratio habenda est non solum ipsorum scientiae et prudentiae generatim, sed etiam cognitionis, ad theoriam et ad praxim quod attinet, materiae de qua Synodus pertractabit.

X

Summus Pontifex, si ei placuerit, auget numerum membrorum Synodi Episcoporum, addendo sive Episcopos, sive religiosos sodales qui partes agunt Institutorum Religiosorum, sive denique ecclesiasticos viros peritos, usque ad quindecim centesimas partes universi numeri membrorum, de quibus in nn. V et VIII.

XI

Cum coetus concluditur, cuius causa Synodus Episcoporum convocata est, desinunt ipso facto sive compositio personarum eiusdem Synodi, sive officia et munera quae ad singula membra qua talia pertinent.

XIII

Synodus Episcoporum habet secretarium perpetuum seu generalem, cui congruus adiutorum numerus destinatur. Praeterea quilibet coetus Synodi Episcoporum habet suum secretarium specialem, qui in officio suo permanet usque ad eiusdem coetus terminum.

Tum secretarius generalis tum secretarii speciales a Summo Pontifice nominantur.

Haec decernimus et statuimus, contrariis quibusvis non obstantibus.

Datum Romae, apud Sanctum Petrum, die XV mensis Septembris, anno MCMLXV, Pontificatus Nostri tertio.

PAULUS PP. VI

LET'S END ALL WARS

(Here is the full text in English of the speech delivered by His Holiness the Pope Paul VI to the UN general assembly Monday, October 4, 1965.)

As we commence our address to this unique world audience, we wish to thank your secretary general, Mr. U. Thant, for the invitation which he extended to us to visit the United Nations, on the occasion of the twentieth anniversary of the foundation of this world institution for peace and for collaboration between the peoples of the entire earth.

Our thanks also to the president of the general assembly, Mr. Amintore Fanfani, who has used such kind language in our regard from the very day of his election.

We thank all of you here present for your kind welcome, and we present to each one of you our deferential and sincere salutation. In friendship you have invited us and admitted us to this meeting, and it is as a friend that we are here today.

We express to you our cordial personal homage, and we bring you that of the entire second Vatican Ecumenical Council now meeting in Rome, and represented here by the eminent Cardinals who accompany us for this purpose.

In their name and in our own, to each and every one of you, honor and greeting!

GREAT MOMENT

This encounter as you all understand, marks a simple and at the same time a great moment. It is simple, because you have before you a humble man, your brother, and among you all,

representatives of sovereign states, the least-invested, if you wish to think of him thus, with a minuscule, as it were symbolic, temporal sovereignty, only as much as is necessary to be free to exercise his spiritual mission, and to assure all those who deal with him that he is independent of every other sovereignty of this world.

But he, who now addresses you, has no temporal power, nor any ambition to compete with you. In fact, we have nothing to ask for, no question to raise, we have only a great desire to express and a permission to request: namely, that of serving you in so far as we can, with disinterest, with humility and love.

FIRST DECLARATION

This is our first declaration. As you can see, it is so simple as to seem insignificant to the assembly, which always treats of most important and most difficult matters.

We said also, however, and all here today feel it that this moment is also a great one. Great for us and great for you.

For us: You know well who we are. Whatever may be the opinion you have of the Pontiff of Rome, you know our mission. We are the bearer of a message for all mankind. And this we are, not only in our personal name and in the name of the great Catholic family, but also in that of those Christian Brethren who share the same sentiments which we express here, particularly of those who so kindly charged us explicitly to be their spokesman here.

Like a messenger who, after a long journey, finally succeeds in delivering the letter which has been entrusted to him, so we appreciate the good fortune of this moment, however brief, which fulfills a desire nourished in the heart for nearly twenty centuries. For, as you will remember, we are very ancient; we here represent a long history; we here celebrate the epilogue of a wearying pilgrimage in search of a conversation with the en-

tire world, ever since the command was given to us: Go and bring the goodnews to all peoples. Now, you here represent all peoples. Allow us to tell you that we have a message, a happy message to deliver to each one of you and to all.

MORAL RATIFICATION

We might call our message a ratification, a solemn moral ratification of this lofty institution. This message comes from our historical experience. As "an expert in humanity," we bring to this organization the suffrage of our recent predecessors, that of the entire Catholic episcopate and our own, convinced as we are that this organization represents the obligatory path of modern civilization and of world peace.

In saying this, we feel we are making our own the voice of the dead and of the living; of the dead, who fell in the terrible wars of the past; of the living who survived those wars, bearing in their hearts a condemnation of those who would try to renew wars; and also of those living who rise up fresh and confident, the youth of the present generation, who legitimately dream of a better human race.

And we also make our own the voice of the poor, the disinherited, the suffering, of those who hunger and thirst for justice, for the dignity of life, for freedom, for well-being and progress. The peoples of the earth turn to the United Nations as the last hope of concord and peace; we presume to present here, with their tribute of honor and of hope, our own tribute also. This is why this moment is great for you, also.

ADVANCE NECESSARY?

We feel that you are already aware of this. Hearken now to the continuation of our message. It becomes a message of good wishes for the future. The edifice which you have constructed must never fall, it must be perfected, and made equal

to the needs which world history will present. You mark a stage in the development of mankind, from which retreat must never be committed but, from which it is necessary that advance be made.

To the pluralism of states, which can no longer ignore one another, you offer an extremely simple and fruitful formula of co-existence. First of all, you recognize and distinguish the ones and the others. You do not confer existence upon states; but you qualify each single nation as fit to sit in the orderly congress of people. That is, you grant recognition, of the highest ethical and juridical value, to each single sovereign national community, guaranteeing it an honored international citizenship.

GREAT SERVICE

This in itself is a great service to the cause of humanity, namely to define clearly and to honor the national subjects of the world community, and to classify them in a juridical condition, worthy thereby of being recognized and respected by all, and from which there may derive an orderly and stable system of international life.

You give sanction to the great principle that the relations between peoples should be regulated by reason, by justice, by law, by negotiation; not by force nor by violence, not by war, not by fear or by deceit. Thus it must be. Allow us to congratulate you for having had the wisdom to open this hall to the young peoples, to those states which have recently attained independence and national freedom. Their presence is the proof of the universality and magnanimity which inspire the principles of this institution.

Thus it must be. This is our praise and our good wish; and, as you can see, we do not attribute these as from outside; we derive them from inside, from the very genius of your institution.

UNIQUE AND UNIVERSAL

Your charter goes further than this, and our message advances with it. You exist and operate to unite the nations, to bind states together. Let us use this second formula to bring the states together with the others. You are an association. You are a bridge between peoples. You are a network of relations between peoples. We would almost say that your chief characteristic is a reflection, as it were, in the temporal field, of what your Catholic Church aspires to be in the spiritual field: unique and universal.

In the ideological construction of mankind, there is on the natural level nothing superior to this. Your vocation is to make brothers not only of some but of all peoples. A difficult undertaking, indeed, but this it is your most noble undertaking. Is there anyone who does not see the necessity of coming thus progressively to the establishment of a world authority able to act efficaciously on the juridical and political levels?

Once more we reiterate our good wish: advance always! We will go further and say: strive to bring back among you any who have separated themselves, and study the right method of uniting to your pact of brotherhood, in honor and loyalty, those who do not yet share in it. Act so that those still outside will desire and merit the confidence of all, and then be generous in granting such confidence.

RECIPROCAL TRUST

You have the good fortune and the honor of sitting in this assembly of peaceful community. Hear us as we say: ensure that the reciprocal trust which here unites you, and enables you to do good and great things, may never be undermined or betrayed.

The inherent logic of this wish, which might be considered to pertain to the very structure of your organization, leads us to complete it with other formulas. Thus, let no one, inas-

much as he is a member of your union, be superior to the others: never one above the other. This is the formula of equality. We are well aware that it must be completed by the evaluation of other factors besides simple membership in this institution, but equality too belongs to its constitution.

You are not equal, but here you make yourselves equal. For several among you, this may be a point of high virtue, allow us to say this to you, as the representative of a religion which accomplishes salvation through the humility of its Divine Founder. Men can not be brothers if they are not humble. It is pride, no matter how legitimate it may seem to be, which provokes tension and struggles for prestige, for predominance, colonialism, egoism, that is, pride disrupts brotherhood.

IN FAVOR OF PEACE

And now our message reaches its highest point, which is, at first a negative point. You are expecting us to utter this sentences, and we are well aware of its gravity and solemnity: not the ones against the others, never again, never more! It was principally for this purpose that the organization of the United Nations arose against war, in favor of peace. Listen to the lucid words of the great departed John Kennedy who proclaimed, four years ago: "Mankind must put an end to war, or war will put an end to mankind."

Many words are not needed to proclaim this loftiest aim of your institution. It suffices to remember that the blood of millions of men, that numberless and unheard of sufferings, useless slaughter and frightful ruin, are the sanction of the pact which unites you, with an oath which must change the future history of the world: no more war, war never again! Peace, it is peace which must guide the destinies of peoples and of all mankind.

Gratitude to you, glory to you, who for twenty years have labored for peace. Gratitude and glory to you for the conflicts

which you have prevented or have brought to an end. The results of your efforts in recent days in favor of peace even if not yet proved decisive, are such as to deserve that we, presuming to interpret the sentiments of the whole world, express to you both praise and thanks.

THE ARCHITECTS

Gentlemen, you have performed and you continue to perform a great work: the education of mankind to the ways of peace. The UN is the great school where that education is imparted, and we are today in the assembly hall of that school. Everyone taking his place here becomes a pupil and also a teacher in the art of building peace. When you leave this hall, the world looks upon you as the architects and constructors of peace.

Peace, as you know is not built up only by means of politics, by the balance of forces and of interests. It is constructed with the mind, with ideas, with works of peace. You labor in this great construction. But you are still at the beginnings. Will the world ever succeed in changing that selfish and bellicose mentality which, up to now, has been interwoven in so much of its history?

It is hard to foresee: but it is easy to affirm that it is towards that new history, a peaceful, truly human history, as promised by God to men of goodwill, that we must resolutely march. The roads thereto are already well marked out for you, and the first is that of disarmament.

LET ARMS FALL

If you wish to be brothers, let the arms fall from your hands. One cannot love while holding offensive arms. Those armaments especially those terrible arms, which modern science has given you, long before they produce victims and ruins, nour-

ish bad feelings, create nightmares, distrust and sombre resolutions; they demand enormous expenditures. They obstruct projects of union and useful collaboration; they falsify the psychology of peoples.

As long as man remains that weak, changeable and even wicked being that he often shows himself to be, defensive arms will, unfortunately, be necessary. You, however, in your courage and valiance, are studying the ways of guaranteeing the security of international life, without having recourse to arms. This is a most noble aim. This the peoples expect of you, this must be obtained.

Let unanimous trust in this institution grow, let its authority increase, and this aim, we believe, will be secured. Gratitude will be expressed to you by all peoples, relieved as they will then be from the crushing expenses of armaments, and freed from the nightmare of an ever imminent war.

We rejoice in the knowledge that many of you have considered favorably our invitation, addressed to all states in the cause of peace from Bombay, last December, to divert to the benefit of the developing countries at least a part of the savings which could be realized by reducing armaments. We here renew that invitation, trusting in your sentiments of humanity and generosity.

ECHOING PRINCIPLE

In so doing, we become aware that we are echoing another principle which is structural to the United Nations, which is its positive and affirmative high point, namely, that you work here not only to avert conflicts between states but also to make them capable of working the ones for the others. You are not satisfied with facilitating mere coexistence between nations; you take a much greater step forward, one deserving of our praise and our support — you organize the brotherly collaboration of peoples.

In this way a system of solidarity is set up and its lofty civilized aims win the orderly and unanimous support of all the family of peoples for the common good of each individual.

This aspect of the organization of the United Nations is the most beautiful; it is its most truly human visage; it is the ideal of which mankind dreams on its pilgrimage through time; it is the world's greatest hope; it is, we presume to say, the reflection of the loving transcendent design of God for the progress of the human family on earth—a reflection in which we (see) the message of the Gospel which is heavenly become earthly.

Indeed, it seems to us that here we hear the echo of the voice of our predecessors, and particularly that of Pope John XXIII, whose message of *Pacem in Terris* was so honorably and significantly received among you.

LIFE IS SACRED

You proclaim here the fundamental rights and duties of man, his dignity, his freedom—and above all his religious freedom. We feel that you thus interpret the highest sphere of human wisdom and, we might add, its sacred character. For you deal here above all with human life, and the life of man is sacred; no one may dare offend it.

Respect for life, even with regard to the great problem of birth, must find here in your assembly its highest affirmation and its most reasoned defense. You must strive to multiply bread so that it suffices for the tables of mankind and not rather favor an artificial control of birth, which would be irrational, in order to diminish the number of guests at the banquet of life.

It does not suffice, however, to feed the hungry; it is necessary also to assure to each man a life conformed to this dignity. This too you strive to perform. We may consider this the fulfillment before our very eyes and by your efforts, of that prophetic announcement so applicable to your institu-

tion: "They will melt down their swords into plowshares, their spears into pruning-forks." Are you not using the prodigious energies of the earth and the magnificent inventions of science, no longer as instruments of death but as tools of life for humanity's new era?

U.N. WORK PRAISED

We know how intense and ever more efficacious are the efforts of the United Nations and its dependent world agencies to assist those governments who need help to hasten their economic and social progress.

We know how ardently you labor to overcome illiteracy and to spread good culture throughout the world; to give man adequate modern medical assistance, to employ in man's service the marvelous resources of science, of technique and of organization—all of this is magnificent, and merits the praise and support of all, including our own.

We ourself wish to give good example even though the smallness of our means is inadequate to the practical and quantitative need. We intend to intensify the development of our charitable institutions to combat world hunger and fulfill world needs. It is thus, and in no other way, that peace can be built up.

One more word, gentlemen, our final word: this edifice which you are constructing does not rest upon merely material and earthly foundations, for thus it would be a house built upon sand; above all, it is based on our own conscience. This hour has struck for our "conversion," for personal transformation, for interior renewal. We must get used to thinking of man in a new way, and in a new way also of men's life in common, with a new manner too of conceiving the paths of history and the destiny of the world, according to the words of Saint Paul: "You must be clothed in the new self, which, is created in God's image, justified and sanctified through the truth."

DANGER FROM MAN

So the hour has struck for a halt, a moment of recollection, of reflection, almost of prayer. A moment to think anew of our common origin, our history, our common destiny. To-day as never before, in our era so marked by human progress, there is need for an appeal to the moral conscience of man. For the danger comes, not from progress, or from science—indeed if properly utilized, these could rather resolve many of the grave problems which assail mankind. No, the real danger comes from man himself, wielding ever more powerful arms, which can be employed equally well for destruction or for the loftiest conquests.

In a word, then, the edifice of modern civilization must be built upon spiritual principles which alone can not only support it, but even illuminate and animate it. To do this, such indispensable principles of superior wisdom cannot but be founded, as you are aware we believe, upon faith in God, that unknown God of whom Saint Paul spoke to the Athenians in the Areopagus, unknown by them, although without realizing it they sought Him and He was close to them, as happens also to many men of our times. To us, in any case, and to all those who accept the ineffable revelation which Christ has given us of Him He is the living God, the Father of all men."

CONSILIUM AD EXSEQUENDAM CONSTITUTIONEM DE SACRA LITURGIA

Prot. n. 3674/65

INSULARUM PHILIPPINARUM

Decreta ad exsequendam Constitutionem de sacra Liturgia in Insulis Philippinis, data ab Exc.mis Episcopis eiusdem Nationis diebus 27-30 ianuarii 1965 coadunatis, in his quae Apostolicae Sedis probatione seu confirmatione indigent, facultatibus huic Consilio a Summo Pontifice Paulo PP.VI tributis, perlibenter probamus seu confirmamus, nempe:

I. Linguam vernaculam adhibere licet:

1. *In Missis sive in cantu sive lectis, quae concurrente populo celebrantur:*
 - a) in proferendis Lectionibus, Epistola et Evangelio;
 - b) in oratione communi seu fidelium;
 - c) in cantibus Ordinarii Missae, nempe: Kyrie, Gloria, Credo, Sanctus-Benedictus et Agnus Dei;
 - d) in cantibus Proprii Missae, idest in antiphonis ad introitum, offertorium et communionem cum suis psalmis, et in cantibus inter lectiones occurrentibus;
 - e) in acclamationibus, salutationibus et formulis dialogi;
 - f) in oratione dominica cum sua admonitione et embolismo;
 - g) in formulis ad fidelium communionem;

- h) in collecta, oratione, super oblata, postcommunione et oratione super populum;
- i) in praefatione.

2. *In Sacramentorum et Sacramentalium administratione:*

- a) in ritibus Baptismi, Confirmationis, Paenitentiae, Matrimonii, Unctionis infirmorum, formula essentiali minime excepta, necnon in distribuenda sacra Communione extra Missam;
- b) in collatione sacrorum Ordinum: in allocutionibus initio cuiusque Ordinationis seu Consecrationis, in examine electi in Consecratione Episcopali, et in admonitionibus;
- c) in Officio feriae VI in Passione et Morte Domini, in Vigilia paschali, necnon in ceteris Sacramentalibus tam Missalis quam Ritualis romani;
- d) in Exsequiis.

II. Ad interpretationes autem populares quod attinet, hi textus ad interim confirmantur:

1. *Lingua anglica:*

- a) in celebratione Missae: parva Missalia, quibus nomen est "Maryknoll Missal", "St. Joseph Missal", "St. Andrew's Missal", "Marian Missal".
- b) in recitatione divini Officii pro clericis: "The Hours of the Divine Office in English and Latin" a Monachis OSB Collegeville editum.

2. *Aliis linguis:* textus decretis particularibus confirmati.

Contra illi quibuslibet minime obstantibus.

E Civitate Vaticana, die 25 septembris 1965.

(Iacobus Card. LERCARO)

Praeses

(A. Bugnini, CM)

a Secretis

DIOCESAN CURIA

DIOCESE OF SAN FERNANDO

DECREE

ERECTION OF THE NEW PARISH of SAN AGUSTIN

Since the spiritual needs of the people of several barrios of San Fernando and Calulut cannot be properly attended to by the Pastors of the above mentioned parishes because of the vast territory, because of the great number of parishioners and because of the distance of these barrios from their respective parishes, with the approval of the Diocesan Consultors, with the opinion and advice of the Vicar Forane of the district, and with the consent of the Pastors concerned, by virtue of this Decree we erect the new Parish of SAN AGUSTIN whose See will be located in the barrio of San Agustin.

The boundaries of this new Parish are defined by the following barrios whose inhabitants will constitute the population of the New Parish of San Agustin:

From the parish of San Fernando are detached the barrios of San Agustin, del Carmen, San Vicente, San Isidro Agtas and Alasas;

From the parish of Calulut is detached the barrio of del Rosario.

The endowment of the new Parish and its benefice consist in the voluntary offerings of the faithful, in stole fees to be paid according to our diocesan taxation and lawful customs, and in the property which the new Parish will acquire in the future.

The new Parish church has the privilege to keep the Blessed Sacrament habitually under the usual conditions, to possess a baptismal font, to administer all the sacraments and all other rites which belong to a parochial church.

Given in San Fernando, Pampanga, this 23rd day of September 1965.

By order of the Vicar General.

Pedro Puno
Vicar General

(Sgd.) Serafin A. Ocampo
Chancellor and Secretary

Rt. Rev. Msgr. Bartolomé Zabala

Very Rev. Fr. José Márquez

Very Rev. Fr. José de la Cruz

Rt. Rev. Msgr. Emiliano Santos

Very Rev. Fr. Jovencio Tantoco

Very Rev. Fr. Manuel Baula

True Copy: 7 October 65

(Sgd.) Rev. Constancio R. Panlilio
Vice Chancellor & Secretary

DIOCESE OF SAN FERNANDO

DECREE

ERECTION OF THE NEW PARISH
of
BALIBAGO

Since the spiritual needs of the people of several barrios of Lourdes, Angeles City, cannot be properly attended to by the Pastor of the above mentioned parish because of the vast territory and because of the increase in population, with the approval of the Diocesan Consultors and with the consent of the Parish Priest of Lourdes, by virtue of this Decree we erect the new Parish of The Immaculate Conception whose See will be located in the barrio of BALIBAGO.

The boundaries of this new Parish are defined by the following barrios whose inhabitants will constitute the population of the new Parish of the Immaculate Conception:

From the Parish of Lourdes will be detached the barrios of BALIBAGO, MALABANIAS, ANUNAS and SITIO SUBIC.

The endowment of the new Parish and its benefice consist in the voluntary offerings of the faithful, in the stole fees to

be paid according to our diocesan taxation and lawful customs, and in the property which the new Parish will acquire in the future.

The new parish church has the privilege to keep habitually the Blessed Sacrament under the usual conditions, to possess a baptismal font, to administer all the sacraments and all other rites which belong to a parochial church.

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True copy: 7 October '65

Rev. Constancio R. Panlilio
Vice Chancellor & Secretary

LA EVANGELIZACION DE FILIPINAS

PERSPECTIVAS MISIONALES DE LA IGLESIA FILIPINA HOY.

(Conferencia dada en Madrid el 6 de Septiembre de 1965 por el Excmo. e Ilmo Sr. D. JULIO R. ROSALES, Arzobispo de Cebú, Filipinas, con motivo de las Jornadas organizadas por la OBRA DE COOPERACION SACERDOTAL HISPANO-AMERICANA (OCSHA), a fin de conmemorar el Cuarto Centenario de la Evangelización de Filipinas.)

Hay allá en el lejano Oriente siete mil islas que en siglos pasados fueron una verdadera extensión de aquel imperio español *en cuyos dominios no se ponía el sol*; y que aún hoy, apesar de los vaivenes de la historia y de las transformaciones de los tiempos, siguen siendo, como felizmente se ha dicho, “siete mil hispanidades engastadas en la plata oscura del océano”,¹ el mejor florón de la obra gigantesca de la España misionera. “Desde el Líbano mediterráneo y fenicio hasta el archipiélago filipino, bordado sobre las aguas del Pacífico, se pueden recorrer *diez mil kilómetros* sin encontrar una sola nación, grande o pequeña, en la que predomine el catolicismo o el cristianismo.”² Quien pisa nuestras playas viniendo de Europa por el Oriente, tiene que cruzar inmensas regiones y pueblos ingentes sumidos aún en las tinieblas de la idolatría, más oscuras por desgracia que los “mares tenebrosos” que surcaban los galeones de ayer siguiendo las rutas de sus viejas cartas geográficas. Y al divisar los primeros contornos de nuestras encantadas islas apenas si se puede dar crédito a lo que contemplan los ojos: sobre el fondo tropical de palmeras, cocotales y risueños cañaverales se yerguen sobre los viejos campanarios de nuestros pueblos y aldeas cruces y más cruces que los cobijan y bendicen bajo el azul manto de nuestros cielos.

En esos campanarios se han echado a vuelo este año 1965 repiques de incontenible alborozo para anunciar al mundo entero el Cuarto Centenario de nuestra cristianización; y esos alegres sonos han cruzado los mares y se han escuchado por todo el mundo como el mismo eco de aquellas voces argentinas "que en siglos pasados hicieron tañer los misioneros españoles desde los mismos viejos campanarios que aún hoy se yerguen como torres roqueras, calcinadas por esplendores de sol y besadas por el claro de luna, unas veces tocando al *Angelus*, otras doblando a muerto, pero las más veces repicando a gloria."³ Gloria, sí, ante todo, a *Dios en las alturas* porque el "don inenarrable"⁴ de nuestra fé cristiana, como "toda *dádiva* buena y todo don perfecto, de arriba descende, del Padre de las luces."⁵ Gloria, luego a nuestra madre en la fé, España, quien con santo orgullo nos puede decir lo de San Pablo: "aún cuando diez mil pedagogos tuvierais en Cristo, no muchos padres; porque en Cristo Jesús, por medio del Evangelio, yo os engendré"⁶. Y gloria, finalmente, a nuestra querida Filipinas, por haber sabido recibir con tanta prontitud y conservar con tanta firmeza esa fé que ha quedado en nuestro pueblo "como el sol, ardiente; como la roca, firme; inmensa como el mar"⁷; fé que hoy Filipinas se apresta generosa a transmitir a sus menos fortunadas naciones hermanas que la rodean en el sudeste asiático.

1. Nuestro primer beso a la Cruz

Aunque este año conmemoramos el comienzo formal de nuestra evangelización, nadie ignora que nuestro cristianismo data de más atrás. No tengo por qué recordar aquí nuestro primer encuentro con la cruz redentora que plantó en nuestras playas aquel inmortal gonfaloniero, Hernando de Magallanes, que fué el primer mortal que pudo gloriarse de haber llevado el estandarte de nuestra salvación por los cuatro ángulos del orbe.

Se ha dicho, acaso con sobrada exaltación, que después de la Encarnación del Verbo pocas fechas se registran más transcendentales en los fastos de la historia que la del 12 de Octubre 1492 cuando las carabelas de Colón divisaron la tierra firme de un Nuevo Mundo. Con el descubrimiento de América, España hizo que dos continentes, la Vieja Europa y el Nuevo Mundo, —ambos empero en Occidente,—se encontraran y dieran un abrazo de paz. Así y todo, mas grande aún me parece la hora que esa misma España hizo sonar en el reloj de los siglos cuando

menos de treinta años después, su “Adelantado” Magallanes, realizando los sueños de Colón, dió por primera vez la vuelta al mundo, y tocó tierra en las islas “donde nace el sol” dándolas en ardoroso beso de fraternidad sellada con un “pacto de sangre”⁸ la fé cristiana que habría de fundir, no ya dos continentes, sino ambos hemisferios, el Oriente y el Occidente, en un solo mundo bajo un solo Dios. El 31 de marzo de 1521, Pascua de Resurrección, el joven dominico P. Pedro Valderrama⁹ levantaba por primera vez hacia el cielo la Hostia Pura, Santa e Inmaculada de la primera Misa celebrada en nuestro malayo suelo¹⁰; y el 14 de abril de ese mismo año nuestros primeros catecúmenos en número de ochocientos encabezados por el rey y la reina de Cebú recibían las santificadoras aguas del bautismo. El infierno rugiría ante aquellos centenares de almas “convertidas de los ídolos a Dios, para servir al Dios vivo y verdadero”¹¹. Aciagos infortunios desencadenados como por furias diabólicas segaron la vida del intrépido y apostólico Capitán de aquella expedición, y pronto pusieron en fuga a los pioneros de España y de la Iglesia en aquellas islas. Las flores tempranas de aquella acaso precipitada y prematura cristianización pronto se echaron a perder, si bien la Cruz levantada por los españoles y las santas imágenes¹² que quedaron entre aquellos infieles fueron por ellos respetadas y hasta supersticiosamente veneradas durante cuarenta y cuatro largos años...

2. La Providencia vela sobre nuestras islas

Unas en pos de otras se sucedieron las infructuosas expediciones de Loaisa (1525), Saavedra (1527) y Villalobos (1542), atrevidos marinos de España que se lanzaban denodados a la conquista del misterio de aquellos “mares ignotos” para reanudar, a ser posible, la labor misional frustrada en 1521. En la última aventura de Villalobos—que por cierto le costó la vida, si bien tuvo la dicha de ser asistido en sus últimos momentos por el gran Apostol de las Indias, San Francisco Javier¹³—nuestras Islas comenzaron a ser llamadas con el nombre del inmortal monarca Felipe II, quien—como bien se ha observado—“perseguía al sol por la redondez de la tierra”¹⁴. Sin embargo, todas las vanas y fallidas empresas por conquistar las Filipinas, parecían abocadas al fracaso; y hasta voces tan autorizadas como la del mismo San Francisco Javier—quien se cree con algun fundamento llegase algun día a nuestras costas de Mindanao—disuadían a los Reyes de Castilla el enviar “más Armadas en busca

de las Islas Platareas... porque todas se han de perder... son tan grandes las tempestades en gran manera que los navíos no tienen ninguna salvación, y se pierden en el camino."¹⁵

Razón tenía el Santo si se trataba de buscar islas Platareas; mas jamás se le ocurriría a su corazón de apóstol disuadir al rey de España el buscar almas que salvar, cueste lo que costase. Y éso es precisamente lo que el gran Felipe II buscaba: no eran islas de oro y plata las que buscaba aquel magnánimo rey, sino almas redimidas por la Sangre de Cristo. Y el recuerdo de aquella Cruz un día levantada, y aún firmemente erguida sobre nuestras tierras, le impulsaba a devolverla el trofeo de almas que aquella Cruz reclamaba. Son sus palabras:¹⁶

"Por solo la conversión de un alma de las que allí hay, daría yo todos los tesoros de las Indias, y cuando no bastaran, daría todo cuanto España me rinde de bonísima gana; y por ningún acontecimiento he de desamparar ni dejar de enviar predicadores y ministros que den luz del Santo Evangelio a todas y cuantas provincias se vayan descubriendo, por muy pobres que sean y muy incultas y estériles; porque a Nos y a nuestros herederos, la Santa Sede Apostólica ha dado el oficio que tuvieron los Apóstoles de publicar y predicar el Evangelio, el cual se ha de dilatar allí y en infinitos reinos, quitándoles el imperio a los demonios, y dando a conocer el verdadero Dios, sin esperanza alguna de bienes temporales."

Es verdad que Felipe II estaba en un error geográfico al creer que Filipinas caía dentro de la zona demarcada por el Papa Alejandro VI para la obra evangelizadora y colonizadora de España. Cosmógrafos mejor enterados como el avezado marino Fray Andrés de Urdaneta se oponían a la conquista de Filipinas porque estaba convencido que caía dentro de la zona de Portugal. Pero Dios escribe derecho con líneas torcidas, y se valió del error de aquel cristianísimo rey para que la Cruz tan bien plantada por España en nuestras tierras, fuera conservada y propagada en ellas por la misma España, cuyos recursos misioneros eran incomparablemente superiores a los de Portugal. La Providencia velaba ciertamente por el futuro de nuestra patria, y así lo cantamos aún hoy día en nuestro himno nacional al Sagrado Corazón:¹⁷

La iniquidad no puede
ser de estas Islas dueña,

que, izada en nuestros montes
 Tu celestial enseña,
 las puertas del infierno
 no prevalecerán!

La decisión real era perentoria, sus ordenes tajantes eran encaminadas a una evangelización definitiva. En 1564 se aparejaba aquella expedición capitaneada por Miguel Lopez de Legaspi y técnicamente dirigida por Fray Andrés de Urdaneta; y esta vez no eran uno o dos sacerdotes, sino cinco aguerridos misioneros agustinos los que acompañaban la expedición, dispuestos a jugarse el todo por el todo con tal de llevar la fe de Cristo a nuestras playas, como así lo hicieron comenzando su labor evangélica el mismo día que pisaron tierra, el 27 de abril de 1565.

Como prenda y celestial auspicio, aquel mismo día, nada más que desembarcar, los españoles encontraron la imagen del Santo Niño Jesús que Magallanes había regalado casi medio siglo antes a la reina de Cebú luego de bautizada. Legaspi cayó de rodillas ante aquel Santo Niño para encomendarle la colosal obra evangélica que su rey trataba de llevar a cabo en Filipinas:¹⁸

“Señor—dijo aquel noble Adelantado de España—poderoso eres para castigar el abandono en que te han dejado los primeros cristianos de esta isla, y para volverlos a Tí, y para fundar en ella tu Casa e Iglesia Santa, donde tu glorioso Nombre sea alabado y ensalzado. Suplíctote me alumbres y encamines de suerte que todo lo que acá hicieramos sea a gloria y honra tuya y ensalzamiento de la Santa Fé Católica.”

La oración del primer Conquistador que en nombre de la Católica España inauguraba aquella lejana misión del Extremo Oriente fué escuchada plenamente. La pléyade de heróicos misioneros que durante tres siglos se lanzaron a la conquista espiritual de Filipinas realizó una proeza sin paralelo en la historia de las misiones. En menos de 50 años recorrieron y atravesaron de parte a parte aquellas miles de islas, transformándolas en un país católico con su Jerarquía establecida en un Arzobispado y tres diócesis sufraganeas y la casi totalidad de los indígenas regenerados con las aguas del bautismo: todo en menos de medio siglo. Y ese “record”—como dirían los deportistas— “se batió” sin más armas que la Cruz levantada en la mano del misionero, su predicación sencilla y evangélica, y su vida de oración y sacri-

ficio. La espada de los conquistadores —a diferencia de lo que sucedió en muchas otras misiones de América— sólo venía detrás de la Cruz del misionero, como disimulada entre las sombras, y sólo para defender, en caso de necesidad, al heraldo de Cristo y salvaguardar el derecho divino de predicar el Evangelio a todas las gentes.¹⁹

Y ésta es una nota extraordinaria que pone nuestra evangelización por encima de la misma evangelización de la América Latina, apesar de ser ésta tan admirable y grandiosa, y difícilmente igualada en otros países de misiones extranjeras. La evangelización de Filipinas, apesar de estar intimamente ligada a la colonización, fué en sumo grado pacífica. Felipe II en sus Ordenanzas de 1573 suprimió hasta el nombre de “conquista” en la colonización (y no “colonialismo”) que él se proponía²⁰. En nuestras Islas no se conocieron jamás las atroces crueldades e infames injusticias cometidas contra los indígenas, *en algunas partes y ciertas épocas* (sobre todo en la primera época antillana) de la colonización americana: crímenes y atropellos que aunque obrados a espaldas, ciertamente, de los Reyes de España, como abusos de viles aventureros y nunca como política de los conquistadores, así y todo fueron lo suficiente para dar alguna apariencia de verdad a la malhadada “leyenda negra” contra España. En Filipinas no ocurrieron jamás tales nefandos, si bien esporádicos, vejámenes contra los indígenas; y si hoy día algunos de nuestros libros de historia se ven tiznados por resabios de cierta “leyenda negra”, ésta solo data de la propaganda anticatólica y anti-española de la masonería y del liberalismo de fines del siglo pasado; y por tanto, es sobrada reciente la “leyenda” para presentar visos de auténtica historicidad.

En cambio, a la vista está la magnífica e incomparable obra no solo evangélica sino cultural y de pública beneficencia y social bienestar llevada a cabo durante tres siglos por las autoridades religiosas y civiles de España en su lejana colonia filipina. Y éso no obstante la inmensa carga que ella suponía para la metrópoli.

Nuestras remotas islas no presentaban minas de oro ni se prestaban a lucrativas factorías que eran el aliciente de otras colonias, aliciente que se explotó muchas veces a costa de acerbos maltratos de los indígenas, o cuando se quiso evitar este escollo se incurrió en la no menos cruel e injusta trata de negros. En Filipinas no conocimos ni una cosa ni otra. Alguna ventaja nos había de traer el “ser”, o parecer ser, “pobres”! La metró-

poli tenía que desaguar su erario para continuar la obra comenzada en nuestra patria; y cuando egoistas consejeros reales aconsejaron a Felipe II abandonar a su suerte aquel archipiélago que solo reportaba gastos y sacrificios, el cristiano rey replicó al instante: "Aunque allá no hubiera más que una sola alma en la que se pudiese guardar vivo y con amor el nombre de Jesucristo, yo seguiría enviando misioneros de España en aquellas regiones. Que los reyes no han sido puestos sólo para buscar minas de metales preciosos."²¹

Y así por tres siglos, continuaron su trabajo a costa del erario real, 2,368 Agustinos, 2,567 Franciscanos, 2,600 Dominicos, 1,623 Recoletos, un gran número de Jesuitas, y más tarde los Paúles, Capuchinos y Benedictinos. Y gracias a esa decidida resolución de Felipe II somos hoy lo que somos. Si la evangelización se hubiera diferido sólo medio siglo, todo hubiera llegado demasiado tarde. La Media Luna que ya dominaba en el Sur de nuestro archipiélago, iba avanzando con arrollador paso hacia el Norte. Pero la misma España que sirvió de dique a las incursiones del Islám en Europa, desde las cumbres de Covadonga hasta las aguas de Lepanto, fué también la escogida por Dios para impedir que Allah y su profeta invadiesen, nuestras islas destinadas a ser el baluarte, no del Corán, sino del Evangelio en el Extremo Oriente.

A los enormes dispendios de la corona vinieron a añadirse más tarde las críticas dificultades, humanamente insuperables, del comercio con Méjico, único sostén económico de la colonia. Las travesías de las naos entre Acapulco y Manila se veían amenazadas, no tan sólo por las horrendas tempestades y desastrosos naufragios en las inmensas soledades del Pacífico, sino más aún por las frecuentes depredaciones y piraterías de corsarios ingleses y holandeses. Una vez más los consejeros reales proponen a Felipe III, en 1619, abandone ya aquellas islas o, al menos, las cambie en indigno tráfico con Portugal, por las más productivas tierras de Brasil. Un anciano misionero de Filipinas, el franciscano Fray Fernando de Moraga, al oír tales rumores, abandona su celda, cruza mares y continentes y va a postrarse ante el trono del rey para conjurarle no deje perderse aquella floreciente cristiandad. Y otra vez el mundo admirado escucha la respuesta del digno sucesor de Felipe II: "Mi padre — contestó el monarca — me dejó encomendada la cristianización de Filipinas, y yo no puedo ir contra la voluntad de Dios, ni contra el testamento de mi padre. Id con Dios, Padre Moraga, y estad seguro que no abandonaré lo que mi padre conquistó y me confió."

Y así, España continuó su obra; y a Filipinas siguió llevando no sólo el tesoro de su fé, sino también las joyas de su lengua, de su educación, de su cultura, y los medios más conducentes al progreso agrícola, industrial y comercial: plantas, animales, escuelas de artes y oficios, centros de estudios. Si más no nos trajo, es porque más no había en aquellos tiempos en ninguna parte del mundo. Nuestra Universidad de Santo Tomás de Manila se adelantó en setenta años a la de Harvard, y en un siglo a la de Yale, que fueron las primeras universidades norteamericanas. Nuestra organización de escuelas públicas data del año 1581 mientras que en todo el Asia no se implantó sistema alguno de instrucción pública hasta principios de este siglo XX. Nuestro primer Seminario Conciliar de Manila se fundó casi un siglo antes que el de Baltimore, y más de un siglo y cuarto antes que el de San Luis, los Seminarios más antiguos de los Estados Unidos. Nuestras escuelas normales o del Magisterio se establecieron al mismo tiempo que las de España, Francia, Alemania y Estados Unidos; y se adelantaron en muchos años a las de Rusia, Italia, Inglaterra, Canadá, Portugal, Grecia, Brasil, Escandinavia, Turquía, Colombia... y no hay para qué mentar cualquier otra colonia del resto del mundo. En hospitales, asilos, orfanatrofios, Manila desde el siglo XVII se adelanta en más de siglo y medio a cualquiera de las colonias inglesas, incluyendo los Estados Unidos de América!²²

3. Fragua de misioneros, tierra fértil al Evangelio

El fanal de fé y cultura cristianas que encendió en nuestras islas la madre España, no solo iluminó a nuestro pueblo sino que esparció sus haces de luz a las vecinas tierras de China, Japón y Oceanía que no caían bajo el dominio español pero sí debían formar parte como nosotros del reino de Dios, y someterse al suave yugo del imperio de Cristo. Aquellas gentilidades, endurecidas por un paganismo más arraigado e inveterado, y sin el benéfico contacto de una civilización cristiana como la que nos trajo la colonización española, no sólo miraban con recelo, sino que pronto cerraron sus puertas y con feroz barbarie persiguieron a quienquiera predicase el Evangelio. Mas éso mismo fué al acicate para el celo incontenible de los misioneros que trabapaban en Filipinas. Nuestra tierra bendita sirvió de fragua para preparar a los héroes de la Cruz que de ella partían ansiosos de arrebatar la corona del martirio, si necesario era, con tal de lle-

var la "buena nueva" de la fé cristiana a tantos millones de almas redimidas por Cristo, y que aún no habían oído tan siquiera el nombre de su Salvador. El protomártir de China, el dominico *Beato Francisco de Capillas*; el protomártir de Japón, el franciscano *San Pedro Bautista*; el jesuita fundador y martir de las islas Marianas (Guam), *Venerable Diego Luís de Sanvitores*; los *Beatos* dominicos *Domingo Henares*, *Francisco Gil de Fedrich*, *Pedro Sanz*, *Francisco Serrano*, *Juan Alcover*, *Joaquín Ro-yo*, *Francisco Díaz* y otros más, en *Filipinas* se entrenaron en el apostolado. Y de los países circunvecinos, como del Vietnam, del Tunkin, etc. venían multitud de jóvenes indígenas para prepararse al sacerdocio y también al martirio en *nuestros Colegios y Universidades*: basta recordar el joven dominico mártir de Indochina *Beato Vicente Liem de la Paz*, y el *primer Obispo chino Gregorio Lo*, que fueron ambos alumnos de nuestra Universidad Católica de Manila.

Y no se crea que al elogiar el temple heroico de nuestros misioneros españoles, me deje llevar de un ciego entusiasmo, olvidando que aquellos religiosos no eran ángeles, sino hombres de carne y hueso, sujetos a las mismas deficiencias y pasiones que los demás humanos. Bien sé, y no me extraño de ello, que no faltaron sombras que oscurecieran a veces su magnífica labor. Mas, sólo dos cosas me parece hay derecho de exigir de cualquier serio historiador antes de pasar juico sobre las actuaciones equivocadas, los fallos y hasta las deplorables caídas de aquellos misioneros de España: 1o. No generalizar lo que fué ocasional, individual, y de ningún modo consentido y aprobado por las autoridades concernientes; 2o. Juzgar de aquellos casos en la propia perspectiva de los tiempos en que ocurrieron, no aplicando nuestras ideas y normas elaboradas y adquiridas en este siglo XX a las situaciones y actitudes tomada por los que vivían en otros siglos muy distintos del presente.

Asimismo, al encomiar la obra de España en Filipinas, no debemos olvidar que gran parte de aquel insuperable éxito fué debido no sólo a los españoles, sino también en toda justicia corresponde (demostramos a cada cual lo suyo!) a los mismos naturales de aquellas islas. La presencia de España en Filipinas, en lo que a hombres se refiere, fué siempre muy escasa, ya que la lejanía y pobreza de nuestras islas no invitaba a una considerable inmigración como la que se produjo en América. En la mayoría de nuestros pueblos, el único español era generalmente el olvidado y muchas veces calumniado "fraile" que dejando atrás

su patria adorada y los seres queridos y puestos de relumbrón que allá le esperaban, se hacía “todo para todos”²³ entre nosotros, aprendiendo nuestra lengua, adoptando nuestras costumbres, defendiendo nuestros derechos, y al mismo tiempo —como era natural, si bien a veces equivocado— velando por los intereses civiles de la metrópoli tan íntimamente relacionados entonces con los de la Iglesia, por la vigente unión de ésta con el Estado. Si, pues, aquellos aislados frailes lograron éxitos tan rotundos, maravillosas conversiones en masa, esto tiene que atribuirse, como ellos mismos lo atestiguaban, no solo al celo del apóstol, sino a la docilidad de sus catecúmenos, todo —claro está— bajo la gracia de Dios.²⁴ Cuánto verdad entraña aquel intrigante retruécano que suena a proverbio: “Los filipinos dieron Filipinas a España; y España dió Filipinas a los filipinos.”

4. Perspectivas misionales

Así de tierra abonada y fértil para el Evangelio — como la de la parábola evangélica, que “daba fruto, cuál de ciento, cuál de sesenta, cuál de treinta por uno”²⁵ —así de “tierra buena que dá fruto” es, a Dios gracias, nuestra gente; y así son muchos de los pueblos de nuestra misma raza en los países que nos rodean, si bien esperando aún al sembrador que vaya a esparcir entre ellos la semilla de “la palabra del reino” de los cielos. “Una mirada al mapa de las regiones sub-asiáticas y oceánicas — decía el Papa Pío XII— hace que salte enseguida a la vista el punto vital del globo terráqueo donde la Providencia ha colocado nuestro pueblo”²⁶. Nuestra población de cerca de 29 millones es católica en un 86%. Graves problemas acucian nuestra Iglesia filipina hoy. El primero, la escasez de nuestro clero;²⁷ tenemos parroquias de 70 mil almas con uno o dos sacerdotes para atender a barrios o aldeas que distan 10 o 20 kilómetros de la iglesia; de allí que un 40, o acaso un 50% de nuestros cristianos mueren sin los auxilios de la religión. Nuestras vocaciones eclesiásticas y religiosas van aumentando, sí, mas no al paso acelerado en que aumenta nuestra población; por lo que aún necesitamos, y con los brazos abiertos recibimos, los refuerzos misionales que nos vengan de cualquier parte del mundo.

La fé de nuestro pueblo es sencilla, pero poco ilustrada; cunde la ignorancia religiosa, sobre todo en las jóvenes generaciones que se educan en nuestras escuelas públicas, desgraciadamente “laicas” o arreligiosas, si es que no resultan a veces, por

sectarias maniobras, irreligiosas y anti-católicas. La religiosidad de nuestros "bautizados" es innata, pero superficial; la han heredado tranquilamente de sus mayores y nunca la han visto abiertamente perseguida ni menos sangrientamente atacada. No contamos con mártires, porque nunca hemos tenido tiranos o perseguidores de la Iglesia.

No nos faltan sin embargo sólidos motivos de esperanzas por un más recio porvenir de nuestro Catolicismo. Nuestra Accion Católica, sobre todo la Legión de María y otras florecientes organizaciones marianas (ah!, *la Virgen* —podemos decir con el Cura de Ars— *la hemos amado aún antes de conocerla!*)²⁸ nos ponen, por razón del número de miembros asociados, en primera fila entre todas las naciones del mundo. Los "Cursillos de Cristiandad" tan recientemente introducidos, ya cuentan con miles de cursillistas y abren nuevos horizontes de madurez apostólica entre nuestros católicos militantes.

Por último, y como para dar la prueba más contundente de nuestra cristiana madurez acabamos de inaugurar, con ocasión de este IV Centenario de nuestra evangelización, el nuevo Seminario de Misiones Extranjeras de Filipinas. Hija primogénita de la Iglesia en el Oriente, y hasta hoy la única nación católica del inmenso sudeste asiático, creemos llegada la hora de cumplir la misión que el Papa Pio XI nos señaló explícitamente en su Carta póstuma dirigida a nuestro Episcopado, el último documento que firmaron sus manos antes de morir. En ella nos decía aquel Papa de las Misiones que nuestro país estaba destinado "a convertirse en centro del cual radiaría la luz de la verdad, y a ser, como si dijéramos, una guardia avanzada del Catolicismo en el Extremo Oriente."²⁹

"Ha sonado, pues, la hora para nosotros de cumplir nuestra vocación misionera... Nosotros debemos nuestra fé al espíritu misionero de España. Para pagar esta deuda nos toca ahora a nosotros emprender la tarea de evangelizar a nuestras vecinas naciones sumidas aún en las tinieblas del paganismo. Es esta una responsabilidad apostólica que no podemos en manera alguna eludir."³⁰

La tarea que nos encomienda la Providencia es inmensa; en Dios solo confiamos para llevarla a cabo. A los demás, sólo os diré: "Dios lo quiere!", como clamaban los cruzados Medio Evo; ayudadnos como podáis, que nuestra palabra os damos de mos-

trar ante el mundo que no en blade se sacrificó España para hacernos un pueblo cristiano, no sólo digno de ocupar un puesto de honor entre las naciones libres, sino sobre todo capaz de luchar en los frentes más avanzados donde se libra la conquista pacífica del mundo para Cristo.

* * *

NOTAS MARGINALES

1. "ABC"—Diario Ilustrado de Información General, Madrid, Diciembre 1965. Número Extraordinario "*Homenaje a Filipinas*"—Introducción.
2. Ibid., l. c.
3. Jesus Ma. Cavanna, C.M., *IV Centenario de Filipinas—Primera y Única Nación Católica en Extremo Oriente por obra de España*, en LA MILAGROSA, revista de vida cristiana, Abril 1965, p. 15.
4. 2 Cor. 9, 15.
5. Sant. 1, 17.
6. 1 Cor., 4, 15.
7. Manuel Bernabé, *Himno Nacional Filipino al Sagrado Corazón de Jesús*.
8. Excmo. Sr. D. Leon Ma. Guerrero, *Dos Pactos de Sangre*, en "El Sí y El No"—Conferencias y Artículos, Madrid, 1963, pp. 13-16.
9. cfr. Fr. Manuel Ferrero, O.P., *Introducción*, p. xi, nota 3, en Fray Diego de Aduarte, O.P., *Historia de la Provincia del Santo Rosario de la Orden de Predicadores en Filipinas, Japón y China*, t. 1, Madrid, 1962.
10. Generalmente se mantiene que la Primera Misa fué celebrada en la isla Limasawa, al Sur de Leyte, en las Visayas; sin embargo Fr. Manuel Ferrero, ibid., l. c., y el Papa Pio XII en su discurso de Clausura del II Congreso Nacional Mariano de Filipinas en 5 Diciembre 1954 mencionan *Butúan*, pueblito de la isla de Mindanao, como lugar de la Primera Misa en Filipinas.
11. I Thes. 1, 9.
12. La Cruz fué primero erigida probablemente en Limasawa (cf. Antonio M. Molina, *The Philippines Through the Centuries*, Vol. I, p. 37, Manila, 1960) y luego otra en Cebú, en donde tambien quedaron las imagenes—que aún se conservan hoy día del *Santo Niño de Jesús*, y un *Ecce Homo* (en busto solo); mientras en Manila quedaba la imagen de la Inmaculada que más tarde se llamó *Nuestra Señora de la Guía*.
13. Villalobos murió en Amboina en 1549.
14. "ABC", loc. cit.
15. cf. P. Isacio Rodriguez, O.S.A., "*La evangelizacion de Filipinas, Perspectivas misionales de la Iglesia filipina hoy*"; manuscrito, Cebu, 1965,

- p. 4. San Francisco Javier escribía confidencialmente a uno de sus mejores amigos y compañeros, Simón Rodríguez, residente en Portugal: "Hermano mio Maestro Simón, digáis al Rey nuestro Señor (de Portugal) y a la Reina por descargo de sus conciencias deberán dar aviso al Emperador o a los Reyes de Castilla que no manden más Armadas por la vía de la Nueva España a descubrir islas Platareas porque tantos cuantos fueren, todos se han de perder.... son tan grandes las tempestades en gran manera que los navíos no tienen ninguna salvación. Es piedad (lástima) oír decir que parten muchas Armadas de la Nueva España en busca de estas islas Platareas y se pierden en el camino."
16. cf. Jesus Ma. Cavanna, C.M., *Rizal and the Philippines of His Days*, Manila, 1957, p. 168.
 17. Manuel Bernabé, *Himno Nacional al Sagrado Corazón*, loc. cit.
 18. cf. Fr. Manuel Ferrero, O.P., loc. cit., p. xiii.
 19. Mt. 28, 19; Mc. 16, 15; Francis X. Clark, S. I. *The Philippine Missions*, New York, The America Press, 1945-1946, p. 7.
 20. Venancio Carro, O.P., *Filipinas y el Rey*, en "ABC", loc. cit.
 21. Walsh, *Life of Philip II*, p. 589; cf. *Pastoral Conjunta del Episcopado Filipino con motivo del Cuarto Centenario de la Evangelización de Filipinas*, Manila, 2 Febrero 1964, p. 3.
 22. Jesus Ma. Cavanna, C.M., *Rizal and the Philippines of his days*, op. cit., passim.
 23. I Cor. 9, 22.
 24. En una *Relación anónima* escrita en Madrid el 1572, por un testigo ocular de los hechos, se dice: "Son gente que se convierten facilmente a la fé, y en el poco tiempo que aquellos religiosos (los agustinos) están en esta isla (Luzon) han hecho mucho fruto, que han bautizado mucha gente, hombres, mujeres, y niños, que todos se bautizan e ningún principal ni nativo desta tierra contradice nuestra fe, antes si tratan de ello y les predicán alguna cosa, dicen que es muy santo y muy bueno." (cf. Isacio Rodríguez, loc. cit., p. 15) La población de las islas en el siglo XVI, a la llegada de los españoles, se estima fuese alrededor de 500,000 almas. En 1594, esto es, en menos de 30 años de evangelización, ya se contaba con 288,000 cristianos (según consta en un Informe presentado a Felipe II en 1594 por el P. Francisco de Ortega, O.S.A.). En 1622, según estadística del Arzobispo de Manila Fr. Miguel García Serrano, O.S.A., los bautizados ascienden ya a 506,000 para una población de bastante menos de los 600,000 que es la cifra que se da para el año 1650: o sea, en el primer siglo de evangelización, casi la totalidad de los filipinos eran ya cristianos; y en el segundo tercio de siglo los neófitos se habian duplicado en comparación de los que habia en el primer tercio de siglo de evangelización, casi la totalidad de los filipinos eran ya cristianos; y en segundo tercio de siglo los neófitos se habian duplicado en comparación de los que habia en el primer tercio de siglo de evangelización. En 1750 (según un *Informe o Estado* confeccionado por D. Andres José Rojo, Secretario del Cabildo arzobispal de Manila) las almas administradas por los religiosos de Filipinas (sin contar las de las parroquias del clero secular) eran en numero de 897,207 para una población de alrededor de 900,000 almas (la población de 1735 era de 837,182; y la de 1805 era de 1.741,234 almas). Según otras estadísticas (cf. P. Juan Delgado, *Historia Sacro-Profana, Política y Natural de las Islas del*

- Poniente, llamadas Filipinas*, Manila, 1751) el número de cristianos ascendía a 904,116 (incluyendo los de las parroquias del clero secular). (cf. Isacio Rodriguez, loc. cit., pp. 10-11; Jesus Ma. Cavanna, op. cit., pp. 82; 127)
25. Mt. 13, 8.
 26. Saludo al primer Embajador de Filipinas ante la Santa Sede, con motivo de la presentación de sus credenciales: Pío XII, 4 Junio 1951.
 27. El promedio (teórico) que lanzan las estadísticas más recientes es de un sacerdote por cada 7,371) almas; o sea, un sacerdote donde habría trabajo de sobra para tres celosos curas de almas.
 28. No se sabe de cierto cuándo, pero es muy probable que a principios del siglo XVI, antes de la llegada de los españoles, y ciertamente mucho antes de comenzar la evangelización de Filipinas, en las playas de la futura capital del archipiélago, Manila, en lo que hoy se llama el distrito de "La Ermita", los paganos indígenas veneraban sobre las ramas de una palmera (llamada "pandán") una imagen de la Virgen Inmaculada, de tez morena, que más tarde se llamó "Nuestra Señora de la Guía". Probablemente la imagen fue recogida, tal vez entre los tablones de algún navío europeo naufragado, si es que no fué llevada a nuestras playas por algunos de los Franciscanos que misionaron en China durante el siglo XIV, pues la escultura parece ser de origen chino, si bien bajo influencia europea. El hecho es que nuestros antepasados gentiles, algo así como los griegos del Arcéopago veneraban a su "dios desconocido", también ellos los primitivos filipinos supersticiosamente veneraban entre sus ídolos aquella bella imagen de la "siempre dulce Virgen María", aún antes de conocer lo que Ella era en realidad para todos los humanos: nuestra Madre celestial, y la Madre de nuestro Dios.
 29. *Carta Apostólica de Pío XI al Episcopado de Filipinas*, fechada en 18 de Enero de 1939.
 30. *Pastoral Conjunta del Episcopado de Filipinas* con motivo del Cuarto Centenario de la Evangelización de Filipinas, 2 de febrero de 1964.

LITURGICAL SECTION

THE COUNCIL AND THE LITURGY

The Church Year

The knowledge of the Church Year is of great importance for the entire liturgical life. It was, therefore, impossible for the Council to exclude the Ecclesiastical Year of the Roman Liturgy. In order to give a better understanding of the decisions of the Council we will first have a glimpse of the historical development of the liturgical year. It will be followed by some thoughts on its theologian significance. The final section will treat the very reform decreed by the Council Fathers.

I

The New Testament testifies that the early Christians met on the first day of the week (*Acts 20,7*) and celebrated the Eucharist. The Apocalypse called it "the Lord's Day" (1,10), the day of the week on which the Lord had risen from the dead¹. For the Christians the celebration of the Eucharist on each recurring Sunday was the living and effective memory of the Resurrection of the Lord. In the beginning they had no other liturgical celebration.

Some time later, during the *second* century, one Sunday of the year was singled out and was observed with greater solemnity: Easter. For the next two centuries Easter, the great feast of the redemption, was the only outstanding of the ancient Church.

With Easter as a nucleus, the liturgical year gradually developed. A period of preparation was added. This con-

¹ Mt 28,1; Mk 16,1; Lk 24,1.

tinued to grow, until, in the seventh century, it comprised nine weeks. The fifty days after Easter were at first considered to be one, long, continuous feast. Subsequently the concluding fiftieth day and, somewhat later, also the fortieth were celebrated as feasts of their own: Pentecost and Ascension. To the former an Octave was eventually added.

During the fourth century Christmas and, a little later, Epiphany and Candlemas appeared. At first Christmas was only the anniversary of the birth of Christ. But soon the Church, reflecting on its theological significance, saw it as the starting-point of mankind's salvation. This brought Christmas into an essential relation to Easter, so that about the sixth century, in imitation of Easter, a special time of preparation was also added to Christmas. This season of Advent varied in length and lasts today four weeks.

It is difficult to fix the first day of the liturgical year. If our present liturgical books begin with the first Sunday of Advent this is certainly not a theological statement. Earlier liturgical books began with the Vigil of Christmas, others with Christmas itself, others finally with Septuagesima. The ancient liturgical books spoke rather of the "circulus anni". They were not concerned with the question where this circle begins and ends.

In its essential parts, then, the liturgical year as we know it today was established by the eighth century. When new feasts of the Lord were added later on these could not disturb the great unitive view of the Year of the Lord. Its broad lines always remained visible, even when a vast Proper of the Saints was added to the temporal cycles of Easter and Christmas.

II

The introductory statement of the chapter on the Liturgical Year says that "within the cycle of the year (the Church) unfolds the whole 'Mystery of Christ'" (102)². What is this 'Mystery of Christ'? It is a Pauline concept and signifies the divine plan of salvation that could become known only through revelation³. It was made manifest, carried out and completed in Christ. The word "Christ" here means both the personal and the mystical Christ.

² The numbers in parentheses indicate the articles of the Constitution.

³ Eph 3,4; Col. 4,3.

This is also the meaning of the 'Mystery of Christ' in the Constitution on the Liturgy. When the Preparatory Commission explained the present art. 16 it said that all theological disciplines must explain the 'Mystery of Christ' as the history of salvation⁴. When it speaks in art. 35,2 of the obligation of priests to preach, the Constitution declares that the sermons should "proclaim God's wonderful works in the history of salvation, that is to say, in the 'Mystery of Christ' "⁵.

Art. 102 repeats the same doctrine when it states that the 'Mystery of Christ' comprises the entire life of the Lord, "from the Incarnation and Birth, until the Ascension, the day of Pentecost and the expectation of blessed hope and of the coming of the Lord" (102). Consequently the 'Mystery of Christ' is nothing but the redemptive work of the God-man and its continuation and prolongation in the Church until the end of time. It is the sum total of God's work for our salvation.

The saving work of Christ is a fact of the past. And so the question arises how we men of the twentieth century can come into contact with it. How can it be applied to us? How can we enter into it? Only if it is present we can establish contact with this 'Mystery of Christ'. This representation takes place in the liturgical celebration. Therefore "the Church must celebrate the saving work of her divine Spouse" (102). In the celebration the 'Mystery of Christ' is "ever made present and active within us" (35,2).

Thus the liturgical celebration has a twofold task: it reminds us of the Lord and His saving work and, secondly, it makes this saving work, the 'Mystery of Christ' present and effective among us.

In the liturgical celebration we *recall* devoutly the 'Mystery of Christ'. The liturgical celebration is a *memorial* of Christ. When the Lord instituted the Eucharist He said to His disciples: "Do this in memory of Me!" The Church was always aware that the Eucharist, by which we are drawn into an ever more perfect union with God⁶, is a *memorial*⁷. In the Eucharistic sacrifice Christ wanted to entrust "to His beloved Spouse, the Church, a memorial of His Death and Resurrection" (47). In the Sunday Mass the Church "keeps the memory of the Lord's

⁴ *Mysterium Christi uti historiam salutis explicare.*

⁵ *Annuntiatio mirabilium Dei in historia salutis seu mysterio Christi.*

⁶ Cf. art. 48.

⁷ Cf. the "Unde et memores" after the Consecration in Mass.

Resurrection" (102). Those who take part in the Mass "may call to mind the Passion, the Resurrection and the Glorification of the Lord Jesus" (106). In a particular way the Church commemorates these same events once a year "in the most solemn festival of Easter" (102).

But it would be a mistake to restrict the manifold celebration of the 'Mystery of Christ' to a "simple and bare recalling of events of previous times"⁸.

It is "ever made *present* and *active* in us, especially in the celebration of the Liturgy" (35,2). "These mysteries, truly, are effectively present and operative".⁹ When we celebrate the Eucharist "the victory and triumph of His Death are again made present" (6). This "presence-in-mystery", as it is called, is most strikingly realized in the celebration of the Eucharist: "Our Savior instituted the eucharist sacrifice... in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again" (47). The Council used here intentionally the term "perpetuate" against opposing proposals. Thus it is not only the personal presence of Christ that is here asserted¹⁰ but also the mystery of His sacrifice on the Cross, and with it, the entire "Paschal Mystery".

When the Council states that these mysteries are "in some way made present"¹¹ it is only repeating the doctrine of the enc. "Mediator Dei", which is even more explicit on this point. It declares that "the liturgical year which the devotion of the Church nourishes and accomplishes, is Christ Himself, Who persists in His Church, and Who continues the way of His immense mercy which He undertook with loving design in this mortal life... in order to place human souls in contact with His mysteries and make them live through them. These mysteries, truly, are effectively present and operative... as the greatest examples of Christian perfection and the fountains of divine grace, because of the merits and intercession of the Redeemer, and because they live on in us with their effect, according as each of them comes forward in a way suitable to its own nature as cause of our salvation".¹² Liturgical texts

⁸ Enc. "Mediator Dei", Denz. 2297/3855 new ed.

⁹ Enc. "Mediator Dei", Denz., l.c.: "Quae mysteria... praesentia continenter adsunt atque operantur".

¹⁰ Cf. art. 7.

¹¹ Art. 102; cf. 35,2.

¹² Enc. "Mediator Dei", l.c. — "Mediator Dei" had somewhat blamed a certain position of the "presence-in-mystery" theory of Dom O. Casel

seem to indicate this effective presence of the individual mysteries. We have only to think of the frequent statements of "Hodie" and "Hodierna die", particularly in orations and antiphons of feasts during the liturgical year.

The liturgical celebration, especially the Eucharist, remind us and make present effectively the 'Mystery of Christ'. Not only the "Paschal Mystery", the Passion, Resurrection and Glorification of Christ is made present, the entire history of salvation, past, present and future, is condensed under the veil of efficacious signs: "*Quoties huius hostiae commemoratio celebratur, opus nostrae redemptionis exercetur*".¹³

If this is so why do we celebrate individual feasts and the whole annual cycle? Is it not so that "every Mass contains Advent, Christmas, Epiphany, Holy Thursday, Good Friday, Easter, Ascension, Pentecost, Christ the King, All Saints? A liturgical feast", a liturgical celebration, "cannot be anything that is not already really contained in every Mass".¹⁴

We are limited human beings. Our psychical capacity, our power of attention is limited. We cannot actually grasp at once the entire wealth of the 'Mystery of Christ', the whole history of salvation in each liturgical celebration. This is the reason why, within the circle of a year, the Church "unfolds the whole 'Mystery of Christ', from the Incarnation and Birth until the Ascension, and the expectation of blessed hope and of the coming of the Lord" (102). We have to take the 'Mystery of Christ' apart and analyze it successively in its various aspects. We concentrate on one aspect at a time. In this way only we will gradually succeed in becoming ever more permeated with the full meaning of the work of salvation in Christ that is made present for us particularly in the eucharistic celebration.

III

In its desire "to impart an ever increasing vigor to the Christian life of the faithful, to adapt more suitably to the needs

O.S.B. Theologians today hold that the past, historical mysteries of the saving life of Christ are not "formaliter" present in the liturgical celebration, but "dynamice et operative". For further investigations concerning this point see E. Schillebeeckx O.P., *Christ the Sacrament of Encounter with God*, London, Sheed & Ward, 1963, pp. 64-69.

¹³ 9th Sunday after Pent., Secret.

¹⁴ C. Vagaggini O.S.B., *Theological Dimensions of the Liturgy*, vol. I, Collegeville, The Liturgical Press, 1959, p. 95.

of our times those institutions which are subject to change⁽¹⁾ the Council saw particularly cogent reasons for undertaking the reform of the liturgical year. This reform affects Sunday, the main seasons as Advent, Christmas time, the time after Septuagesima, Lent, Eastertide, the Ember weeks, the "tempus per annum" and also the Sanctoral.

1. *Sunday*

"Sunday is the original feast day" (106), which as weekly celebration of the Lord's Resurrection is even older than the annual feast of Easter. On this day the faithful came together to hear the word of God and to take part in the Eucharist.¹⁵ The perpetuation of the Paschal Mystery in the eucharistic celebration was called to mind when they read those things "which were in all the Scriptures concerning Him".¹⁶

When we take part in the eucharistic celebration on Sundays we celebrate our own salvation. The Resurrection of Christ affects each and every one of us, not only as individuals but also as a community. From the very beginning the Resurrection was a communal affair. For this reason ancient Christian art depicts the resurrected Christ as the Conqueror ascending to light from the terrestrial depths, drawing with Him by one hand the first Adam and by the other St. John the Baptist, together with a long line of the Fathers of old. Or it shows the Lord as the God Shepherd with the sheep on His shoulders which signifies mankind saved by the Paschal Mystery.¹⁷

This saving work must also affect us men of the twentieth century. We receive the first share in this salvation in Baptism. Sunday, as commemoration day of the Lord's Resurrection is, consequently, also the day when we commemorate our own Baptism. St. Paul shows us the intimate connection of Baptism with Christ's Resurrection: "Do you not know that all we who have been baptized into Christ Jesus have been baptized into His Death? For we were buried with Him by means of Baptism unto death, in order that, just as Christ has arisen from the dead... so we too many walk in the newness of life" (Rom. 6,3 f).

¹⁵ St. Justin, Apology I, 67.

¹⁶ Lk 24,27; cf. art. 6.

¹⁷ Cf. L. Bouyer, *The Paschal Mystery*, London, Allen & Unwin, 1951, p. 254 f; J. A. Jungmann, *Glaubensverkuendigung im Lichte der Frohbotschaft*, Innsbruck, Tyrolia, 1963, p. 24 f.

But Baptism is but a first step. The new life of grace must grow in us. Every Sunday when the faithful take part in Holy Mass they enter into the Pasch of Christ, they join in His passage from the world of sin to that of the sonship of divine love, in His "exodus" from this world to the Father.

But we must not deceive ourselves nor our faithful. This ritual, sacramental entering into the Paschal Mystery is not an easy and convenient substitute for their own personal moral efforts. Sacramental participation in the Paschal Mystery is directed toward active participation in the same mystery in daily life (cf. Col 1,24). From the weekly eucharistic celebration they must draw strength for the participation in Christ's sufferings in their daily life. The word of the Lord "Without me you can do nothing" (Jo. 15,5) is eminently true also here. When the Lord perpetuated His Paschal Mystery, when He made it accessible for us, it was His intention to fill our minds with grace and give us a pledge of future glory (cf. 47). In the strength drawn from the celebration of the Eucharist we are to go into our daily life and die ever more to ourselves and to the world and live ever more to Christ and to be ever more transformed into Him. When we thus have died with Him we will also rise with Him and live with Him forever. This is the mission the "Ite Missa est" reminds us and our faithful of as often as we take part in this celebration.

The outward appearance of Sunday should clearly indicate its true character as commemorative day of the Lord's Resurrection and our own Baptism. The frequent Alleluias, in the antiphons of Lauds and the little Hours of Sunday, remind us of the Lord's Resurrection. The Asperges before High Mass reminds us of our Baptism. But also our pastoral efforts have to concentrate on these points. Our priestly sermon must explain the theological dimensions of the Lord's Day. We have to teach our faithful why we celebrate Sunday. This will greatly contribute to a better understanding of the two Sunday precepts, that of divine worship and that of Sunday rest.

There is not only the danger for Sunday that stems from various efforts to undermine the precept of Sunday rest. There is another danger threatening the true celebration of Sunday that comes from within. We mean the tendency to use Sunday for the external celebration of other religious feasts. This led to the deplorable situation at the beginning of this century that nearly every green Sunday was occupied by the feast of a

Saint, which at that time was thought to be more important than the liturgical celebration of the Lord's Day.

The first reaction against this attitude came from St. Pius X. Today, fortunately, only first class feasts can replace the liturgical celebration of ordinary Sundays. But the old demands for greater extension of external celebrations are still active. They obtained, hardly a year after the publication of the new Code of Rubrics, a new extension. New demands to gain further concessions from the Council were rejected by the Council Commission on the Liturgy. Sunday must remain the Day of the Lord. For outward celebrations we should look for other solutions. There are public holidays which could be used for that purpose. This could help to give to public holidays also a religious aspect. In countries with the five-days working week the external celebration of feasts could also be placed on the free Saturday.

There is a growing tendency to make it possible to fulfill the Sunday obligation of worship already on the eve of Saturday. As a matter of fact Sunday begins liturgically already on Saturday afternoon with First Vespers. The Council, however, refused to act upon this request. But in the meantime the Apostolic See granted this permission to local Ordinaries. It is now up to the Bishops to decide whether such a practice seems to be fruitful or even necessary for their respective territories.

2. *The liturgical season*

The reform of the liturgical year must take into consideration both ecclesiastical tradition and the necessity for adaptations to the pastoral needs of our times. In the course of time various parts of the ecclesiastical year have lost some of their characteristic aspects and with them their pastoral efficacy. Other liturgical seasons have retained their original meaning but present it to the faithful of the twentieth century in a manner that repulses rather than attracts.

a) *Advent*

The original draft of the Preparatory Commission contained a special article with declarations on Advent. The same Commission dropped it subsequently, since the true character of this time is difficult to detect. It is certainly a preparation time for the celebration of the mystery of the Incarnation and the future coming of Christ in His Parousia. It is more difficult

to decide whether it is to be a time of penance (as the celebration of Advent in the Gallican liturgy seems to suggest) or a time of joyful hope (as was probably the original meaning of Advent in the Roman liturgy). Both aspects can be found in our present liturgy of Advent. Probably the post-conciliar "Consilium" will go back to the ancient Roman sources and insert their texts into the reformed liturgy: there are beautiful prefaces which could be sung once again in the Advent Masses; the Wednesdays and Fridays of Advent could eventually get Mass formularies of their own, or at least special lessons and prayers. This would avoid too great a monotony in the repeated celebration of the Sunday Mass and enrich considerably the liturgy of Advent. The proposal to add special Mass formularies for the seven days of the great O-antiphons into the Roman Missal is particularly interesting for the Philippines. If Advent would lose its penitential aspect these Masses would certainly get a joyously expectant tone. As new "Aguinaldo Masses" they would fit very well into the spirit which these days have obtained in the Philippine mentality.

b) *The Christmas Octave*

The days from Christmas to New Year's Day need a revision. They must first be freed from feast days of Saints. The new Code of Rubrics took the first steps in this direction when it reduced the feasts of St. Thomas of Canterbury and Pope St. Sylvester to commemorations. It further decreed that, if one of the three other second-class feasts of Saints should fall on a Sunday, it should also be reduced to a commemoration. The future reform will probably give to each day of this Octave a Mass formulary of its own.

c) *Septuagesima Time*

The time after Septuagesima is rather colorless as it stands in the liturgy today. In its outward appearance it is already a time of penance (violet color, disappearance of the Alleluia and in Masses and Office "de tempore" of Gloria and Te Deum), but in the mind of the faithful it is a time of joy and amusement, the time of carnival. This takes it rather difficult to give to this time a definite character for both the erudition and the piety of the faithful.

d) *Lent*

"The season of Lent has *two-fold* character; by recalling or preparing for *Baptism* and by *Penance*, it disposes the faithful... to celebrate the Paschal Mystery" (109).

The *baptismal* motive should be brought into greater prominence in the lenten liturgy. One proposal would like to adapt Lent once again to the preparatory steps of the Catechumenate. This would mean that the three Gospel-passages of the Samaritan woman (Jo 4,4-42), of the man born blind (Jo 9,1-38), and the raising of Lazarus (Jo 11,1-44) would be restored to the third, fourth and fifth Sundays of Lent, where they are still found in the liturgy of Milan and where they had their place in earlier times in the Roman liturgy. The Epistles of these Sundays had then to be chosen in accordance with the Gospels. Public and private prayer for the Missions and the Catechumens should accompany the liturgy, especially in the "*oratio fidelium*" in Mass. The parishes with catechumenates would thus have the opportunity to join the preparation for Baptism with the liturgical ceremonies, as it was in Christian antiquity. The preparation for Baptism and Christian life would no longer be merely intellectual.

As period of preparation for Easter Lent is also a time of Penance. Christ began His public life with the exhortation: "Repent and believe in the Gospel!" (Mk. 1, 15) The Church as the Mystical Christ, "must ever preach faith and penance" (9). She knows only too well that penance (together with religious instruction, prayer and works of charity) is necessary for fruitful participation in the mysteries of Christ (105).

This season of Lent should be a time not only of private but also public penance. Public penance reminds us of the social dimensions of sin. Communal forms of penance should "impress on the minds of the faithful not only the social consequences of sin but also that essence of the virtue of penance which leads to the detestation of sin as an offense against God" (109, b). On the other hand, the forms of public or communal penance must be attuned to the mentality of the times; consequently the ecclesiastical authorities will also determine new forms of social penance (110).

The Council itself speaks of Penance in general; it does not describe its different forms. The world of today is too differentiated to give general norms for all. How can people who live on a near starvation diet be obliged to fast? The Council,

therefore, leaves the forms of penance to the episcopal conferences of the different nations (110; 22). Only the fast on Good Friday will remain generally prescribed everywhere.

Our present liturgical texts, both in the Missal and in the Breviary, speak almost exclusively of fasting as the prevalent lenten practice, which, as we have seen, is not true any more. Hence these formulas must either be replaced by other texts from the treasury of ancient liturgical sources which speak in more general terms on penance or they must be modified to suit the actual practice.

The restoration of the two-fold character of Lent will remain a dead letter without the spirit breathed into it "by means of pious practices for soul and body and by instruction" (105). These pious practices, of course, must be in harmony with the liturgical seasons. It would be wrong to concentrate on the devotion to St. Joseph during the month of March which generally falls in Lent, instead of leading the faithful to the wealth of the lenten liturgy. Similarly, the devotion to the Bl. Mother in May can easily obscure the message of Eastertide. This does not mean that there is necessarily an opposition between popular devotions and the Liturgy. Just the opposite! "Popular devotions . . . are to be highly recommended . . . But these devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it . . . since the Liturgy by its very nature far surpasses any of them" (13). What should we do then? Should we simply abolish these practices when they are not yet in full harmony with the liturgical seasons? Should we simply abandon the monthly and weekly devotions, the novenas and tridiums?

One should never create a spiritual vacuum. One should never destroy anything without building up in its stead something better. Therefore the pastors of souls should lead their flocks gradually and patiently to active and intelligent participation in the liturgical functions of the various seasons. This will be greatly facilitated by the introduction of the people's language into the didactic parts of the Mass, as well as by the introduction of Bible services in the evenings of the more important seasons of the liturgical year, especially of Lent, Eastertide and Advent (35). The reading of the word of God must be followed by the explanatory homily. This will educate our faithful also in the meaning of the liturgical year, the mystery

of our redemption in Christ Jesus, wherein everything is centered upon the Lord and the great lines of the history of salvation.

This is also the urgent desire of our present Holy Father who, in the allocution at the opening of the Second Session of the Council, stressed this Christo-centrism, quoting the ferial hymn of Lauds on Wednesdays:

“Te Christe, solum novimus,
te mente pura et simplici,
flendo et canendo quaesumus . . .”

e) *Easter tide*

In popular opinion Lent was rather generally considered as the time of commemoration of the Passion and Death of the Lord. This is wrong. We have just seen what the real object of the liturgical lenten practice should be. We certainly should remember what the Lord has suffered for us, but this should not lead us to dwell exclusively on the Passion and Death on the Cross. We must never forget that His Resurrection and Glorification is an essential aspect of His work of redemption. Eastertide in itself is more important than Lent. This importance should be made manifest. Why? Our holy religion looks forward into the future. The glory of the risen Christ will finally be ours too. It is the task of Eastertide to call our attention to this happy aspect of the Last Things. Christ is the “first-born from the dead” (Col 1,18). He has risen from the dead, the first-fruits of those who have fallen asleep. In Him we all will be made to live, “Christ as first-fruits, then they who are “Christ’s” (1 Cor 15,20-23). Eastertide offers us the opportunity to bring this good news to our faithful. Therefore the Sundays of these holy fifty days should be elevated to the rank of first class. Therefore the ferial days should eventually acquire Mass formularies of their own, or at least proper prayers and lessons, as have the ferial days of Lent.

Paschal time is one big feast, an octave of weeks (7 x 7), at the end of which we celebrate Pentecost, the fiftieth day. As the concluding date of this festal season, Pentecost originally had no octave. This concluding character of Pentecost would again be brought out if the octave is eventually dropped.

f) *Ember Days*

If Eastertide would come to a close with Pentecost Sunday the following week would be free for the celebration of the

summer Ember week. The original idea of the Ember weeks was that of thanksgiving: in summer for the wheat harvest, in autumn for the wine harvest and in December for the olive harvest in Italy. Only the Ember week of September has retained some traits of this original idea. The Ember week of summer became part of the Pentecost Octave and that of December expressed thoughts of Advent.

The future reform of the liturgy will eventually restore this idea of thanksgiving. It will insist also more on prayer and penance for good priests, since the Ember days are, according to an ancient Roman tradition, the preferential days of ordination.

The rubrics concerning the Ember weeks will also leave more freedom to local needs in accordance with art. 107 which states that "if certain adaptations are considered necessary on account of local conditions, they are to be made in accordance with provisions of art. 39 and 40." The present Code of Rubrics already contains similar provisions for the celebration of the Rogation Days (no. 87).

g) *The "tempus per annum"*

Our Missal provides special Masses only for the Sundays of this longest period of the Church year. But at present the selections of the Epistles and Gospels are certainly not the best. The post conciliar Commission will not only provide a better choice but will even add two or even three series of readings for a course of several years. These additional lessons could also be used when a Sunday Mass must be said a second or third time during the week.

h) *The Feasts of the Saints*

The Church has also included into the annual cycle days devoted to the memory of the martyrs and the other Saints. The first of them is our Bl. Mother. "Our Lady, the mother of God the Son made man, is closely linked to each one of the stages in the history of salvation, i.e., the age of expectation, the age of fulfillment, and the age of glory".¹⁸ She entered so perfectly the Paschal Mystery of her Son that, at the end of her earthly life, she was immediately given a full share in the passage of Christ from the "forma servi" to the state of glory in her Assumption.

Also the feasts of martyrs and other Saints are only an

¹⁸ Mary and the Mystery of the Church: Herder Correspondence, 1964, p. 243.

extension of the Paschal Mystery to the entire Church: "By celebrating the passage of these Saints from earth to heaven the Church proclaims the Paschal Mystery" (104). Here we find also the ultimate reason why we celebrate the feasts of the Saints by offering the eucharistic sacrifice which is the representation of the Paschal Mystery. When the martyrs suffered it was Christ who suffered in them (Acts 9,4). When they entered the heavenly glory they brought the building up of the Body of Christ to greater perfection. When we celebrate their feasts we are ultimately celebrating the wonderful works of Christ in His servants.

An ancient rule permitted the celebration of the feast of a martyr only at the place of his tomb and on the very day of his martyrdom. This rule was abolished during the early Middle Ages. After that the feasts of Saints gradually increased in number and rank. The people even came to prefer the feasts of the Saints to those of our Lord and of the mystery of salvation because the former were more easily understood.

This, however, was not a healthy development. The center of our holy religion is Christ and the mystery of our redemption in Christ. In relation to this central mystery of our salvation, the feasts of the Saints have very definitely only a secondary role and should never take precedence over the feasts of the "Proper of the Season." The pastors of souls have the duty to instruct the faithful to esteem the central liturgical feasts according to their real importance. The commemoration of our redemption should offer them their main spiritual nourishment.

For the same reason the feasts of Saints to be celebrated by the universal Church will be greatly reduced. Only those will be kept which are of truly universal importance. It is the task of the post-conciliar Commission to lay down precise rules what this "truly universal importance" means. Otherwise the reduction of feasts will soon be overcome by newly introduced feasts, as happened after the reforms of both St. Pius V and St. Pius X.

There is no need to fear for the veneration of the Saints in the Catholic Church. It will always be kept. Only it must regain its proper place. The Saints themselves want nothing else. Christ was the center of their own lives; their only effort was to make Him grow in themselves. As St. John the Baptist expressed it so perfectly: "Illum oportet crescere, me autem minui" (Jo 3,30).

REV. H. G. GRAF, S.V.D.

YOU CAN HAVE AN AMAZINGLY PIPELIKE ORGAN FOR YOUR CHURCH AT A MODEST BUDGET

About six years ago, when I started holding community Mass on Sundays with different sections of High School students in our social hall, I felt the need for a good organ, not only to accompany the community singing, but also to enhance the liturgical act. It was important that our students, in particular the boys, should gain a strong religious experience from the Sunday liturgy, that should last throughout the years to come.

Thereupon, I started to look for a good organ. A pipe organ was very good, but it was out of the question from the start, owing to its financial and space requirements. An electronic organ seemed to be the next best choice. I knew about the Hammond organ, but I heard so many express dissatisfaction as to the unpleasantness and non-churchlikeness of its sound. I had many occasions to hear it myself, and found out that it is not precisely imitative of the classical pipe organ. Then, on a visit to Clark field, I saw several Hammond organs, out of commission, because there was no one to repair them. All of these were drawbacks, not to mention the cost price of one such unit.

Perhaps, I thought, there were other good brands available at a moderate cost. I found a Wurlitzer, downtown, of the Consolette type, but the price tag was P15,000. Besides I had no assurance that it would sound pipelike. I found another, Thomas brand. It was a second-hand thing and they were asking P3,000 for it. But the sound was colorless, hollow and rather spooky as compared to a pipe organ. It seemed to give out only the plain fundamental note without harmonics. There were a few stops or registers incorporated, but they hardly improved the sound. A reed organ or harmonium definitely sounded richer and warmer, and so for the meantime I settled down for a pedal-pumped reed organ.

In time, however, the reed-organ showed its limitations. Our singing community averaged from 500 to 700 students, and when they sang, in

particular the boys with their husky voices, they drowned the harmonium. Then, even those who play well the piano refused to play a contraption that had to be activated with two pumping pedals. In particular, the lady players said that it was too gruelling to be pumping during the protracted communion period, during which time the students had to be kept occupied singing devout eucharistic hymns. Sooner than we had anticipated, we experienced a dearth in volunteer players.

In the meanwhile I came to know about the possibility of acquiring an electronic organ at moderate cost. It was the Schober Organ. The Schober firm advertised their product as the most pipelike, and that it could be assembled from kits purchasable from them. The essential components of a Consolette Model would cost about \$850, but its quality and musicality would beat ready-made electronic organs selling for \$1,800 and above. Although the said cost is not small, especially when computed in Philippine currency, yet it was not forbidding, because the Company has adopted the policy to allow prospective buyer-builders to purchase the component kits by installment. The Company does not sell ready-made organs.

There is practical wisdom in the said policy of the Company, because if one receives all the component kits at the same time, the task ahead looms awesome and terribly great, so that one easily experiences a haunting sense of inadequacy for the task. Even if I had wanted so much to have the organ, I dallied for about three years for fear that the whole thing might not work after all the trouble and investment, and because I was not so sure that it would be pipelike as advertised. I wanted a pipelike thing, well balanced and mellow, like the organs I had heard in Rome and Fiesole. The Schober firm, though, guarantees all its kits and the replacement of of any defective component. It also guarantees that if the organ is constructed according to instructions, it will function properly. But, was this sufficient for the venture of building one? The Schober firm was in New York and I was in the Philippines!

The big turning point came when the UST Cooperative offered the UST High School a gift certificate, not in cash, but equivalent to goods for a given monetary value. I figured out that the value offered would cover three-fourths of the cost of a Schober Consolette Model, and inquired from the Cooperative Manager, Mr. Monico Yadao, if they were willing to defray with their gift offer the cost of organ parts for the High School. When they came up with an affirmative answer, I thought that it was worth the gamble, since if the organ did not work, we would not have spent so much.

It was good that I had dallied, not only in view of the windfall that came to us from the UST Cooperative, but also because in the meantime.

the Schober firm turned out a new transistorized Consolette II Model. This meant that a bagful of about 150 tiny transistors would do the work originally assigned to a sackful of tubes. Also, more audio power is available at less current consumption. The kits arrived three months after we placed the original order, not all of them at the same time, but spaced in about a month's period. They came in small parcels by mail, and passed through without much ado.

Owing to my previous experience in assembling stereo amplifiers, inclusive of the transistorized models, I assembled the component kits in a routinary manner, at an average of one per day in my spare moments. But, I do believe that, even without background in electronics, anyone with good sense and some manual ability could do a good job out of them. There were five such kits, namely: 1) preamplifier-vibrato; 2) pedal generator and stop filters; 3) bus amplifier; 4) the "Swell" and "Great" stop filters; 5) percussion generator and stop filters. These filters produce the different tones by modifying the original saw-tooth wave produced by the tone generator.

A hitch developed after the assembly of the Tone generators. In the testing process, the different outlets refused to give the proper octaves. Since they were light components, we sent them back to New York for checking. This delayed our work. Later we found out that we could readily do the servicing ourselves, when failure of a similar nature developed again after installation. But, then we had not yet come across the service instructions, which were given in another brochure on Servicing.

We did not order for the Console. It could not have come, the easy way, by parcel post like the other components, and the wood alone would have cost \$200 minus the shipping charges and customs dues. And then, it would have only been birchwood: better wood is available locally. Instead, we ordered for the building plans, which cost us \$10. However, it was not easy to find a carpenter to do the work. Furniture firms, after going over the plans, replied that the job was outside their line. Piano firms would accept the job only on commercial quantity, that is ten units or more. They said it was taking too much pains to study the elaborate plans just to make one unit.

Someone suggested that the only way for us to get what we wanted was to look for a private carpenter, who has worked sometime building piano furniture in some commercial firm. We found one who was willing to do the job for P500. He did a good job, using 1" plywood with narra

outerplies for the sides and trusses and 3/4" of the same kind of wood for the other parts.

The final assembly took a week, after the serviced Tone generators were received from Schober. If we sum up together the intermittent work that we applied in building the organ, it would come up to about two weeks. Installation of the two manuals proved more tricky than we anticipated. Adjustments had to be made in the console cabinet, and that took two days with the help of the mentioned carpenter. Another tricky job was the installation of the speaker inside the console. We wanted our organ to be a self contained unit, that could play by itself, without the need of hitching an external speaker to it.

Schober warns that the console is primarily to house the organ parts, not to serve as a speaker enclosure. It does not recommend an internal speaker, but a system of external speakers. However, for those who insist in incorporating speakers inside the console, Schober gives instructions as to the opening of speaker portholes in the console. We followed them; got several speakers from a friendly dealer, on trial basis, and installed temporarily what sounded best to our judgment. In order to get a preview of their future performance, we temporarily hitched them to one of the outputs of our stereo system and played a pipe organ recording through them. The sound was confused and screechy. We altered the combinations, and we were able to reduce the screechiness, but did not obtain a pleasing sound. We remembered the warning of Schober.¹

¹ From experience I knew that to get good sound out of a speaker is an art and scientific affair. I had been successful in designing about a dozen speaker enclosures before, inclusive of big horns. From experience I knew that a good average speaker having an enclosure tailored to its natural period of resonance can give much better sound than expensive sophisticated ones enclosed in an impressive cabinet that has been selected primarily for its good looks. Commercial cabinets are of this kind. In other words, a P40 system can sound as good or better than a P500 system considering only the cost price. It is a mistake to buy, e.g. a 12" speaker and then just scout for a good looking ready made commercial cabinet adapted for 12 inches. The physical size of the speaker does not tell us its natural frequency, or free-air resonance, which is the important thing to consider, much less does it tell us the speaker's deviation from linear performance along the audible scale.

Since the latter information are not usually available from dealers, the only thing to do is to find it out by the use of an audio generator and a low-reading voltmeter hooked across the speaker terminals. When the audio generator hits the speaker's resonant frequency the voltmeter will deflect most. If the deflection is excessive, the speaker is very non-linear, and will tend to be boomy when the music passage hits the speaker's resonant frequency, a thing which is not desirable. Now, the secret is to enclose and capture a volume of air in the speaker box that has the same resonant frequency as the speaker, and then the enclosed air will be a complement to the speaker instead of working at odds with

The only solution to our problem was to incorporate a speaker together with its own enclosure within the console. The speaker and its enclosure could not be a big one, because of the limited space available. Luckily we had several remarkable "baby" Fukuin speakers, 5" x 7", enclosed in baffles 13" x 8.5" x 6.5". These are of Japanese make, and when made to perform in the said baffles, side by side with EV 12 SPB speakers in "Aristocrat" enclosures, in a stereo set-up, they can easily deceive anybody. They compare favorably with the latter, for they sound big, and it is hard to distinguish them from the latter. In open air the "baby" Fukuin can reproduce musically the lowest note of the open diapason 16', and that in good balance with the highs. Whereas, other speakers, specially expensive sophisticated coaxials tended to give off a rattle sound and confused highs. Although rated at one watt, the "baby" Fukuin can carry 10-watts without noticeable distortion.²

Accordingly a Fukuin speaker with its baffle was incorporated inside the Console, and when tested with a pipe organ recording it sounded big, pipelike, balanced and mellow. The console itself acted like a second enclosure enhancing the sound like a big hall. We could look forward to a pleasant sound at least.

After we had installed all the other components and checked that the power was on, we pressed some keys and out came the first vibrant notes. But a couple of lats on the lower ends of both manuals gave out a weak signal. We checked their output at the tone generator concerned using a small portable transistor public address unit, and found that the signal emitted was weak as compared to the other outputs. From the instructions given we determined the region that would be responsible for the failure and soon located a poor connection. This we readily remedied with some solder and out loud came the signal.

When we tried the pedals, only one worked; the others worked intermittently and most of the time were silent. When checked, their outputs in all the tone generators emitted the signal properly. We removed the pedal assembly from the console and checked for continuity. The ohmmeter

it. The enclosed volume of air itself will act as speaker, and there is nothing sweeter than air acting as speaker. Even if the speaker proper is small, it will sound big, for it will just act as driver of the air enclosed, much like a tuning fork driving a column of air that is resonant with it. Not only that, but the enclosed air will also smooth out the speaker's tendency to deviate from linearity when it hits its resonant frequency.

² This speaker was formerly available at Avegon Inc. Our internal speaker can give big sound, but not full power. The Schober Transistor Amplifier is rated at 40-watts and is of the extra-sensitive type.

We eventually expect to provide an adequate speaker system.

showed that there was continuity and that the wiring was alright. Then, playing the pedals removed from the Console, they worked alright. We concluded that the defect was in the installation. As we re-installed the pedal assembly, we worked on the nuts slowly, each time checking on the performance of the pedals and making sure that each worked until we tightened the nuts.

Our next step was to balance the pedal notes, which sounded too loud as compared with the manuals. This was easily done by turning a potentiometer that was part of the pedal generator component. Tuning was a relatively easy thing. We spun the record provided by Schober and turned the potentiometer incorporated in each tone generator, until the organ note emitted coincided with the same note of the record. Tuning the note of the key indicated by the instructions, automatically tuned all the other octaves of the same note on both manuals and pedals. We then got the feeling that if, in the future, the organ went out of order, we could locate the trouble and fix it without much ado.

When the first chords were played on the organ those who heard them praised the tonal beauty, depth, and blend of the sound, and were impressed by its musical possibilities. We later hitched the output of the organ to the four EV in-Musicasters stalled in the four corners of our building, and these flooded our school with pipelike music, like in a great Cathedral; that passers-by were attracted to come in to find out the source. Mr. Scott of the Episcopalian Church said that when he first heard the strains, he thought they came from the pipe organ in our Parish Church. After playing a while and manipulating the stops of the organ, he said it was a magnificent, remarkable instrument, considering its musical capabilities.

Here are the Specifications of our Consolette II Model:

Upper Manual: (Swell)	Tibia 16', Cello 16', Tuba 16', Stopped Flute 8', Sallicional 8', Clarinet 8', Oboe 8', Kinura 8', Trumpet 8', Orchestral Flute 4', Clarion 4'.
Lower Manual: (Great)	Bourdon 16', Open Diapason 8', Melodia 8', Dulciana 8' Tromba 8', Open Flute 4', Violina 4', and Swell to Great coupler.
Pedals:	Open Diapason 16', Bourdon 16', Bombarde 16', Bass Flute 8'.
Percussion:	Glockenspiel, Mandolin, Hurdy- Gurdy, Guitar, Celesta

External Controls: On-Off switch, Vibrato (3 positions) Balance for Manuals (3 positions)

Dimensions: Width: 44 inches; Depth: 26.5 inches Height: 36 inches.

As can be seen at a glance, the organ has a wide selection of stops or registers, which are activated by a mere flip of the finger. The Upper Manual, in particular, has a variety of pipe registers. These registers do not just add one on the other, as happens in the classic pipe organ, but also modify the other. Thus, e.g. even if there is no saxophone stop, a saxo sound can be obtained by flipping down the Tuba and Clarinet. The over-all result is a deep reedy rounded sound similar to that of the saxo. Although the Percussion Complement was optional feature, it was good that we ordered it and incorporated it in the organ.

The Guitar or Celesta can add a particular ring or sparkle to the pipe sounds. In particular, the Celesta plus the Orchestral Flute and Vibrato give a chimelike effect. The Guitar and Kinura together are imitative of the harpsichord. You can even get a piano effect with the proper combination. The Tibia 16' plus the Guitar or Celesta gives a wailing sound very suitable for Kundimans like the "Ay ay Kalisud." Flipping down the Cello, Clarinet, Kinura, Melodia, Dulciana and the Swell to Great Coupler, gives a Vox Humana effect like a group of Altos or "Tiples" singing. You can make the organ sing, and you can make it cry.

Volume can be adjusted semi-permanently by the internal controls, or by the external Swell Shoe Pedal. It can vary from minimum to maximum in a smooth manner, a feature that is missing in the classic Pipe Organ. The Schober Organ is definitely not like the Hammond Organ, except as electronic organ. The Schober Organ has no moving parts. Its tone generators produce the fundamental notes completely electronically, computer style. The Hammond organ uses tiny motors to generate the fundamental notes, it is electromagnetic.

The Schober organ is neither like the Harmoniphon, so popular in Spain, which also has rotors to generate the fundamental notes, and is apparently electrostatic. In particular, the Harmoniphon which I saw in Spain could not do well aside from the flute family of sounds. Then, for the Vibrato, it employed a revolving wood pane, also known as "Leslie", much like a paddle wheel, over the mouth of the speaker, which did not give the undulating effect as the Schober, but a trepidating one, which

was not particularly pleasant in the low notes. With some adjustments the Schober could be adapted for battery operations, since it essentially uses a low-voltage DC.

Aside from the Consolette II Model, the Schober Firm carries other two Models: a smaller one, the Spinnet, and a bigger one, the Recital. The Schober Firm does not carry ready-made organs for sale. Its address is: The Schober Organ Corporation, 43 West 61st St., New York 23, N.Y., 10023.

Here is an opportunity for the enterprising parish priests to equip their church with an organ that sounds big, pipelike and beautiful, at a modest budget and on the installment basis. All in all our organ costs about \$1000. After we completed our Model we wrote to Mr. Richard Dorf, President of Schober Organ Corp., "We are more than satisfied". Our Model seemed to sound better than the sample record they sent to us. It has a haunting total quality and beauty that reaches down into the heart.³

FR. MANUEL PIÑON, O.P.

³ Another transistorized organ available in kit form at moderate price is Heathkit, Model GD-983.

It sells for \$800 including cabinet, but may not be available on installment basis. It embodies more features for flashy effects, but has less organ voices and keys. Those who build it say, that it sounds great; however, no commendation has ever been made for its pipelikeness.

PASTORAL SECTION

HOMILETICS

SECOND SUNDAY OF ADVENT (Dec. 5)

Introduction: Blessed is He That Shall not be Scandalized in Me

We learn from the passages of the Bible that we have just read, that when Jesus was asked if He were the Messiah, He did not answer directly, but showed how His miracles fulfilled the prophecies regarding the Messiah. Jesus did not want to give a direct answer because the people were not yet ready for an open declaration of His messianic character. They imagined that the Messiah would make Israel a glorious political kingdom which would dominate all other peoples. This was not the kind of rule that Jesus came to establish. He came to preach the rule of love. This was a message which the people did not expect, and Jesus had to prepare them for it. He knew, however, that despite His efforts, many would not understand Him. So He gives this warning: "Blessed is he that shall not be scandalized in me."

Application of the Warning to Our Own Situation

This warning is still pertinent to us today. Just as many of the people at the time of Jesus had a false idea of the mission of the Messiah, so also among us there are many who have a false idea of the religion of Christ. These are the people who give the impression that christianity is a religion of asking favours from God and the saints. Too many among us spend their whole religious life making novena after novena asking for favours. Too many remember to pray only in times of examinations, or when they begin a business transaction which they want to succeed, or when they are afraid of meeting some danger. Too many among us react to misfortune not by saying to Our Lord, "thy Will be done", but by asking: why did God allow this to happen to me? They imply that because they have gone to Mass regularly, because they have contributed money to church affairs, because they consider themselves good Catholics, God should not allow anything wrong to happen to them.

These ways of acting show that among many of us the idea of religion is that of a means of gaining the favour of God. Is this christianity? How does this idea differ with that of the appeasement of the gods among pagans? If this is our religion, then mohammedanism is better, because it is more concerned with the praise of God.

Perhaps you have until now a wrong idea of our religion. Blessed are you if you change that idea, instead of going away scandalized. I am not telling you that we should no longer ask favours from God. But I tell you that first we must love God, first we must give ourselves to God, and only then should we ask favours from Him, as lovers, not as beggars.

Christianity is the Religion of Love

Christianity is the religion of love. To love is to give oneself, to be happy in giving oneself entirely to another. Hence christianity is not a religion of self-seeking but a religion of self-giving. We must give ourselves to God by submitting completely to His Will. We do this, first of all, by obeying His commandments. Then we must accept all the trials He sends us. We must also give ourselves to God by looking for His presence in everything we meet in our daily lives. When we see beauty we must regard it as a reflection of God. When we meet goodness, we must see it as a manifestation of God. In our superiors we must see the authority of Christ. Above all, in our fellowmen we must see the image of Christ. Christ Himself, in the person of our fellowmen, asks our love when someone is miserable and hungry, abandoned and desolate.

All these practices will be difficult for those whose religion consists in asking favours from God—in other words, for egotists. Egotism is the greatest enemy of love. On the other hand, the best way of destroying egotism is by practising love. Today, my friends, I invite you to examine your practice of religion. If you find yourself an egotist, ask the grace of God to change your life, and to walk absolutely in the way of christian love. You will find the going difficult at first, but if you persevere, your egotism will finally crumble. And then you will find happiness in the religion of love. Those very things which because of egotism you find very difficult to do, will be your delight as the true servant and lover of Christ.

Conclusion: In the Perspective of Advent

We are now in the season of Advent, which reminds us to prepare for the coming of Christ, both on the day of Judgement and on Christmas. Christ will come of the day of Judgement, not to ask us how many novenas we have made, nor how many favours we have received.

He will come to ask us how much we have loved: how much we have forgotten ourselves in doing good to others. Our Lord is also coming on Christmas to give Himself entirely to us in love and in a special way. Let us, in preparing for His coming, take the necessary steps to discard egotism, so that we can answer Christ's love with love, with the gift of self.

To answer Christ's love with love is to enter into the life of divine love, the life of all eternity. Blessed indeed are they who are not scandalized when they are asked to give up the religion of asking favours, and practice the religion of love.

FEAST OF THE IMMACULATE CONCEPTION (Dec. 8)

Our Tainted Natures Solitary Pride

The Immaculate Conception is a privilege of Mary. It means that all other descendants of Adam and Eve are born without sanctifying grace and without perfect harmony in their human nature, but Mary, from the very first moment of her life in her mother's womb, was full of grace. She also possessed all the natural perfections of the human nature created by God in His image and likeness. As a poet put it, Mary is "our tainted nature's solitary pride."

How

Mary received the privilege of Immaculate Conception through her Son, because Jesus Christ is the fountain of all graces. No one can receive any grace except through the merits of the Passion, Death and Resurrection of Jesus Christ. So, Mary did not merit her fullness of grace for herself. Of course she received her privilege at a time when the coming of the Saviour, her Son, was still a future event, from our point of view. But from the point of view of God, Who lives in eternity, there is neither past nor future but only an everlasting present, and the merits of Christ were already before Him when Mary was given the privilege of the fullness of grace.

Why

Why was Mary given the privilege of Immaculate Conception? Because God wanted her to be the Mother of Christ in two ways. First, by giving Him the human nature. Secondly, by forming, together with Jesus Christ, the Mystical Body, which is the society of all the faithful united to Christ.

Mary, even without being full of grace, could have given human nature to Christ. But she could not be the Mother of the faithful or the Mystical Body of Christ without being full of grace. To be the Mother of the faithful, she had to collaborate in perfect harmony with God. This was possible only through fullness of grace in a perfect human nature. It was for this end that Mary received a human nature without any defect and full of grace—in other words, her privilege of Immaculate Conception.

So you see, my friends, Mary was given the privilege of Immaculate Conception not so much for the sake of Her Son, but for our sake, to be our Mother. She was given the fullness of grace so that, at the Annunciation, she would, in the name of the human race, consent to God's plan of redemption. She was given the fullness of grace so that, after giving birth to Her Son, she would, in the name of the human race, receive the Messiah in her arms. She was given the fullness of grace so that, at the foot of the Cross she would, in the name of the human race, suffer with Christ and offer Her sacrifice with Him. She was given the fullness of grace so that, as an example and encouragement to all the redeemed, she would be the very first to be glorified in body and soul with Her Son in eternal life. She was given the fullness of grace so that, as the perfect collaborator of Christ in the work of redemption from sin, she would also be His perfect helper in the work of transforming the redeemed into the perfect image of the glorious Christ—in other words in forming the Church, the Mystical Body of Christ.

Conclusion

Therefore, my dear friends, the best way of honoring the Immaculate Conception of Mary is by recognizing her as the perfect collaborator of Christ, or—to use a sweeter word—our Mother. We are baptised in Christ. We receive the sanctifying grace of Christ. But it is only by being children of Mary that we grow in Christ. We become children of Mary by seeking her guidance and intercession, and most of all by following her example of submission to God and co-operation with Christ. Let us today honor Our Mother by showing that we are truly her children.

THIRD SUNDAY OF ADVENT (Dec. 12)

Rejoice in the Lord

“Rejoice in the Lord always: and again I say, Rejoice.” Today we anticipate the joy of Christmas, as indicated by these words of St. Paul with which the Office of the Mass starts this Sunday. In continuation,

we are told to rejoice because the Lord is at hand. We should note this well. We are not told to rejoice because of abundance of food, nor because of the sound of music, nor because of being away from work and classes. We are told to rejoice because of the presence of the Lord. In other words, if we rejoice at Christmas but not in the enjoyment of the presence of Christ, we miss the christian meaning of Christmas rejoicing. We would then be merely entertaining ourselves egotistically, and not really celebrating the Birth of Our Saviour.

True Christmas Joy Requires Sanctifying Grace

To have true Christmas joy, we must have in ourselves the presence of Our Lord. For this, we need sanctifying grace. If we have lost this through mortal sin, we must go to confession. Some make elaborate plans for the Christmas festivities. They plan parties and games. They think up colorful decorations. They save money for expensive gifts. But what is the christian meaning of all this, if they do not prepare for Christmas by making a good confession? Their joy will not be a true christian joy but only merry-making which ends with a hang-over. Better than expensive preparations for Christmas festivities is the quiet examination of conscience and a good confession. With this preparation we can be sure of true Christmas joy.

Christmas Joy is an Expression of Charity

Christmas is the season of joy, and we connect this with the giving of gifts. What is the christian meaning of this? For the christian, the giving of gifts is an expression of charity. For this reason, it is a joyful act, for joy is the fruit of charity.

But what is charity? Charity is a much abused word. It has come to mean giving something without charge. This is not the christian meaning of the word. Charity is also used to describe the humanitarian act of giving help because of human pity. Not even this is the christian meaning of the word. Charity in the christian sense means to love. More accurately, it means to love for the sake of Christ. But we should understand this well. It is an insult to a person if you tell him that you love him, not because he himself is loveable, but because he reminds you of someone else. Charity cannot be an insult. Doing good to another for the sake of Christ does not mean that we should close our eyes to the personal worth of our fellow-men, and do our good work only because of the command of Christ. True charity means that we should consider our fellow-man himself in the light of what Christ did for him. True charity makes us consider even the least of our fellow-men as having the great dignity of being made in the image and likeness of God and of

being redeemed by no less a price than the Precious Blood of Christ. True charity makes us see other christians as having the dignity of members of Christ. True charity makes us see our friends and relatives as true helpers of Christ in making us happy. So you see, my friends, christian charity is not a pity which we show to the unfortunate. Charity is that love by which Christ loves all men, being exercised by men themselves toward one another. Charity is the love which makes Christ present in human relations. It is this love which we should show when we give gifts to one another or express our greetings on Christmas.

Conclusion

It would be tragic if we go through the external rejoicings and practices of Christmas without giving them a christian meaning. It would be tragic indeed, for then we would be exactly like the Jews almost 2,000 years ago, to whom St. John the Baptist said, as we read in the Gospel today: "there stands one among you, whom you know not." It would be tragic and ridiculous to celebrate Christmas without enjoying the presence of Christ. Let us not be ridiculous. Let us prepare for the presence of Christ through a good confession, and let us enjoy the presence of Christ through the practice of charity.

FOURTH SUNDAY OF ADVENT (Dec. 19)

Prepare the Way for the Prince of Peace

Almost two thousand years ago, the voice of St. John the Baptist rang out in the desert of Palestine, echoing the prophecy of Isaiah: "Prepare the way of the Lord: make straight His paths." Today, in a desert world of injustice and fear, selfishness and licentiousness, the Catholic Church has again taken up this cry, telling men to prepare for the Prince of Peace.

What Peace to Expect in Human Society

Just what does the Church expect? To be realistic, we cannot hope for perfect peace on earth among all men without exception. In society there will always be evil men who will provoke trouble. We cannot realistically aim for the complete elimination of such men. But we can require society not to let such evil men go about unchecked. Still more important, we can also see to it that society would not be lead by such evil men. In other words, we can work for the recognition of principles:

what is right must be held in respect, and what is evil must be condemned by human society. We must establish order in human relationships.

Our Duty

In the great Encyclical of Pope John XXIII "Peace on Earth", we are taught about the rights of men and public authority, and the principles which should govern all human relationships. It is our duty to pay attention to these teachings. It would be impossible to tell you about them in this brief sermon. But if your desire for peace has some meaning, if you do not want to turn a deaf ear to the voice calling you to prepare for the Prince of Peace, you must make it a point of duty to study and practice the teaching of Pope John on peace.

Example of What All of Us Can Do

Do not think that the work of establishing peace belongs only to public leaders. Perhaps you cannot work directly for peace in world society or even in your own country. Still you can make a personal contribution toward peace. Let us take a concrete example of what you can do. Why is peace endangered in our country? One of the principal causes is dishonesty, both in public officials and in private persons. Dishonesty is against justice, and without justice there can be no peace. Grave dishonesty is a crime and breeds other crimes in calling forth revenge and desperation. On the other hand, honesty inspires confidence in human relationships, and confidence is a condition of peace. When people have confidence in public servants and in the goodwill of their fellow-men, they will not take the law in their own hands, nor listen to the propaganda of Communism. So you see, my friends, to promote honesty is to promote peace. If you want peace in our country, here is something you can do: be honest, and condemn dishonesty especially in public officials. If you have children, bring them up in the virtue of honesty. If you belong to the youth of the land, it is your especial obligation to be honest, for from the youth of today will come the leaders of tomorrow. Students who steal money little by little from their parents, and cheat in examinations, and defraud their classmates, will become the future crooks of the land who will endanger peace. Whereas students who are honest today will be the reliable leaders of tomorrow, and the builders of peace.

Conclusion

Let this at least be your personal contribution in paving the way for peace: be honest. Do not think that peace will come like rain from the sky and that you can do nothing but pray. You can work for peace. You can prepare the way for the Prince of Peace. This is what the

Gospel today tells you to do. Blessed are you if you heed this advice. Blessed are you indeed, for then you shall share in the blessing of peacemakers, to whom is promised the kingdom of heaven.

CHRISTMAS (Dec. 25)

Let Earth Receive Its King

One of our traditional Christmas carols says: "Joy to the world, the Lord has come! Let earth receive its King!" Let this be my message to you today. Today indeed the Lord has come! Let us rejoice! But let us also take heed. For St. John the Evangelist, speaking of Christ, says in a significant passage: "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." The Lord has come. Today He has fulfilled His promises. But we have our own part to play in our salvation: let earth receive its King!

How to Receive Christ

How are we to receive Christ? I guess the answer that would come immediately to your mind is this: we receive Christ by taking part in Holy Communion. This is a practical answer. But it has a deeper meaning than you realize.

We receive Christ in Holy Communion. But in Holy Communion we also *give* ourselves to Christ. This is precisely the difference between a good communion and a sacrilegious communion. In a sacrilegious communion, the recipient of the Sacred Host does not give himself to Christ. He does not truly love Christ because he does not want to renounce his sins and his selfishness, which are incompatible with the love of Christ. All he wants is an external show of union with Christ. Or perhaps he does his sacrilegious act because he wants to receive a favour from Christ. But he is wrong. Christ cannot be forced in this way. Christ and His gifts comes only to those who give themselves to Him. We receive by giving. This is the paradox of christianity. We receive Christ only by giving ourselves to Him.

Let us go back to the example of Holy Communion. In a good communion, the communicant receives Christ not only because he takes the Sacred Host in his mouth, but because he gives Himself to Christ in love. This means dedicating himself to Christ, getting involved in the work of Christ.

I am not inventing this, my friends. When Christ came in human form to this world, who received Him? Not the relatives of His who had no faith in Him, not the learned men who scoffed at Him, not the people who were offended by His idea of a suffering and in glorious Messiah, and turned away from Him. Who received Him? Those who got themselves willingly involved in His work, namely His Holy Mother and His disciples.

This is the meaning of receiving Christ, namely, being committed to Him, being involved in His work—for this, in practice, is the meaning of believing in Christ and loving Him.

Conclusion

Our Christmas should not be an empty merry-making. Let us give it a christian meaning. Let us today *give* ourselves in a special way to Christ, by resolving on a life of stronger commitment to christian ideals and deeper involvement in the work of saving our soul and the souls of others. Only in this way can we truly *receive* Christ also in a special way, that is, by becoming more perfect children of God. For, as St. John the Evangelist says: "as many as received Him, to them gave He power to become the sons of God, even to them that believe in His Name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Let us rejoice in the birth of Christ by enjoying our rebirth in Him.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS (Dec. 26)

The Child Grew...

On Christmas we were told that "the Word was made flesh and dwelt among us." Today the Gospel reading ends with the following significant words: "and the Child grew, and waxed strong, full of Wisdom; and the grace of God was in Him." Jesus Christ was truly man. Contrary to what some heretics thought, He was subject to all the conditions of men, except sin. Since growth is a condition of human life, we should not be surprised that Jesus grew little by little, like all other children. This has a meaning for us, because all the happenings of Christ's life took place for our instruction.

We Must Grow in Christ

We, too, must grow in Christ. Our spiritual life must develop. And yet, how many of us remain minors, nay, even infants in spiritual matters

throughout life. In this matter, no one can defend himself by saying that we must be like little children. St. Paul explained this already when he said: "Brethren, be not children in understanding. Be as innocent of evil as babes, but at least be grown-up in your thinking" (I Cor. 14:20).

How many of us really grow up in spiritual matters? The attitude we commonly find is that, if in our childhood we learned our catechism well, that is sufficient religious education to last us for our life-time. This is foolish thinking. If you learned to read in grade school, is that sufficient reading for all your life? Is it not but natural that you continue reading more serious works as life also becomes more serious? We do not read in grade school just to master two or three books, but in order to learn to read all the books we need in later life. So also our catechism lessons were not supposed to provide us with all the religious instruction we need for life, but to give us principles that we should develop by putting them into practice and by seeking their deeper meaning as we go through life. If all your body grows except one arm, you become deformed. So also if you become a mature man except in religious matters, you are no less a deformed person.

You might say that the truths of our religion do not change. They do not. But we do change. Our life becomes more and more complicated as we mature. Our manner of thinking changes with our experiences. When we are grade five and when we are already professionals, it is always true that Jesus Christ is true God and true man. But a fifth grader understands this in his own way. He thinks of Christ as a kind of Superman. A professional can no longer accept such an idea. Must he therefore reject belief in Christ? It is sad to say that this is what sometimes happens. The boy grew up into a man in so many other respects. But his idea about Christ never developed. Then one day he finds himself face to face with this relic of childhood. He is ashamed. He covers it up like the ostrich, which, they say, feels secure when hiding its head in a hole. And sooner or later the security is destroyed.

Reminded by what the Gospel says about growth in Christ, let us examine ourselves on this point. Have we been growing in the knowledge and practice of our religion? If not, then we are religiously retarded persons.

How to Grow in Christ

Let us seek a remedy for this retardation or deformation. First of all, let us resolve to read catholic newspapers and magazines and books on our religion. More important, we should reflect on the meaning of our beliefs for our personal situation. If we encounter difficulties we should not rest until we obtain the advice of a competent priest. Most important

of all, we should practice the christian life more and more perfectly according to our state of life. For this, it is important to receive the sacraments, especially Penance and the Holy Eucharist. Let us ask Our Mother, the Seat of Wisdom, to teach us how to grow up into mature christians. Because it was under her loving care and protection, that Our Lord "advanced in wisdom and stature, and grace with God and men" (St. Luke, 3:52).

FR. EFREN RIVERA, O.P.

CASES & QUERIES

DE PATRINO BAPTISMI PER PROCURATOREM

Admittiturne in Ecclesia quod patrinus munus suum exerceat in actu baptismi per procuratorem? Quaenam sunt dispositiones circa hoc, si adsint?

Canon 765, n. 5 statuit: "Ut quis sit patrinus, oportet . . . Baptizandum in actu baptismi per se *vel per procuratorem* physice teneat at tangat vel statim levet seu suscipiat de sacro fonte aut de manibus baptizantis." Expresse igitur loquitur de patrino per procuratorem.

Inter Decreta Primi Concilii Plenarii Insularum Philippinarum est decretum 310, ubi dicitur:

"Quoniam munus patrini per procuratorem exerceri potest ad normam can. 765, n. 5, ad vitanda incommoda in praxi occurrentia haec prae oculis habeantur:

1o. Ex parte patrini, requiritur ut ipsemet designet personam procuratoris, eique det mandatum speciale ad ipsum in actu baptismi repraesentandum;

2o. Ex parte procuratoris, praeter mandatum speciale a patrino acceptum, requiritur ut munere suo per se ipse fungatur, et quidem cum intentione agendi nomine patrini, non autem nomine proprio".

FR. EXCELSO GARCIA, O.P.

PARTS OF THE MASS IN VERNACULAR LANGUAGE

It seems that there exist some differences between the parts of the Mass to be said in the vernacular language, as questioned by the Decree of the Episcopal Conference and the

parts approved by the Decree of the Consilium of Rome of January 26, 1965 (Boletin, n. 426, March 1965, p. 373.)

It is asked:

- 1—Which of these two Decrees should we follow in using the vernacular language?
- 2—If we have to follow the Decree of the Consilium, are the following parts included in the vernacular, namely:
 - a. Prayers of the Entrance, before the Confiteor;
 - b. Prayer "super oblatam" (secreta);
 - c. "Orate, fratres, and Suscipiat";
 - d. The Embolism after "Pater noster"?

These parts are not mentioned in the Decree.

- 3—What are specifically those "Formulae dialogi" in the Mass?
- 4—Is the Orate, fratres, included in those "formulis dialogi"?
- 5—If the "Orate, fratres," is to be said in the vernacular, who shall answer the Priest, the people or the server representing the people as it is said in "AMEN", n. 7, 1965, p. 201? ...
- 6—If the Entrance prayers are said in vernacular, who shall answer the Priest, the people or the server representing the people while the people are singing the "Entrance Hymn"?
- 7—Finally; According to the Decree of the Consilium, II, the English version approved for the Philippines is the one approved and used in the U.S.A., but there is a pamphlet printed by C.S. Press in Baguio "cum approbatione ecclesiastica", with some but small differences, v. gr. ... "and with your spirit"
... "and with you also";

Which of these two English versions should we follow in the Philippines?

A Parish Priest.

We did not get the exact idea about that Decree (better proposal) "of the Episcopal Conference in Cebu, January 27-30,

1964", as it was not published. The present explanation will not be referred to such Decree or proposal, an unofficial document anyway.

I. The *Decrees* granting the use of vernacular languages in the Philippines, during the celebration of liturgical functions, were published in some local magazines in February of this year (1965), but with some differences between the *English* report (*Sentinel*, February 21, 1965; *Filipinas*, February 20, 1965) and the *Latin* copy (*Boletín Eclesiástico de Filipinas*, March, 1965, p. 373) :

Thus in n. I, the vernacular languages, permitted as liturgical ones, are placed in different order and nomination, and the *Embolism* is not included in the Latin copy, while the admonition before the "Our Father" is omitted in the English report. In n. II, the English and the Spanish texts for Liturgy, to be accepted in the Philippines, shall be those already used in the United States or Spain, carrying the approval of the *Holy See*, according to the English report; on the other hand in the Latin copy, we read: "Textus... qui... iam approbati sunt" without any addition. In n. III, the English report says that the Epistle and the Gospel may be imparted in the "regional dialects *above specified*" while the Latin copy reads: "In proferendis Epistola et Evangelio linguis regionalibus", without reference to the languages or dialects mentioned before.

Certainly the Latin copy¹ has preference, has more value and power, because it is the original copy, coming directly from the *Consilium* of Rome in charge of these liturgical matters; besides, this *Consilium* possesses special authority granted personally by Pope Paul VI in order to solve the doubts in relation to the implementation of the *Constitution* on Sacred Liturgy and the interpretation of the *Instruction* given by the Sacred Congregation of Rites. Therefore that Latin copy has to be considered as the official document regulating the use of vernacular languages inside the Philippines.

II. There are also very important divergences between the *Instruction* of the Sacred Congregation of Rites (dated Sept. 26, 1964) on the implementation of the *Constitution* on Sacred Liturgy of the II Vatican Council, and the *Decrees* of the Philippines, approved or confirmed by the *Consilium* of Rome (on

¹ After having checked two Latin copies of these Decrees: one published in *Filipinas* (Feb. 20, 1965), another in *Boletín Eclesiástico de Filipinas* (March, 1965), we did not find any divergence between these two copies.

January 26, 1965), regarding the prayers that could be recited in any one of the twelve languages approved for the Philippines.

In the *Decrees* for the Philippines, the following prayers are not included: the common prayer or the prayer for the faithful, the *Kyrie*, the antiphons of the Introit, of the Offertory, of the Communion, the Embolism, *Ecce Agnus Dei* . . . , *Domine, non sum dignus* . . . , all of which are mentioned in the Instruction: on the contrary, the *Decrees* included the collecta, the postcommunion and the final blessing, which are not specified in the Instruction².

These divergences are opposed neither to the *Constitution* on Sacred Liturgy, nor to the Instruction itself, because the Instruction (in accordance with art. 36 of the *Constitution*) not only makes mention in n. 57, a), b), c) of many prayers that could admit the vernacular languages, but also allows, in the n. 57 and in the n. 58, the use of the vernacular languages in other parts of the Mass, *with the approval of the Apostolic See*. It is written in the *Instruction*, n. 57 that "In Masses, whether sung or low, which are celebrated with the people, the competent territorial ecclesiastical authority may admit the vernacular language, the decrees having been approved, that is, confirmed by the Apostolic See"; and in n. 58: "It pertains solely to the Apostolic See to concede with the vernacular language in other parts of the Mass which are chanted or recited by the celebrant alone."³

Therefore, in the Philippines the rules contained in the *Decrees* have to be kept by all means, as they are territorial decisions coming from the Philippine Hierarchy and have been already approved by the Apostolic See. For other privileges, not included in the *Decrees*, each Bishop has to make arrangements with the Apostolic See.

III. Our answer to each question presented by the consultant follows: To the *first* point: The Decree to be followed in the Philippines is the one approved by the *Consilium* of Rome, issued in Latin, as it is the last official document, furnished with all the requirements to make it compulsory in this country. No

² Cf. The Latin copy of the *Instruction*, in the *Bol. Eccles. de Filipinas*, (Dec. 1964, p. 757), and the Latin copy of the *Decrees*, *Bol. Eccles. de Filipinas*, (March, 1965, p. 373).

³ The English Translation of the *Instruction* was published in *Filipinas*, Oct. 31, 1964; Nov. 7, 1964; Our quotation is taken from this publication.

change therefore disregarding that Decree shall be admitted in the Philippine Dioceses, without a special approval of the Roman *Consilium*.

To the *second* point: a) The prayers of the Entrance (before the *In nomine Patris*...) are not yet allowed to be recited in the vernacular inside the Philippine Islands, as they are not included in the *Decrees* for the Philippines;

b) For the same reason, the prayer "super oblatam" (secret), shall not be recited in vernacular languages;

c) We think that the *Orate, fratres*, and the *Suscipiat* (with the permission of the Bishop concerned) can be recited in the vernacular as they belong to the salutations or to the dialogue formulas;

d) The *Embolism* is not included in the *Decrees* confirmed for the Philippines; consequently it cannot be said now in the vernacular.

To the *third* point: We did not find among the liturgists a definition of the "dialogue formulas", nor the number of these formulas. Ordinarily "dialogue" means a talk between two persons, at least, and it does not matter for how long. The same idea could be accepted in Liturgy. If the celebrant and the people attending Mass recite alternately some prayers, a kind of dialogue occur.

To the *fourth* point: We opine that the *Orate, Fratres*, and the *Suscipiat*, liturgically speaking, constitute a kind of dialogue.

To the *fifth* point: It seems that the whole audience shall recite the *Suscipiat* as an answer to the *Orate, fratres*.

To the *sixth* point: The supposition is not admitted, as it was declared in the first point b). For the solution of the question in this point, we recall the following words: "Utrum preces and pedem altaris faciendae, in Missis cum populo celebratis *in dialogo* inter celebrantem et populum, preces alternatim recitari debeant? R. Si populus canit, certo populus preces dicere non debet; si autem populus non canit et ipse cum celebrante preces alternatim recitare potest"⁴.

To the *last* point: In accordance with n. III of the *Decrees* for the Philippines, English or Spanish text, already approved in the

⁴ See *Bol. Eccles. de Filipinas*, April, 1965, page 454.

United States or in Spain by the Ecclesiastical authority can be also used in the Philippines. In n. 40, b), d, e), of the *Instruction*, given by the Sacred Congregation of Rites, it is ordered that the new translations of texts for liturgical functions need the approval of the Commission organized in each country for this purpose.

In relation to the example offered by the consultant, we see that both forms are given in different Missals printed in the United States. The Saint Joseph Pocket Missal (1961) has "And with your spirit"; the Saint Andrew Bible Missal (1962) has "And with you also".

FR. V. VICENTE, O.P.

BIBLIOGRAPHY

HERBERT VORGRIMLER, edited by: *Dogmatic versus Biblical Theology*, pp. 274, London: BURNS & OATES, 1964, 30s. net.

In the last fifty years the impact of biblical studies has developed to such an extent that they can no longer be regarded as the poor relation of that other equally essential discipline, dogmatic theology. But as the two disciplines drew level in prominence so the basic differences between the approach to a problem which each pursued became embarrassments in that the exponents of one system were sometimes unwilling or, through alienation, unable to work with the exponents of the other. Many of the problems have been overcome but in this book Karl Rahner, Edward Schillebeeckx, Karl Schelkle, Rudolf Schnackenburg and others go further along the road in order to show how both disciplines in fact have enough in common to help one another over the rough places when their views are at variance. Every Christian interested in contemporary theological thought will find this study indispensable.

LUIS ROMEU, *Ecumenical Experiences*, pp. 203, London: BURNS & OATES, 1965, 13s. 6d. net.

Twenty-six pioneers of ecumenism were asked two questions: Why did you involve yourself in the ecumenical movement and what hopes do you place in that movement today? The answers, sometimes direct and sometimes very indirect, are in each case personal so that we have here what amount to the ecumenical confession of the vanguard of the contemporary ecumenical movement. One Monsignor admits that he has had since his childhood a vacation "to enter into close relations with what was not the traditional Catholicism of the Latin rite" while Father Congar had been nine years a priest before he recognized his enthusiasm for the cause of Christian unity. But whether it is the Archbishop of Canterbury who answers, or Canon Pawley, Gregory Baum, Cardinal Suenens, Oscar Cullman, Cardinal Maximos IV Saygh, Pastor Lukas Vischer or Jean Guitton, these accounts of ecumenical experiences, views and aspirations are vivid and of immense interest. The whole amounts to the documentation of a movement of outstanding importance, of a pursuit of truth

with a view to discovering, as Gregory Baum says, how one must oneself move towards a greater fidelity to Christ in order to bring about the unity of Christians.

JEAN-YVES CALVEZ, *The Social Thought of John XXIII*, pp. 121, London: BURNS & OATES, 1964, 12s. 6d. net.

Writing in the *Catholic Herald*, Professor Michael Fogarty described Jean-Yves Calvez and Jacques Perrin's standard work, *The Church and Social Justice* (an outline of papal social teaching from 1878-1958) as "by far the best text of its kind available in English" when we published J. R. Kirwan's translation in 1961. The two Frenchmen had completed their book well before the appearance of the encyclical *Mater et Magistra* in which Pope John, in examining "the contemporary evolution of social life in the light of Christian principles", summarized many of the basic convictions of his predecessors and provided studies of two key concepts that had never before been treated in an encyclical: *socialization*: the nature and implications of our social interdependence arising from the increasing size of the network of social relationships; and *development*: in the sense of international aid for the purpose of helping underdeveloped economies to help themselves. Fr Calvez carefully examines both concepts.

This new book is an updated extension and summary of *The Church and Social Justice* as well as an acknowledged expert's lucid introduction to and explanation of Pope John's original contributions in *Mater et Magistra* to the social consciousness of his predecessors. Fr Calvez examines, in the light of the encyclical, the principles of property, labour, remuneration, State intervention, and private initiative, and devotes a chapter to the problems faced by an agricultural community within a basically industrial economy, together with those problems that arise through the disproportionate development of regional economies within a national economy. As a conclusion, there is a statement of the significance of the Church's social doctrine in the just solution of the problems that are the world's and therefore her concern.

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