

ENCYCLICAL ON PEACE¹

VENERABLE BROTHERS:

PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS
AND OTHER LOCAL ORDINARIES WHO ARE
IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE
DURING THE MONTH OF OCTOBER
PRAYERS TO THE BLESSED VIRGIN MARY
ARE TO BE SAID.

POPE PAUL VI

Venerable brothers, health and apostolic benediction.

It is a solemn custom of the faithful during the month of October to weave with the prayers of the Rosary a spiritual garland to the Mother of Christ. This we heartily approve, following the example of our predecessors, and this year we call upon all the children of the Church to perform these special exercises of devotion to the same Most Blessed Virgin.

For we are threatened by a more extensive and more disastrous calamity that endangers the human family, even as a bloody and difficult war is raging, particularly in areas of East Asia. So, we are urged to continue working even more intensely, to the extent of our power, for peace.

¹ A translation of Pope Paul VI's encyclical letter on peace, CHRISTI MATRI ROSARI, dated Sept. 15 and made public Sept. 19, 1966.

Similarly, the souls of men are deeply disturbed by things which all know are taking place in other parts of the world. For instance, there are the increasing race for nuclear weapons, the unscrupulous efforts for the expansion of one's nation, the excessive glorification of one's race, the obsession for revolution, the segregations enforced on citizens, the iniquitous plotting, the murder of the innocent. All of these are potential material for the greatest possible tragedy.

It seems to us, as it seemed to our more recent predecessors, that a very provident God has committed to us a special task, namely that we labor with patient and persevering effort for the preservation and the strengthening of the peace. This task, as is evident, arises from the fact that we have been entrusted with the governing of the whole Church, which as a "sign raised to the nations" (Cfr. Is. 11, 12) does not serve political ends but should convey to the human race the truth and grace of Jesus Christ, its divine author.

Actually, from the very beginning of our apostolic ministry, we have neglected no opportunity to use our prayers, entreaties and exhortations for the cause of world peace. In fact, as you well remember, last year we flew to North America in order to speak about the need for peace in the presence of the General Assembly of the United Nations, before that selected body of representatives of almost all the nations. We then counselled all peoples that they should not tolerate some to remain inferior to others, that no one should attack others, but rather that all should unite their zeal and their efforts towards establishing peace.

And after this, moved by a deep, apostolic concern for men, we did not cease to urge those who had the responsibility for such a momentous task to ward off from men the monstrous catastrophe which perhaps was about to overwhelm them.

Now again, therefore, we lift up our voice "with piercing cry and with tears" (Heb. 5, 7), very earnestly beseeching those who have charge of the public welfare to strive with every means

available to prevent the further spread of the conflagration and even to extinguish it entirely. For we do not doubt that all men who sincerely seek what is right and what is just — no matter what their race, color, religion or social status may be — feel the same way we do.

Therefore, let all those responsible strive to bring about those necessary conditions which will lead men to lay down their arms at last, before it becomes too late to do so owing to the mounting pressure of events. Those in whose hands rests the safety of the human family should realize that at this critical moment their consciences are bound by the gravest obligation. With their own country, with the world, God and history before their minds, they should carefully examine their moral record and obligations, remembering that men will esteem their memory if they will have followed this exhortation with wisdom.

We cry to them in God's name to stop.

Men must come together and work out concrete plans and terms in all sincerity. A settlement should be reached now, even at the expense of some inconvenience or loss; for it may have to be made later in the train of bitter slaughter and involve great loss.

But this peace must rest on justice and the liberty of mankind, and take into account the rights of individuals and communities. Otherwise it will be shifting and unstable.

At the same time as we are moved to make this anxious declaration, our high responsibility as a pastor indicates to us that we must ask help from on high, since peace, whose "benefits are so great that even in earthly mortal affairs no more pleasing name is heard, nothing is desired with greater longing, nothing better can be found" (St. Aug., *De Civ. Dei*, 19, 11; P.L. 41, 637), must be asked from Him who is the Prince of Peace. As the Church in uncertain and troubled times used to turn for refuge to His Mother Mary, a most ready intercessor, it is right for us to direct our attention, yours, venerable brothers, and that of

all the faithful to her who, as St. Irenaeus says, "was made the cause of salvation for the whole human race" (Adv. Haer. 3, 22; P. G. 7, 959).

We can see nothing more appropriate or efficacious than for the whole Christian family to raise its voice amid its many stresses and difficulties to pray the Mother of God, whom we also address as Queen of Peace, to be generous, as a good mother, with her gifts. During the Second Vatican Council we gave our confirmation to a point of traditional doctrine when we gave her the title of Mother of the Church, a title acclaimed by the Council Fathers and the Catholic world.

We must pray earnestly and unceasingly to her, for she is the Mother of Our Saviour, and "clearly the Mother of his members," as St. Augustine teaches (*De Sanct. Virg.*, 6; P.O. 40, 399). St. Anselm, to mention no others, agrees with him: "Can you ever have a greater dignity than to be the mother of those whose father and brother Christ deigns to be?" (Or. 47; P.L. 158, 945). In fact, from our predecessor Leo XIII she received the same title: "Truly the Mother of the Church" (epist. enc. *Adiutricem Populi Christiani*, 5 Sept. 1895, Acta Leon. 15, 1896, p. 302). Hence in our distress at this terrifying upheaval we do not hope in her in vain.

If misfortunes increase, the dedication of the people of God should also increase. And for that reason we are anxious for you, venerable brothers, to give a lead and urge by exhortation a more persevering prayer to the gracious Virgin Mary by the devout recitation of the Rosary during the month of October, as we have already indicated. This prayer is well suited to God's people, acceptable to the Mother of God and powerful in obtaining gifts from heaven.

The Second Vatican Ecumenical Council clearly referred to the Rosary, though not in express terms, when it reminded all the faithful that "practices and exercises of devotion towards her (Mary), recommended by the teaching authority of the Church

in the course of the centuries, are to be held in high esteem" (*Dogmatic Constitution on the Church*, N. 67).

As the history of the Church so frequently testifies, this duty of prayer, so abundant in its fruits, is efficacious in averting evils and calamities and greatly fosters Christian living. "Above all, it nourishes the Catholic faith which, by timely meditation on the sacred mysteries, gains new strength, and it lifts the mind to the contemplation of divinely revealed truths" (Pius XI, encyclical letter *Ingravescentibus Malis*, 29 Sept. 1937; A.A.S. ser. II, 4, 1937, p. 378).

And so during the month of October, dedicated to Our Lady of the Holy Rosary, our prayers and supplications should be redoubled, in order that through her intercession there may dawn for all men the light of true peace, of true religious peace also, for unfortunately at the present day not all are permitted to profess their religion freely.

We especially desire that this year Oct. 4, the anniversary, as we have already said, of our visit to the United Nations in the cause of peace, be set aside by Catholics throughout the world as a day of prayer for peace. It will be your task, venerable brothers, in keeping with your commendable religious zeal and your realization of the importance of this appeal, to prescribe the observances through which priests, Religious and laity—and especially the innocent in the flower of youth and the sick in the midst of their sufferings—may be joined together in generous prayer to her who is the Mother of God and of the Church.

On the same day, in St. Peter's basilica, at the tomb of the Apostle, we also will hold a special ceremony of supplication in honor of the Virgin Mother of God, the protector of Christians and our intercessor for peace. In this way, the one voice of the Church will resound on all the continents of the earth and reach the very gates of heaven. For as St. Augustine states, "amid the various languages of men, the faith of the heart speaks one tongue" (Enarr. in Ps. 54, 11; P.L. 36, 636).

Look upon all your sons with motherly love, O Blessed Virgin. Consider the anxieties of the bishops who fear the assaults of evil on their flocks; consider the anguish of so many men, fathers and mothers of families who are worried about their lot and that of their families who are assailed with agonizing responsibilities. Calm the hearts of men at war and inspire them with "thoughts of peace." Through your intercession may the demands of God's justice, which have been caused by sin, be turned into mercy; may He bring mankind back to the peace it longs for; may He lead men to true and lasting prosperity. Encouraged by the firm hope that the most high Mother of God will in her kindness grant our humble prayer, we lovingly grant to you, venerable brothers, to the clergy and to the people entrusted to the care of each of you, the apostolic blessing.

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EPISTOLA APOSTOLICA

SANCTISSIMI DOMINI NOSTRI

PAULI

DIVINA PROVIDENTIA

PAPAE VI

AD VENERABILES FRATRES

IOANNEM CARMELUM S.R.E. CARDINALEM HEENAN
ARCHIEPISCOPUM VESTMONASTERIENSEM

ET

GORDONIUM IOSEPHUM GRAY ARCHIEPISCOPUM

CETEROSQUE ANGLIAE ET SCOTIAE

ARCHIEPISCOPOS ET EPISCOPOS

CUM ALTER CONVENTUS SCHOLASTICAE DOCTRINAE
ILLUSTRANDAE OXONII ET EDIMBURGI CELEBRETUR

SEPTIMO EXPLETO SAECULO

AB ORTU IOANNIS DUNS SCOTI

VENERABILIBUS FRATRIBUS

IOANNI CARMELO S.R.E. CARDINALI HEENAN
ARCHIEPISCOPO VESTMONASTERIENSI

ET

GORDONIO IOSEPHO GRAY ARCHIEPISCOPO

S. ANDREAE ET EDIMBURGENSI

CETERISQUE ANGLIAE ET SCOTIAE

ARCHIEPISCOPIS ET EPISCOPIS

PAULUS PP. VI

VENERABILES FRATRES

SALUTEM ET APOSTOLICAM BENEDICTIONEM

ALMA PARENS virum, tanto gloriosae subolis honori et decori
Magna Britannia aliud, non minoris quidem putandum, ornamen-
tum sibi adicit: novit enim clarorum natorum recordationem
studiosa cura custodire, atque, cum ex translaticio more sollem-

nes recurrentes memoriae id exigunt, novit eisdem quasi debitum munus dignitati congruentes certatim laudes exsolvere.

Haec animum Nostrum sponte subierunt, haec Nobiscum volebantur suasu quidem pergrato, cum fusi ad Nos pervenerunt nuntii de altero internationali Conventu Scholasticorum doctrinae illustrandae, qui istic apparatus ad recolendum Venerabilem Ioannem Duns Scotum, cum ab eius ortu septimum expleatur saeculum.

Congressio eiusmodi Oxonii et Edimburgi auspicio vestro, Venerabiles Fratres, alacri studio et accurata diligentia celebrabitur. Iam vero facile prospicitur fore, ut ea ad magnificos adducatur exitus et haud parvi momenti sane habeatur, ubi consideratio intendatur sive in argumenta, de quibus ibi pertractabitur, sive in spectabilium virorum numerum, qui coetibus istis intererunt. Nam Studiorum Universitates Angliae et Scotiae, et ex exteris gentibus Studiorum Universitates Parisiensis et Coloniensis ubi is magisterio functus est et aliae bene multae mittent, qui ibi personam suam gerant; aderunt praeter catholicos ex Anglicana Communione delecti viri et ex universo orbe terrarum insignes sacrarum disciplinarum studiosi.

Iam in limine expectationis, dum stato Conventui felicem decursum et uberes fructus percupimus, aperte profitemur Nos laetitiam capere ex singulari habitu certisque notis, quibus Conventum istum distingui plane placuit. Enimvero illud manet fixum statutumque, ut praecipue in nitenti lumine collocentur Ioannis Duns Scoti persona, philosophica et theologica doctrina, itemque lineamenta quae ad eius mores et asceticam indolem spectant. Disceptionum et controversiarum, quae praeteritis aetatibus haud raro exortae sunt, scopulis vitatis, praeoptatur criticae artis et historiae ratio et regula, quae nunc temporis magni ducitur, eaque, cum a praeclaris doctis viris adhibita esset ad excutiendum, quaenam germana essent Doctoris Subtilis opera, quaenam verae et sincerae eius sententiae, cultu valde fructuosa exstitit.

Hac quidem de causa convolutis nisibus intenditur, ut late patentibus lineis undelibet componatur conspectus, visio scilicet

totius Scholasticorum doctorum familiae, ex quo quidem praeter alia metiri et complecti licebit varietatem, opulentiam, ubertatem philosophicae et theologicae doctrinae, quae media aetate floruit.

Procul dubio hoc in prospectu S. Thomas Aquinas cum sua «Summa theologiae» veluti vertex sese extollit qui celsior imminet finitimis editis montibus, scilicet orbi sacrae doctrinae illa aetate perpolitae. Synthesis, quam Angelicus Doctor composuit in enuntiandis congruentiis inter Fidem et Rationem, inter Fidem quaerentem intellectum — prout antea vester S. Anselmus Cantuariensis edixerat¹ — et intellectum quaerentem Fidem, tam unanimes nacta est consensus, ut ille in Scholasticorum numero et serie quasi princeps appareat et Doctoris Communis appellatione rite glorietur. Verumtamen apud eum conspicui Scholastici magistri et doctores consurgunt quasi interlucentia sidera, quibus eodem aetatis decursu catholica doctrina micanter radiat.

Ceterum in Encyclicis Litteris *Aeterni Patris* Leonis XIII fel. rec. Decessoris Nostri, ubi magnopere exposcitur, ut Scholasticorum studia refloreat, S. Thoma Aquinate duce, contra hodiernos opinionum errores, postquam illud enuntiatum est: «longe eminet Thomas Aquinas»,² alii enumerantur Scholastici doctores, et in eminenti collocatur gradu S. Bonaventura, qui postea a S. Pio X «princeps Scholasticorum alter»³ vocatus est; et huius Seraphici Doctoris apud omnes constat Ioannem Duns Scotum perfectorem evasisse.

Praeterea animadvertendum est Oecumenicum Concilium Vaticanum II edito Decreto *De Institutione Sacerdotali* praescrip-
sisse: «Philosophicae disciplinae ita tradantur, ut alumni imprimis ad solidam et cohaerentem hominis, mundi et Dei cognitio-

¹ S. Anselmus, *Proslogion*, prooemium (P.L. 158, 225; Ed. Schmitt F.S., I., Seccovii 1938, 94).

² Leo XIII, Litt. Encycl. *Aeterni Patris* (*Acta Leonis XIII*, I, Romae 1881, 272).

³ S. Pius X, Epistola *Doctoris Seraphici* (*Acta Pii X*, I, Romae 1905, 235).

nem acquirendam manuducantur, innixi patrimonio philosophico perenniter valido»,⁴ quo haud dubie franciscalis Schola continetur.

Apud augustum et primarium templum S. Thomae Aquinatis praeter alia honorabile exsurgit, quamvis dissimili structura et mole, templum, quod, firmis innixum fundamentis et arduis exornatum pinnaculis, ardenti contemplativo ingenio usus, Ioannes Duns Scotus ad aethera extulit. In speculando, rationem et inclinationem Platonicam et Augustinianam is plerumque secutus est, Stagiritam modo probans, modo improbens; cumque summam comprehendisset et altius perpolisset de re sacra commentationes quinquaginta plusque franciscalium Scholasticorum doctorum, in quibus S. Antonius Patavinus, Alexander de Hales, S. Bonaventura, Matthaeus de Aquasparta, Richardus de Mediavilla, Adamus de Marisco, Rogerus Bacon, Villelmus de Ware, eosdem omnes subsecutus, franciscalis Scholae maiore nobilitate praestans signifer exstitit.

Cuius in opere latent certe ferventque S. Francisci Asisinatis perfectionis pulcherrima forma et seraphici spiritus ardores, cum ibidem inter scire et bene vivere illi hoc praepolleat. Quia autem affirmat supereminentem scientiae caritatem, universum primatum Christi, summi operis Dei, magnificatoris SS. Trinitatis, Redemptoris humani generis, Regis in rerum naturae et supra naturam utroque ordine, prope quem splendet congenita pulchritudine Maria Immaculata, mundi Regina, evangelicae revelatae veritatis facit, ut sublime ferantur cacumina, singillatim ea, quae S. Ioannes Evangelista et S. Paulus Apostolus in Dei salutifero consilio eminentia et prominentia contuiti sunt.

Multorum in votis est, ut ex isto, qui in Magna Britannia habebitur Conventu ad honorandam Doctoris Subtilis et Marialis memoriam, bonorum fructum fruges maturescant, sive quod ad cogitationem et meditationem, sive quod ad mores et actionem vitae attineat. Nos cumprimis id percipimus, ut historiae theologiae et particulatim historiae theologiae Scholasticorum docto-

⁴ Decretum *De Institutione Sacerdotali*, n. 15 (Typis Polyglottis Vaticanis, 1965).

rum inde vividiora studia recalescant, ob id ipsum flagrent desideria serenae investigationis, quae dispersa una comprehensione complectatur et ad artis trutinam deducat.

Nobis prorsus persuasum est ex theologico thesauro Ioannis Duns Scoti, magni sane pretii, lucida erui posse arma ad impugnandam et amovendam piceam atheismi nubem, quae aetati nostrae caliginem offundit. Saepe saepius ii, qui vel ratione vel usu denegant esse Deum, nihil aliud sunt quam qui simulacra et phantasmagorias a se ficta adorant, evanescentes in cogitationibus suis.⁵

Doctor Subtilis, qui suam construit theodiceam principiis et rationibus Deum spectantibus e Sacris Litteris haustis, «Ego sum qui sum»,⁶ et «Deus caritas est»,⁷ mire et accommode suam explicat et evolvit doctrinam super Eo qui est «verum infinitum et bonum infinitum»,⁸ «primum effectivum», «primum finitivum», «simpliciter primum secundum eminentiam», «pelagus perfectionum»⁹ et «dilectio per essentiam».¹⁰

Verumtamen alia quoque Nobis arridet spes. In communi declaratione, quam die XXIV Martii hoc anno in Basilica S. Pauli Apostoli extra moenia cum venerando fratre Michaële Ramsey, Anglicano Cantuariensi Archiepiscopo, fecimus, expressa sunt vota «ut inter Ecclesiam Catholicam Romanam et Communionem Anglicanam sedulo instituantur colloquia, quorum veluti fundamenta sint Evangelium et antiquae Traditiones utrisque communes, quaeque ad illam unitatem, pro qua Christo oravit, in veritate perducant».¹¹

Ad contexenda eiusmodi serena colloquia inter duas communitates Scoti doctrina aurea fortasse poterit ministrare subteg-

⁵ Cfr. *Rom.* 1, 21-22.

⁶ *Exod.* 3, 14.

⁷ *1 Io.* 4, 16.

⁸ *Ord.* I, dist. 3, n. 59 (Ed. Vat. III, 41).

⁹ *Ord.* I, dist. 2, n. 57-59, 60-62, 41; dist. 8, n. 198-200 (Ed. Vat. II, 162-165, 165-167, 149-150; IV, 264-266).

¹⁰ *Ord.* I, dist. 17, n. 171 (Ed. Vat. V, 220-221); *Lectura* I, dist. 17, n. 116 (Ed. Vat. XVII, 217).

¹¹ Declaratio Pauli VI et Archiepiscopi Cantuariensis (A.A.S. LVIII, 1966, 287).

mina. Enimvero tria per saecula, antequam seiunctio ab Apostolica Sede facta est, ea communiter in Britannorum Scholis trahebatur, non externa, sed in fertili patrio loco florens per virum, qui in Magna Britannia natus et altus est, et hanc nobiliter colustrat non minus celeri et multiplici ingenio quam sapientia in rebus usuque vitae versata. Fuit enim theologus qui construit, quia diligit, isque diligit amore certo definitoque, qui est *praxis*, secundum proprium eidem effatum: «Est ostensum dilectionem esse vere praxim»¹²

Quare bene is potest istis serendis colloquiis scientiae elementa suppeditare, utrisque grata, spiritu afflatuque moderante, qui seraphicae caritati summam rerum ac principatum assignat. Admonet is gradatim esse procedendum: «in credibilibus non sunt ponenda plura quam convinci possit ex veritate creditorum».¹³ «Nihil est tenendum tamquam de substantia fidei, nisi quod potest expresse haberi de Scriptura, vel expresse declaratum est per Ecclesiam, vel evidenter sequitur ex aliquo plane contento in Scriptura vel plane determinato ab Ecclesia».¹⁴

Profecto Doctoris Subtilis in eo iugis versata est cura, ut diligenter attenderetur et numquam labefactata reverentia observaretur magisterium Ecclesiae, cui charisma inest veritatis: «Si aliqua de novo proponuntur ab aliquo qui tenet vicem doctoris, non tenetur quis assentire... sed prius tenetur consulere Ecclesiam et sic errorem vitare».¹⁵ «Ecclesia duce et magistra»: hoc sub signo ibat, hoc explicabat vexillum.

Ipse cognitionis incrementa accurata criticae artis ratione inquiri et prosequitur, ad generantia principia attento converso mentis obtutu, et placido iudicio suas proponit inde deductas sententias, idcirco motus, ut ait Ioannes de Gerson, «non singularitate contentiosa vincendi, sed humilitate concordandi».¹⁶

¹² *Ord.*, prol. n. 303 (Ed. Vat. I, 200).

¹³ *Ord. IV*, dist. 11, q. 3, n. 3 (Ed. Vivès XVII, 352 a).

¹⁴ *Ord. IV*, dist. 11, q. 3, n. 5 (Ed. Vivès XVII, 353 a).

¹⁵ *Reportatio III*, dist. 25, q. un., n. 6 (Ed. Vivès XXIII, 462 a).

¹⁶ I. de Gerson, *Lectiones duae «Poenitemini»*; *lectio altera*, consid. 5 (*Opera IV*, Parisiis 1521, fol. 34 rb).

Contra rationalismi placita is animadvertit rationem et cogitationem coarctari et terminari limitibus in cognoscendis veritatibus divinitus revelatis, hasque prorsus ideo necessarias esse monet, ut homo ultimum finem, ad quem procreatus est, assequatur. In praeclaro autem conamine inveniendi harmoniae concentum inter veritates naturales et veritates supernaturales, componendi conubii Fidei et philosophiae commonstrat id, in quod incidi possit, periculum, sese inducendi in errores ethnicorum philosophorum, et ut ait S. Bonaventura, cui ipse assensus est, tantam aquam «scientiae philosophicae» admiscendi «vino Scripturae Sacrae, ut vinum in aquam transmutetur». ¹⁷

Hisce consona cogitatis omina fausta facimus, ut aurea messis in agro natura sua feraci inde nascatur, atque doctis e deceptionibus late patentibus et concordibus consensibus reflorescat veritas, «quae nos adeo sublime extollit». ¹⁸

Quae ut confirmemus paterna vota, invocamus alteri internationali Conventui Scholasticorum doctrinae illustrandae, qui Oxonii et Edimburgi in honorem nominis Ioannis Duns Scoti agitur, propitium praesidium Dei, veritatis et amoris fontis, qui nos «condiligentes» vult uno suo actu amoris, ¹⁹ atque haec adprecari, Apostolicam Benedictionem vobis, Venerabiles Fratres, iis, qui in eodem promovendo Conventu operam ponunt, itemque iis qui ibi intererunt, peramanter impertimus.

Datum Romae, apud Sanctum Petrum, die XIV mensis Iulii anno MCMLXVI, Pontificatus Nostri quarto.

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¹⁷ S. Bonaventura, *Collationes in Hexaëmeron*, visio 3, coll. 7, n. 14 (Ed. Delorme F., *Ad Claras Aquas* 1934, 217).

¹⁸ Dantes Aligherius, *Paradiso*, XXII, 42: «la verità che tanto ci sublima».

¹⁹ *Ord.* III, dist. 28, q. un., n. 2 (Ed. Vivès XV, 378 b-329a).

VENERABILI
FRATRI NOSTRO
JOSEPHO S. R. E. CARD. PIZZARDO
PRAEFECTO S. CONGREGATIONIS
SEMINARIIS STUDIORUMQUE UNIVERSITATIBUS
PRAEPOSITAE

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VENERABILIS FRATER NOSTER,
SALUTEM ET APOSTOLICAM BENEDICTIONEM

Cum iam appropinquet Congressus Internationalis de Theologia Concilii Vaticani II, qui proximis diebus hac in alma Urbe habendus erit, expedit sane ut huiusmodi eventus celebratio, in quem sacrae doctrinae cultores tanta exspectatione animum intendunt, ab ipso Summo Ecclesiae Pastore per has litteras auspiciis, incitamentum, ductum accipiat.

Ultero fateri libet, hunc Congressum ob peculiarem ipsius formam, ob egregia proposita, ob sapientem argumentorum delectum, ob denique numerum diversitatemque oratorum, qui ad varias Nationes et ad varias theologicas scholas pertinent, votis optatisque Nostris plane respondere. Nec sine paterno solacio Nobis cernere est, colloquium illud, quod Ecclesia cum hoc mundo inire conatur, inter catholicos ipsos, et quidem inter

praecipuos theologiae sacrae cultores, laudabili sane frugiferaque ratione iam institui. Qua de re aequum est ex animo gratulari S. Congregationi Seminariis studiorumque Universitatibus praepositae, quae in hoc fovendo incepto mentis Nostrae fidelem se praebuit interpretem. Item merita honestare laude cupimus Nostrorum Athenaeorum Romanorum Rectores, quorum sedulae fraternaeque concordiae tribuendum est, quod celebranda Congressio tam pulchrum in modum catholicitatis notam prae se ferat. Denique peculiari modo grates persolvimus oratoribus universis, quorum permultos scimus egregiam iam dedisse operam Concilii Oecumenicii documentis conficiendis; cum autem nunc Romam repetant ad eadem documenta illustranda atque interpretanda, iidem profecto ipsius Congressus auctoritatem augment et optati exitus spem confirmant.

Gravi hac hora, qua Catholica Ecclesia exsequendis Concilii legibus dat operam, neminem sane fugit huius theologici Congressus pondus atque momentum. Siquidem post decretorum promulgationem, Concilii Oecumenicii munus nondum perfectum absolutumque est, cum eadem decreta, ut Conciliorum historia docet, initium novi itineris, potius quam adepta meta sint habenda. Adhuc necesse est, ut salutifera Concilii atque afflatu tota vita Ecclesiae penitus imbuatur atque renovetur; oportet ut vitalia germina, quae per Concilium in Ecclesiae solum iacta sunt, ad plenam maturitatem perveniant: quae omnia non ante evenient, quam ditissimum doctrinae patrimonium, a Concilio toti Ecclesiae traditum, sedula qua par est diligentia a christiano populo investigetur, cognoscatur, possideatur. Patet igitur, quanti aestimandae sint numeris partes theologiae cultoribus tribuendae, quippe qui sub ductu ecclesiastici magisterii prae ceteris idonei sint ad huiusmodi investigationis opus rite peragendum.

Quod autem Concilium Oecumenicum Vaticanum II fines praesertim pastorales assequi sibi proposuerat, id nullo modo partes extenuat vel minuit, quae ad theologos spectant. Immo, si alias umquam, hodie praesertim ipsa pastoralis muneris ratio postulat, ut spiritualis christifidelium vita firmo veritatis munimine fulciatur, eisdemque rectum tutumque monstretur iter ad

praecavenda hodiernorum errorum pericula, quorum vis tanta est, ut vel ipsa naturalia fidei fundamenta subvertere contendat. Ceterum dubitare nemo potest, quin ipsae ecclesiasticae disciplinae normae a Concilio Oecumenico statutae tanto magis vim suam et robur retinere valeant, quanto magis a sacrae theologiae principiis profluant et cum iisdem artibus nexibus copulentur.

At Nobis in animo non est momentum tantummodo huius Congressus in sua luce ponere; sed etiam utilia quaedam placet proponere, unde pateat, qua ratione eius labores peragi oporteat, ut Ecclesiae expectationem cumulate respondere queant.

Cum Congressus in theologica Concilii doctrina totus versetur, necesse omnino est, ut eius celebratio sacrum Concilii afflatum referat, eaque via ac ratione procedat, quae ab Oecumenica Synodo iam est adhibita.

Quam ad rem, probe est animadvertendum magnum momentum, quod Concilium Scripturis Sacris semper attribuit in theologica exponenda doctrina, etiam cum agitur de evangelico nuntio ad praesentium temporum necessitates accommodando. Praeterea in veritatibus revelatis considerandis, Concilium se habet ratione prorsus religiosa atque pastoralis; de Christi nuntio ita loquitur, ut homini inserviat; hominem considerat prout in historia salutis insertus est, de eodemque plenior scientiam proponit; iter parat ad omnium christianorum unitatem restaurandam, quin tamen Christi doctrina a Catholica Ecclesia tradita detrimentum ullum patiatur, Quo quidem procedendi modo Concilium viam rationemque ostendit, qua theologi, fidei rationisque lumine ducti, in sacra studia iam incumbere debeant, ita ut, dum verbo Dei fidele semper praestant obsequium, simul animum intendant ad omnes voces, ad omnes necessitates, ad omnia veri nominis bona nostrae doctrinae huius aetatis, quae tam cito progreditur. Scilicet Concilium sacrae doctrinae cultores adhortatur ad eiusmodi theologiam efformandam, quae non minus pastoralis evadat, quam ad scientiae rationem exacta; quae arctam coniunctionem cum Ecclesiae Patrum doctrina, cum sacra Liturgia, ac praesertim cum Sacris Scripturis sedulo servet; quae magiste-

rium Ecclesiae ac nominatim Vicarii Christi summo semper in honore habeat; quae ad homines spectet, prout in huius vitae adiunctis et condicione versantur; quae denique sit aperte oecumenica, non minus quam aperte et sincere catholica.

Arduum igitur immensaeque molis opus theologorum studio proponitur; ad quod quidem rite aggrediendum, ii omnes, qui proximo Congressui intererunt, semper ob oculos habeant auream illam normam: *In necessariis unitas, in dubiis libertas, in omnibus caritas.*

In primis unitas necessaria est in doctrina universa a Concilio tradita religiose servanda. Quae, cum Oecumenicae Synodi auctoritate sit comprobata, ad magisterium ecclesiasticum iam pertinet; ac propterea, ad fidem et mores quod attinet, norma proxima et universalis veritatis existit, a qua theologis viris in suis peragendis studiis numquam discedere fas est. In eadem autem doctrina aestimanda atque interpretanda, cavendum est, ne quis eam a reliquo sacro doctrinae Ecclesiae patrimonio disiungat, quasi inter haec discrimen aut oppositio intercedere possit. At vero, quaecumque a Concilio Vaticano II docentur, arcto nexu cohaerent cum magisterio ecclesiastico superioris aetatis, cuius continuatio, explicatio atque incrementum sunt dicenda. Revera hac etiam de causa Concilium est indictum, ut Decessor Noster Ioannes XXIII f.r. in auspicali allocutione asseveravit, nempe «ut iterum magisterium ecclesiasticum . . . affirmaretur» (A.A.S. 1962, p. 786). Nemo igitur audeat ad privatas interpretationes Concilii doctrinam detorquere, magisterio Ecclesiae posthabito: qui ita agunt, ut verbis utamur S. Leoni Magni, «magistri erroris exsistunt, quia veritatis discipuli non fuerunt» (*Tomus ad Flavianum*; ed. C. Silva Tarouca, Romae 1932, p. 21).

Hisce finibus statutis — quos ipsa verbi Dei dignitas postulat, quod univocum ac perenne perstare oportet — amplissimus patet investigationis campus, in quo agnoscitur «sive clericis sive laicis iusta libertas inquirendi, cogitandi necnon mentem suam in humilitate et fortitudine aperiendi, in iis in quibus peritia gaudent» (Const. «*Gaudium et spes*» n. 62). In qua legitima libertate vere sita est theologicae doctrinae progressio. Nam,

ut Concilium declarat, «methodi gressusque diversi (adhiberi possint) ad divina cognoscenda. . . . Unde mirum non est quosdam aspectus mysterii revelati quandoque magis congrue percipi et in meliorem lucem poni ab uno quam ab altero, ita ut tunc variae illae theologicae formulae non raro potius inter se compleri dicendae sint, quam opponi» (Decr. *De Oecumenismo* n. 17). Hinc discant de angustis suarum virium finibus conscii fieri et aliorum opinionum debitam habere rationem, eorum in primis, quos Ecclesia habet christianae doctrinae testes et interpretes praecipuos, quemadmodum Concilium, de altioris ordinis scholis agens, monet: «. . . singulae disciplinae . . . ita excolantur, ut . . . novis progredientis aetatis quaestionibus ac investigationibus accuratissime consideratis, altius perspiciatur, quomodo fides et ratio in unum verum conspirent, Ecclesiae Doctorum, praesertim S. Thomae Aquinatis, vestigia premendo» (Declar. *Gravissimum educationis*, n. 10). Qui hanc libertatem in se et in aliis tuetur, numquam sibi nimis confidit, non aliorum theologorum opiniones spernit, nec audebit coniecturas suas pro certa veritate proponere: sed colloquium cum aliis humiliter quaerit atque omnibus cogitatis opinionibusque suis veritatem ipsam semper anteferet.

Quaecumque autem sunt diversitates opinionum, quibus Congressum participantes inter se distinguuntur, omnibus tamen sanctum esto: ministerium veritatis numquam a christianae caritatis officio disiungendum esse. Quare certatim illud Apostoli gentium ad rem deducant: «veritatem facientes in caritate» (Eph. 4, 15). Etenim caritas est, quae efficit ut qualibet disceptatio frugifera evadere possit; quae viam sternit ad nova instituenda colloquia; quae animos inducit ad veritatem prompte faciliterque amplectendam. Quot lugendae dissensiones, quot steriles controversiae evenerunt, ob defectum caritatis in veritate tradenda vel investiganda. Detur igitur opera, ut romanus theologicus Congressus non minus caritatis flamma, quam veritatis lumine elucescat.

Solummodo his normis ac praeceptis in tuto positis, opera conferri poterit ad spiritualem illam renovationem, cuius causa Vaticanum Concilium coactum est. Ac fore confidimus, ut pro-

ximus theologorum conventus futuris etiam eiusdem generis Congressionibus exemplo sit, non tantum ad aptiorem Concilii decretorum interpretationem exhibendum, sed etiam ad utilia indicia inde eruenda, quae nostrae aetatis hominum necessitatibus respondeant, atque adeo Ecclesia «Domini sui digna sponsa remaneat, et sub actione Spiritus Sancti, seipsam renovare non desinat, donec per crucem perveniat ad lucem, quae nescit occasum» (Const. *Lumen gentium*, c. 11, n. 9).

Hac spe suffulti, uberrimas Divini Redemptoris gratias super proximum Congressum ex animo invocamus, earumque in auspiciis esto Apostolica Benedictio, quam universis Congressum participantibus peramanter in Domino impertimus.

Datum Romae, apud Sanctum Petrum, die XXI mensis Septembris, anno MCMLXVI, Pontificatus Nostri quarto.

PAULUS PP. VI

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabilibus fratribus Episcopis Metropolitae ZAMBOANGENSI suffraganeis, salutem et apostolicam benedictionem. Qui hodie per apostolicas litteras Sedi metropolitanae Zamboangensi consuluimus, vacanti per translationem venerabilis fratris Aloisii del Rosario ad Ecclesiam titulo Thigensem, id vos certiores fieri curamus, quorum Sedes sunt sacro Praesuli Metropolitae suffraganeae. Sciatis ergo Nos, consilio ante petito a dilecto filio Nostro S.R.E. Cardinali Sacrae Congregationis Consistorialis Propraefecto, ad eam Ecclesiam regendam atque gubernandam venerabilem fratrem LINUM R. GONZAGA RASDESALES misisse, hactenus Episcopum cathedralis Sedis Palensis, quem haud minimae virtutes ornant tum ingenii tum animi. His vobiscum communicatis, hortamus pariter, venerabiles fratres, ut, qua semper fuistis erga hanc Romanam Sedem reverentia et obsequio, non solum velitis eum sueta animi bonitate excipere, verum etiam eum in iis soeptis, quae susceperit in totius provinciae bonum, iuvare, id cum animo reputantes ibi florere Ecclesias maxime, ubi sacrorum Praesulum unus fuerit animus, una mens; solet enim optabilis concordia omnium bonorum esse matrem et fontem. Ceterum, venerabiles fratres, omnia bona, prospera, felicia optamus sive vobis sive insularum vestrarum populis, quos in oculis habemus. Datum ex Arce Gandulfi, prope Romam, die duodecimo mensis Augusti, anno

Domini millesimo nongentesimo sexagesimo sexto, Pontificatus
Nostri quarto. = F. T. =

JACOBUS ALOISIUS Card. COPELLO
S.R.E. Cancellarius

FRANCISCUS TINELLO, *Regens*

JOANNES CALLERI, *Proton. Apost.*

SYLVIVS ROMANI, *Proton. Apost.*

Expedita die V Sept. anno Pontif. IV

MARIUS ORSINI, *Plumbator*

In Canc. Ap. tab. Vol. CXXI, N. 43

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Dilectis filiis e clero populoque metropolitanae Sedis ZAMBOANGENSIS, salutem et apostolicam benedictionem. Qui, translato sacro Praesule vestro Aloisio del Rosario ad Sedem titulo Thigensem a nullo rectore sui iuris regebamini, iam alium patrem, moderatorem, pastorem habetis. Volentes enim vobis providere, nullum censuimus accomodatius destinari posse, qui vos regeret iterque ad patriam conmostraret, quam venerabilem Fratrem LINUM R. GONZAGA RASDESALES, qui fuit hactenus Episcopus Palensis, virum omni laude ingenii animique cummulatum. Consilio ergo petito a dilecto filio Nostro S.R.E. Cardinali Sacrae Congregationis Consistorialis Propraefecto, cum eum a prioris Ecclesiae vinculo liberabimus, tum ei regimen vestrae Sedis dedimus. His dictis, vos hortamur, dilecti filii, ut non solum eum aequissimo animo excipiat, verum etiam ius mandata faciat, bene scientes Ecclesiam quotidie aedificari, virtute scilicet, diligentia, sapientia pastoris, oboedientia, alacritate, modestia filiorum. Ceterum volumus ut hae Litterae, Nostrae, ius cura qui ad praesens Zamboangensi Sedi moderatur, sive clero sive populo perlegantur, diem festum celebrantibus in cathedrali templo, post eas acceptas. Datum ex Arce Gandulfi, prope Romam, die duodecimo mensis Augusti,

anno Domini millesimo nongentesimo sexagesimo sexto, Pontificatus Nostri quarto. = F. T. =

JACOBUS ALOISIUS Card. COPELLO
S.R.E. Cancellarius

FRANCISCUS TINELLO, *Regens*

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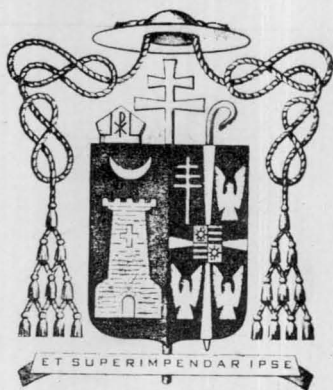
In Canc. Ap. tab. Vol. CXXI, N. 43

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili Fratri LINO R. GONZAGA RASDESALES, adhuc Episcopo Palensi, electo Archiepiscopo Metropolitae Zamboangensi, salutem et apostolicam benedictionem. Philippinas Insulas, historia, situ, caelo omnium Insularum Pacifici Oceani celeberrimas, ac quasi flores pelagio emergentes, idcirco singulari benevolentia et voluntate Romani Pontifices maiores Nostri semper persecuti sunt, quod earum populi, in Christi fidem et religionem mitissimi, non modo eam vix ut cognoverunt et susceperunt, sed etiam per tot hominum aetates atque tempora integram incorruptamque servarunt, quasi thesaurum ad necem usque custodiendum. Quam ob rem, cum Ecclesia Zamboangensis, translato venerabili Fratre Aloisio del Rosario ad Sedem titulo Thigensem; iam vacaret oporteretque eidem sollicita cura rectorem providere, censuimus Te bene posse eandem administrare, quem et usus rerum, et prudentia, et pietas in Deum sincera distinguunt aptumque faciunt tanto muneri obeundo. Quae cum ita sint, consilio petito a dilecto Filio Nostro S.R.E. Cardinali Sacrae Congregationis Consistor. Propraefecti, Te regendae prioris dioecesis Palensis onere liberatum, ad archiepiscopalem Sedem ZAMBOANGENSEM gubernandam transferimus, factis iuribus impositis oneribus, quae sunt tuae auctoritatis propria. Ad iura iuranda autem quod attinet, Te ab iis iterandis eximimus, contrariis nihil obstantibus. Ceterum, venerabilis frater, non opus est Te ad virtutem hortemur. Id unum consideres velimus: Christum, Dei Filium, pro hominibus Crucem ascendisse



HIS GRACE
THE MOST REV. LINO R. GONZAGA RASDESALES, D.D.
Archbishop of Zamboanga



Explanation of the Coat-of-Arms

Two arms impaled to signify marriage of Archbishop to his Archdiocese

I. Dexter side — Arms of the Archdiocese:

At dexter (or jurisdiction half) appear the arms of the Zamboanga See. On a green field, signifying the fertility of the territory, is a masoned silver tower surmounted by a crescent. The crescent represents the famous image of the Virgin in the old Spanish fort to which devotees go to pray.

II. Sinister side — The personal arms of the Archbishop:

The personal arms of the Archbishop was inspired by the modern coat-of-arms of the Italian Gonzagas of these days, a family famous for having produced St. Aloysius, one of the patron saints of the youth.

But the Italian Gonzaga arms is here changed by transposing the colors and changing some symbols.

The coat-of-arms of the modern Gonzagas is a silver with a red cross patee. The four quarters formed by the cross are each occupied by black eagles. The superescutcheon is quartered: quarters 1 and 4 are red and occupied by a white rampant lion of Lombardy; quarters 2 and 3 are alternate horizontal bars three gold and three black, proper to the Gonzagas.

In the Archbishop's arms the colors are reversed. The shield is red divided by a silver cross patee. The black eagles are changed into white ones. Because the most aristocratic and strongest and fiercest of eagles is found only in the Philippines, the monkey-eating eagle.

On the canton, instead of one eagle, is the gold papal cross, the symbol of St. Linus (Webber's CHURCH SYMBOLISM, p. 282, col. 2). The background of red suggests his martyrdom (SUPERIMPENDATUS PRO ANIMABUS!).

The Gonzaga superescutcheon was also changed a little. Quarters 1 and 4 of red with a silver rampant lion were changed into blue with the eight-rayed Philippine sun to emphasize the fact that the Gonzaga in question is a FILIPINO.

ubi vitam profudisse. Fac, ergo, praecamur, ne quis pereat de
iis, qui sunt tuae curae concrediti. Datum ex Arce Gandulfi,
prope Romam, die duodecimo mensis Augusti, anno Domini mil-
lesimo nongentesimo sexagesimo sexto, Pontificatus Nostri
IV. = F. T. =

JACOBUS ALOISIUS Card. COPELLO
S.R.E. Cancellarius

FRANCISCUS TINELLO, *Regens*

JOANNES CALLERI, *Proton, Apost.*

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Expedita die V Sept. anno Pontif. IV

MARIUS ORSINI, *Plumbator*

In Canc. Ap. tab. Vol. CXXI, N. 43

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili fratri ALOISIO DEL ROSARIO, adhuc Archiepiscopo Zamboangensi, ad Sedem titulo Thigensem translato, salutem et apostolicam benedictionem. Qui adorandi Numinis voluntate in summo sacerdotis auctoritatis fastigio constituti sumus ut gregem electorum pascere omni ope ad aeternae tranquillitatis litora duceremus, id semper sacrum sanctumque habuimus ut venerabilium fratrum Episcoporum, qui sunt crediti gregis magistri, rebus ita consuleremus, ut solent ii qui in familia summum locum habent summamque curam atque sollicitudinem. Cum ergo Tu, venerabilis frater, post triginta tres annos, ex quo populum istum Zamboangensem regere atque gubernare cepisti, iam provecta aliquantulum aetate, gliscentibus usque negotiis, in eam mentem veneris idque petieris ut haec sacra Petri Sedes Te onere moderandae Ecclesiae tuae liberaret, Nos volentes conditioni tuae mederi, simulque plebi Christi dare rectorem, cum flagitanti Tibi concedimus, tum decori atque dignitati tuae providemus. Placet ergo, consilio petito a dilecto filio Nostro S.R.E. Cardinali Sacrae Congregationis Consistorialis Propraefecto, Te vinculo quo detinebaris metropolitanae Ecclesiae Zamboangensis liberare, item ad Sedem titulo THIGENSEM, pro hac vice ut dicunt, in ordinem Ecclesiarum archiepiscopo palium redactam, transferre, factis iuribus et honoribus huic tam amplae dignitati congruentibus. Te autem sive a fidei professione iteranda, sive a iure iurando fidelitatis erga Nos

et hanc Petri Cathedram eximimus, contrariis nihil obstantibus. Ceterum, venerabilis frater, dum Te paterna caritate prosequimur, de tuo labore gratias quam maximas agimus, id hortantes ut in posterum etiam tempus, quoquo poteris modo, Ecclesiam sanctam iubes. Datum ex Arce Gandulfi, prope Romam, die decimo secundo mensis Augusti, anno Domini millesimo nongentesimo sexagesimo sexto, Pontificatus Nostri quarto. = F.T. =

JACOBUS ALOISIUS Card. COPELLO
S.R.E. Cancellarius

FRANCISCUS TINELLO, *Regens*

JOANNES CALLERI, *Proton, Apost.*

SYLVIUS ROMANI, *Proton. Apost.*

Expedita die V Sept. anno Pontif. IV

MARIUS ORSINI, *Plumbator*

In Canc. Ap. tab. vol. CXXI, N. 44

THE POPE SPEAKS . . .

TO EXPERTS ON SOCIAL JUSTICE

"What should be done to fight against conditions of life in the world which are incompatible with human dignity? What should be done to prevent men from dying of hunger, to fill the chasm between rich peoples and nations in misery, to establish the reign of justice in solidarity? These were the questions posed by His Holiness Pope Paul VI in a speech he delivered at a special audience granted to experts on social justice and leaders of catholic charity organizations.

"Experts," the Holy Father said, "will reply that nothing less will do than to change the world-wide economic and financial system, to seek out new sources of subsistence in a world still 'en friche' (awaiting the plow) in the evocative turn of phrase of one of them, to uncover new methods capable of multiplying productivity, to transform the mechanism of international trade — all this and still other things which are not within our competence but whose necessity we are anxious to stress, while congratulating all those working upon them efficaciously and unselfishly.

"You are, indeed, in a good position to know that the Catholic Church cannot for her part aspire to a spectacular action in this field. However, as we said before the General Assembly of the United Nations last October 4 (1965), we too would like to give the example, although the slimness of our means is inadequate to practical and quantitative needs. We intend to intensify the development of our charitable institutions to combat world hunger and fulfill world needs. In this way and in no other can peace be built."

"So this seems to be the action to be taken: to make the fact better known in their dramatic extent, then to uncover their gigantic dimensions to help people see the means of remedying it, and above all to arouse a lively awareness of the new obligation that flows from the universal brotherhood of men. The goods and fruits of this world have been created for everyone. No one, whether an individual or a community, has the right

to reserve them exclusively for himself, and all, on the contrary, have the serious duty of putting them at the service of all.

"What can the Church do? What more can she do except to show herself still again the tireless teacher and inspirer of the effort that is indispensable to solve an intolerable situation, a veritable affront in the face of human kind?"

"Given the task of bringing to all men Jesus Christ's message of love and peace, she considers all as God's children, equal in human and supernatural dignity as persons who must feel themselves brothers one to another. And tirelessly she pursues the education of her sons, while pricking the conscience of all men. In doing this the christian will not forget the progress for which he is working, motivated by justice and charity. What is at issue is true human progress. What is to be constructed is a civilization of universal solidarity.

"It is not only a matter of reducing the shocking and growing inequality that puts 15% of mankind in possession of 85% of the world's income. It is not only a question of technical and economic development to be set in motion. But what is at issue is the promotion of an integral and harmonized development of the human person that will enable everyone to lead a life in keeping with his dignity as a being created 'to the image and likeness of God' (Genesis, 1,26).

ON CHURCH LAWS

In his first general audience since the publication of the "*Ecclesiae Sanctae*", last August 12, a document implementing the Council's decrees on the pastoral office of bishops, on the ministry and life of priests, religious, and on the missions, Pope Paul VI sounded a warning to those who deny the need for ecclesiastical laws. He said that "to correct abuses of what is called 'juridicism', the first remedy is not abolition of ecclesiastical laws but substitution of better formulated canonical prescriptions for those which are imperfect or anachronistic."

"He who nourishes preconceived aversion for the law of the Church does not truly think with the Church. He who thinks he can bring progress to the Church simply by demolishing the structure of its spiritual, doctrinal, ascetical and adopting the negative spirit of a deserter who does not love disciplinary edifice, instead demolishes the Church in practice, the Church and does not help to build it up.

"Read St. Paul," the Pope continued. "Take a look at the first authentic steps in the life of the Church. Notice how care was taken to express positive and authoritative norms for the defense, support and guidance of the Church, and how this carefulness bears testimony to the wisdom, strength and charity of those whom 'the Holy Spirit has placed as bishops to rule the Church of God' (Acts 20,28).

"It is necessary to remember these things, beloved sons and daughters, for we are at the beginning of a new and grand legislative period in the history of the Church. The Council began it. The 'aggiornamento' demands it. Plans for revision of the Code of Canon Law necessitates it. However, we must school ourselves to recognize in the legislative activity of the Church a congenial manifestation of its mission. We must be careful to 'stay up-to-date', as they say, concerning the innovations in Church law, especially those which directly concern us. Rather than affecting disinterest or even disdain for canonical norms, we shall try to understand their spirit, to observe their precepts and to appreciate their pastoral convenience.

"This is the way to love the Church, and this is the way to participate in the mainstream of its ever youthful vitality. We are well aware that in many sectors, the law-making activity of the Church is regarded with antipathy, as if it were opposed to the liberty of the sons of God, antipathetic to the spirit of the Gospel, an embarrassment to spontaneous expression of their own special charisms on the part of the People of God and a drag on the historical development of the Church's organism, rendering it extraneous and retarded with respect to the historical development of temporal society.

"We do not, however, see how the Catholic Church, if it wants to remain faithful and rigidly logical to the fundamental principles of its divine Founder, can prescind from formulating a 'canon law' for itself. If the Church is a visible society, hierarchical, bound to a mission of salvation which admits only of a univocal and determined realizations; if it has custody of a Message which must be rigorously preserved and apostolically spread; if it is responsible for the salvation of its own faithful and the evangelization of the world — then it cannot do less than make laws for itself, laws which are drawn with consistency from Revelation and from the constantly arising needs of its own life, both interior and exterior."

ON THE DANGER OF RICHES

The Pope warned against the danger of riches which, he said, "in many cases can be more harmful than helpful to the Church." It is a paradox of paramount importance, he went on to say to his weekly general audience that "Christ established the moral life of His followers on a foundation which we would call negative — renunciation, abnegation, sacrifice and the Cross."

"Is temporal prosperity the cause of the well-being of the Church?" he asked. "Whoever wishes to attain an authentic concept of the Church today would immediately answer in the negative," was his reply. "He would find instead that an abundance of economic goods in many cases is more harmful than helpful to the Church. The pages of history document this fact. The words of the Gospel proclaim it. Temporal means are indeed necessary for the life of the Church, but only in so far as they furnish bread for its life and are always rigorously kept within the bounds of the purpose of its spiritual mission.

"And fortunately it can be said that now this is the mentality and practice of the men of the Church. We thank God. And we credit this disinterested attitude toward economic matters, this poverty which the Lord has taught us, for the discovery that such an attitude is not indeed an impediment to the true prosperity of the Church but a source of spiritual strength, of freedom, wisdom and courage.

"Thus we can draw the conclusion that it is not from temporal power that the Church draws its vital energies." The doctrine of renunciation and the Cross, the Pope said, is one of the fundamental moral principles established by Christ for the Church. "If any of us believes he is renewing the life of the Church by suppressing mortifications and vexations, small or large, which are part of it because of moral exigencies or recognized ascetical practices, he would not be interpreting as he should the fundamental law of the Gospel spirit. And it is precisely from this spirit that the Church receives its vitality."

AGAINST NEW DANGERS TO THE FAITH

Another weekly audience again provided the Pope an occasion to bewail the fact that "some dare raise doubts regarding

the untouchable truths of our faith with an unthinkable and inadmissible levity as audacious as it is offensive to the deposit of the true faith." "And what adds," he said, "to our affliction and our apprehension in this regard is to hear these dissonances within the very bosom of the community of the believers!"

"Such moves are perhaps suggested by a desire to make an opening toward the non-catholic world. Often they plead credentials of reference to the recently held Council, as if the Council authorized a questioning of the truths of the faith, even though the one who first convened it, Pope John XXIII, proclaimed at its opening that 'what matters most to the ecumenical council is this — that the sacred deposit of the Christian Faith be safe-guarded and set forth in the most efficacious way possible' (Acta, 1962, p. 790)."

Then the Pope went on to describe the Church as being in a state of "ferment," and said that a study of the conciliar decrees is being promoted everywhere and at all levels.

"The reform of liturgical prayer is being implemented gradually, after a conquest of initial diffidences and the abolishment of arbitrary formulas, with a growing understanding on the part of the faithful and with ever better celebrations of the sacred act of worship. The hierarchy is providing itself supremely solicitous in the establishment of its own new structures and those of the Church community, as well as in penetrating the guiding spirit of conciliar ecclesiology.

"The Religious are reviewing in chapters their statues and plans for the ascetic and apostolic life with great fervour. The laity are heeding the Council's call for a closer, more active, holier adhesion to the Church of God. The entire People of God is awakening, becoming more aware of its dignity, aspiring to a more profound living of the mystery of grace established by Christ among men, coming to feel responsibility for a continuous witness and to look upon the scene of present-day life with a more vigilant eye.

"Beloved children," the Pontiff concluded, "we want to plead with you to enter into this spiritual movement which must infuse the Church with a new fullness and accelerate in it the circulation of charity. And to discover the well-known principle of such vitality we must look to faith, that 'faith which works through charity' (Gal., 5:6)."

FR. ABELARDO NAVATA, O.P.

EDICTO EN CAUSA DE BEATIFICACION

TOLETANA

CAUSA DE BEATIFICACION Y CANONIZACION O
DECLARACION DE MARTIRIO DE LOS SIERVOS DE DIOS
DE LA ORDEN DE PREDICADORES

M. R. P. FLORO CASAMITJANA Y COMPAÑEROS, 1936

E D I C T O

NOS DOCTOR DON ANASTASIO GRANADOS GARCIA,
*Obispo Auxiliar de Toledo, con Facultades especiales, por
la Gracia de Dios y de la Santa Sede Apostólica,*

HACEMOS SABER: I. Que a instancias del Vice-Postulador de la Causa M.R.P. Dr. Evergisto Bazaco Sánchez, O.P., y en nombre y por mandato del Postulador General de la Orden de Predicadores, M.R.P. Tarsicio M. Piccari, O.P., se va a iniciar en esta Curia Eclesiástica la Causa de Beatificación y Canonización o Declaración de Martirio de los Siervos de Dios M.R.P. Floro Casamitjana Carrera, M.R. Padre José Mira Lloret, M.R.P. Casimiro Adeva Fernández, M.R.P. Félix Osés Abaurre, M.R.P. Canuto Arregui Luis, M.R.P. Isaías Arroyo San José, M.R.P. Antonio Abad Bernad, M.R.P. José Pérez García, M.R.P. Toribio Fuertes Cabello y del Rvdo. Fr. Ubaldo Albacete, los diez de la Orden de Predicadores.

Y para ello hemos nombrado un Tribunal Delegado que queda constituido por el Excmo. y Rvdm. Fr. Teodoro Labrador, Arzobispo de Foochow, como Juez Delegado; el M.I. Dr. D. Angel Morán Otero, como Promotor de la Fe; el Dr. D. José

Manuel Castro, como Sub-Promotor o Sustituto; el Rvdo. Lic. D. Sabino Catalán Fraguas, como Notario Actuario; el M.R.P. Dr. Fr. Patrocinio García, O.F.M. como Notario Adjunto y Sustituto; y el R.P. Mtro. Delfín Castañón, O.P., como Cursor.

II. Que, preceptuando los Sagrados Cánones que, una vez abierto el Proceso Diocesano de Beatificación, se proceda a la búsqueda y recogida de cuantos escritos sean o se atribuyan a los Siervos de Dios que se pretende beatificar, con el fin de que, reunidos, se envíen a la Santa Sede,

DISPONEMOS: 1.º Que todos cuantos retengan escritos de dichos Siervos de Dios, impresos o inéditos, v. gr., cartas particulares, tarjetas manuscritas, sermones, diarios, autobiografías y cualesquiera otros escritos redactados de su propia mano o mandados redactar a otros por sí mismo, los entreguen cuanto antes al Tribunal nombrado, o al Promotor de la Fe, o, por lo menos, los exhiban ante los mismos miembros del Tribunal para sacar copia auténtica de todos ellos.

2.º Que los que tengan noticia de algún escrito de los Siervos de Dios, no entregado o exhibido al Tribunal de referencia, bien se halle en poder de personas particulares, o bien en bibliotecas o archivos públicos, den pronta cuenta de palabra o por carta al Tribunal inspector, indicando las circunstancias para poder reclamarlo en debida forma.

3.º Que se requiera a todos los Superiores de la Orden de Predicadores que remitan todos los escritos que posean de los referidos Siervos de Dios al Tribunal instructor de la Causa.

III. Que imponiendo el canon 2.023 del vigente Código de Derecho Canónico la obligación sagrada de poner en conocimiento de la Iglesia, excepción hecha de lo conocido en confesión sacramental, cuanto se sepa en contra de la santidad o martirio de los Siervos de Dios cuya beatificación se pretende.

DISPONEMOS: 1.º Cuantos fieles tuvieran en vida de los Siervos de Dios amistad o trato con ellos, lo manifiesten a Nos, o al Promotor de la Fe, por carta o de palabra, para que puedan ser citados como testigos de información, si el Tribunal lo estimare conveniente.

2.º Los que conozcan algún hecho particular, adverso o favorable, a dicha santidad o martirio, a no ser que hayan declarado ya ante el Tribunal instructor (o hayan de declarar),

remitan a éste un relato breve del hecho, o ya por medio de su confesor, firmado por el remitente y con las señas de su dirección.

3.º Los religiosos y religiosas que se encuentren en las circunstancias anteriores (y no puedan fácilmente presentarse a declarar), se dirijan por carta sellada y cerrada directamente al Tribunal instructor, o ya por medio de su confesor, dando cuenta de lo anteriormente indicado.

4.º Aquellos que no sepan escribir y se hallen comprendidos en los apartados arriba anotados, avisarán por conducto de sus párrocos o confesores, los cuales han de dar cuenta, sin dilación, a Nos o al Promotor de la Fe.

IV. Mandamos, finalmente, que este Edicto se publique en el *Boletín Eclesiástico* de Nuestro Arzobispado; que sea leído al Ofertorio de la Misa Mayor de un domingo o día de precepto eclesiástico en las parroquias de nuestra archidiócesis y que se fije un ejemplar del mismo en los lugares acostumbrados; advirtiéndolo a los fieles que, aun cuando no haya plazo perentorio, la Iglesia quiere que las disposiciones aquí enumeradas sean cumplidas en el plazo más breve, no excediendo, a ser posible, de dos meses, a contar desde la fecha de su publicación, a fin de no demorar el resultado de la Causa.

Rogamos que se dé a conocer el contenido de *este Edicto en Filipinas* y, cuanto sea posible, en las diversas diócesis a que pertenecieron los susodichos Siervos de Dios.

V. Exhortamos a todos que eleven sus plegarias al Señor, para que se cumpla su Santa Voluntad en este asunto de tanta importancia y trascendencia para mayor gloria y exaltación de nuestra Santa Madre la Iglesia.

Dado en Toledo, a 25 de junio de 1966.

† ANASTACIO,

*Obispo Auxiliar de Toledo,
con Facultades Especiales*

Por mandato de Su Excia. Rvdma.

PABLO GONZÁLEZ LUCAS
Vice-Canciller

LITURGICAL SECTION

AGAIN: SUNDAY PREACHING AND NUPTIAL MASS

The section "Cases and Queries" of the September issue 1966 of the *Boletín Eclesiástico* raises the question whether it is a commendable practice to omit the Sunday preaching and to read in its place the instruction of the *Rituale Toletanum*, especially arranged for the bridal couple. The reason for this proposal was to avoid delaying the Mass-Schedule on Sundays and Feast-days.

The answer to this question is, in the first section, a defense of the present Marriage Rite of this country, taken from the *Manuale Toletanum*. It starts out with the observation that the "Council's Constitution on sacred Liturgy has introduced no change in the Marriage Ritual in the Philippines today." The Council earnestly desires that (praiseworthy customs and ceremonies of the marriage rite) by all means (in Latin: *omnino*) be retained" (Art. 77).

Nobody will question the validity of this rite for the time being in this country. Consequently, it has to be used according to the prescriptions of the same Constitution and the subsequent Instruction of the sacred Congregation of Rites of September 26, 1964.

Does this mean that this rite has to be kept unchanged even in the future? By no means. The rite as found in the *Manuale Toletanum*, is beautiful, but it is not perfect. Actually, it needs a revision. We may add that a revision is already under way as can be seen in the "Liturgical Information Bulletin of the Philippines." The issue of May 1966 contains the text of the fourth revised draft (p. 50-57) and the issue of August 1966 offers a fifth draft, proving the seriousness with which this revision is being undertaken (p. 77-83). This revision has been undertaken

on behalf of the Episcopal Conference of the Philippines so that article 22 of the Constitution on the sacred Liturgy is fully and faithfully observed.

In this revision the bishops follow the directives and norms of the Council which states that the episcopal conference is free to devise its own rite suited to place and people (cf. Art. 78). What, then, are the reasons for this revision and adaptation? In the explanation of art. 78 of the Constitution on the sacred Liturgy, the Council Commission gave the following reasons: the rite may be too juridical in its entire outlook; it may not sufficiently express in its prayer texts the sacramental grace which is being bestowed on the couple; it may lack a suitable introductory rite. Besides the same "*Declaratio voti*" wants the rite to contain a prayer of the faithful to be recited by the officiating priest together with those present, and an admonition which is to explain to the spouses not only their strictly juridical obligations but also their moral duties which they have in future towards one another, God, and their future children. Useless repetitions must be eliminated from the rite (cf. Art. 34). If these desired items should be lacking or things to be avoided should be found in the present rite, then the bishops not only may but ought to change the respective parts (cf. Art. 21).

Let us personally ask the following questions: Does the present text of our Marriage Rite express clearly the holy things which they ought to signify? Are our people at present able to understand the texts with ease and can they take part in them fully, actively and as befits a community? Have certain features which rendered the nature and purpose of the rites far from clear to our people crept in with the passage of time?

Our bishops thought obviously, that the answers to all these questions demanded a speedy revision and adaptation of this so frequently used rite, particularly since the Council Constitution on the sacred Liturgy urges individual episcopal conferences "to prepare without delay local rituals, adapted, also as regards the language employed, to local needs (Art. 63, b).

Again, it must be said, as long as this revised rite has not yet been duly approved, both by our bishops and the Council for the implementation of the Constitution on the sacred Liturgy, the rite from the *Manuale Toletanum* remains for us the official text, which we must observe together and in accordance with the new legislation as established by the Instruction of the sacred Congregation of Rites of September 26, 1964.

Now to the second part of the answer given in the *Boletín Eclesiástico* of September 1966, p. 596. Since it is optional, it seems that the sort of sermon or exhortation found in the Marriage Ritual of the Philippines is not a part of the Marriage Rite itself. The Marriage Rite of the *Manuale Toletanum* is older than any of these exhortations, as e.g. that taken from the Roman Catechism. The rubrics remark: "The priest explains to them the fruit and the effects of the Sacrament which they are about to receive. He may use the following or similar formulas" (Marriage Ritual for the Philippines Manila, Catholic Trade School, s.a., p. 3).

The next question which we face here is, whether this sort of sermon or exhortation, when read during the Sunday Mass, is a homily, as envisaged by the Council? We think it is not. The Council wants that the Sunday homily "expound the mysteries of the faith and the guiding principles of christian life during the course of the liturgical year from the sacred text" (Art. 52). If one reads the exhortation on Christian Marriage, the course of the liturgical year, in which the Church "unfolds the whole mystery of Christ" (Art. 102) will certainly not be announced in its fullness as intended.

The Church shows a certain reluctance to celebrate the Sacrament of Marriage within the Sunday Mass. It is very revealing that, though Second Class Votive Masses may be said on Second Class Sundays, the Wedding Mass is excluded from this ruling (Code of Rubrics, n. 341). The legislator foresaw the danger that again and again the Wedding Mass would be said on Sundays preventing that richer fare be provided for the faithful at the table of God's word. This danger would be particularly great in this country with its unusually big parishes and consequently very numerous weddings. If the formulary of the Nuptial Mass were too frequently permitted on Sundays, the same lessons would always have to be read on these occasions.

The Constitution had insisted that the homily expound the mysteries of the faith . . . from the sacred text (cf. art. 52). What is meant by "sacred text"? The Instruction of the sacred Congregation of Rites of September 26, 1964 gave in its article 54 an authentic declaration: "By a homily from the sacred text is understood an explanation either from some aspects of the readings from holy Scripture or of another text from the Ordinary or Proper of the Mass of the day taking into account the mystery which is being celebrated and the particular needs of the hear-

ers." The hearers in question are not the members of the wedding party alone, or chiefly, but the whole community of the parish assembled for the celebration of the Sunday Mass: "For on this day Christ's faithful should come together into one place so that, by hearing the word of God and taking part in the Eucharist, they may call to mind the passion, resurrection and glorification of the Lord Jesus. . . . Other celebrations, unless they be truly of great importance, must not have precedence over the Sunday which is the foundation and kernel of the whole liturgical year" (Const., art. 104). The needs of the parish as such are to be considered in the Sunday Mass in first place, hence, the application of the Mass for the people by the parish priest. The *bonum commune* claims priority. Therefore, the same Instruction previously states: "There shall be a homily on Sundays and feast days of precept in all Masses which are celebrated with the people present. No exception may be made for conventual, sung or pontifical Masses" (Art. 53). It should be clear from the foregoing that the reading of "all or part of the Ritual's exhortation" cannot take the place of a homily as required by the Apostolic See. The reading from the Ritual's exhortation has no relation to "the sacred texts."

May I add a few remarks dealing with the last paragraph on p. 596 of the *Boletín Eclesiástico*? It is true that the practice mentioned prevailed "in countries where the said *Rituale* is still in use." But this was before the Council gave these new regulations which have been explained and specified by the sacred Congregation of Rites. But we know, for instance, that the Latin American Bishops are most eager to implement the liturgical reforms of the Council. We can be certain that they have changed what was not in keeping with the new legislation regarding the Rites of the Sacrament of Matrimony.

The reference to the Small Ritual, published by Burns & Oates does not seem to be pertinent. It was published in 1964 before the Instruction went into force. Besides, both the Small Ritual and "My Wedding Day" are private compilations. As long as they have not been approved by the respective episcopal conference and submitted to the Apostolic See for recognition, they have no official status.

But we have to admit: the problem to which the questioner refers really exists. It is true to some extent that the new legislation concerning the Marriage Rite prolongs the Church ceremonies. We would be mistaken, on the other hand, if we were

to believe, that the revision of the Liturgy entails always and necessarily a shortening of the rites. Such an a priori opinion would completely misunderstand the work of revision under way.

What, then, are we to do? — The priest ought to consider the faithful *and* the wedding party. The faithful come to Sunday Mass, wanting to get their spiritual nourishment from the sacred readings and the subsequent homily, and the wedding party want the nuptial ceremonies. Here we may ask, first of all, the question: is it necessary to celebrate the wedding on Sundays, thus, as the questioner rightly observes, “delaying the Mass-Schedule of Sundays and Feast-days”? Couldn’t the parish priest suggest to his parishioners to have their wedding on a week-day, e.g., on Saturday, which incidentally has become free because of the five-days’ working week? This would also have the advantage, that the priest can say the nuptial Mass. Then the celebration will center upon the Sacrament of Matrimony as desired. There are already parishes, and really big ones, in this country, that celebrate weddings within Mass exclusively on week days; they admit Sunday weddings only if they are to be celebrated outside Mass.

This is correct also according to the new rules. There is no strict obligation to celebrate Matrimony within the Mass. Article 70 of the said Instruction explains article 78 of the Council Constitution saying: “Matrimony, unless a just cause excuses from the celebration of Mass, shall be celebrated within Mass.” The bonum commune of the parish asks for a regular homily on the sacred text of the Mass of the day. This is certainly a just cause to celebrate matrimony outside of the Mass. In this case, however, the prescriptions of article 74 of the same Instruction are to be faithfully observed (cf. *Ordo divini Officii pro Insulis Philippinis* 1966, p. XXXII).

REV. HERMANN J. GRAF, S.V.D.

COMMENTARIUM

*De Editionibus Librorum Liturgicorum*¹

Ius usque adhuc vigens ad librorum liturgicorum editiones quod attinet, in rerum condicione ante Concilium exstante innixum, iuxta quam libri liturgici (Ritualibus particularibus exceptis) unice lingua latina exarati habebantur, regebatur Decreto SRC diei 10 augusti 1946, in mentem revocato per Epistolam eiusdem SRC diei 23 novembris 1955 ad locorum Ordinarios directam.

Normae in praelaudato Decreto exstantes hae sunt:

« 1. Uni dumtaxat Typographiae Vaticanae, ceteris exclusis, libros liturgicos typis excudendi ius esto.

2. Quilibet typographus, sive pontificio diplomate gaudeat, sive non, toties a S. Rituum Congregatione licentiam obtinere debet, quoties hos libros edere velit.

3. Administrationis Bonorum S. Sedis est pro publica horum librorum divulgatione singulis vicibus condiciones ferre.

4. Concordantia cum editione Vaticana ab Ordinario, iuxta can. 1390 Cod. Iuris Canonici, concedenda, ne subscribatur ab ipsis nisi post diligentem atque accuratam viri in re liturgica periti revisionem.

5. Ad huius Decreti effectum, hi qui sequuntur liturgici accensentur libri:

Breviarium Romanum — Missale Romanum — Rituale Romanum — Pontificale Romanum — Martyrologium Romanum —

¹ Vide *Decretum de editionibus librorum liturgicorum* in *Boletín Eclesiástico*, August 1966, pag. 477.

Caeremoniale Episcoporum — Memoriale Rituum — Octavarium Romanum — Collectio decretorum S. Rituum Congregationis ».

Prouti e textu allato apparet, cura eo tendit ut, selectis et probatis quibusdam solummodo Editoribus ius tribuens libros liturgicos edendi, eorum in tuto poneretur dignitas, ornatus, convenientia. Et revera, praesertim ultimis hisce decenniis dignitas et honor librorum liturgicorum una cum progressu artis technicae succrevit. Neque incommoda graviora inventa sunt ius eisdem libros edendi ad aliquos tantummodo Editores coarctando: immo unitas linguae facilius reddet et etiam sub aspectu practico laevius, munus editiones apparandi quae ubique terrarum adhiberi possent.

Nunc autem, nova disciplina per Concilium invecta ad linguam liturgicam quod attinet, necesse fuit ut et has normas novae rerum condicioni aptari. Etenim, auctoritas competens ad textus liturgicos non amplius unice apud Apostolicam Sedem est, sed ab Auctoritatibus territorialibus, Coetibus nempe Episcoporum localium, participatur: iis enim competit textus liturgicos in linguas vernaculas vertere et approbare; consequens ergo est ut competat etiam eisdem evulgare. Quod certe fieri nequit nisi in ambitu ipsius linguae vulgaris quae adhibetur, et proinde nisi ab Editoribus qui singulis in regionibus artem typographicam exercent.

Fundamento ergo exposito quo novum Decretum innitur, breviter ea quae in ipso continentur percurramus.

1. *Notio « editionis typicae ».* — Sensu in iure liturgico tradito ea dicitur editio typica quae, ad textum quod attinet, « exemplaris » est, scilicet quae praebet textum omnino authenticum, qui in ceteris editionibus assumi debet. Cura proinde huiusmodi editionem apparandi penes auctoritatem est cui incumbit et textum authenticum statuendi.

Usque adhuc et in posterum quoque, ad textum latinum quod spectat, ius editiones typicas apparandi est penes S. Rituum Congregationem, quae de valore editionis per suum decretum testatur; ad textus autem populares quod attinet idem ius est penes Coetum Episcoporum cuiusque Nationis et testimonium de valore editionis datur per decretum Praesidis ipsius Coetus Episcoporum aut, de eius mandato, decreto Praesidis Commissionis liturgicae nationalis. Decretum autem quo editio aliqua textus vulgaris typica declaratur mentionem faciat oportet tum approbationis a competenti auctoritate erritoriali datae, tum confirmationis ex parte Apostolicae Sedis.

2. *De ratione procedendi ad alias editiones « iuxta typicam ».*

—Textu authentico in editione typica statuto et evulgato, ad faciliorem reddendam ipsius textus diffusionem eiusque usum, facultas praevидetur ut etiam aliae editiones fiant, quae « iuxta typicam » vocantur, idest quae textum in typica expressum referunt, etsi aliquas accommodationes prae se ferre possunt in ipso textu ordinando, in his quae eius integritatem non tangunt, quaeque proinde magis rationem imprimendi et materiale dispositionem respiciunt ad commoditatem utentis obtinendam.

a) Quisnam possit eiusdem editiones apparare, quibusdam condicionibus servatis, de quibus infra, clare edicatur, nempe:

— ad editiones quod spectat unum textum latinum referentes, ius reservatur, sicuti usque adhuc moris fuit, editoribus qui diplomate Pontificio gaudent;

— ad editiones vero quod attinet textum popularem, aut solum aut cum textu latino referentes, iustribuendum erit a Coetu Episcoporum iis Editoribus, quos ipse Coetus maluerit. Habetur hoc in altero casu ampliatio quae respondet ampliationi de potestate evulgandi editiones typicas textuum liturgicorum. Editores autem seligendi erunt « ratione habita tum praescriptorum legis civilis tum consuetudinum in Natione vigentium pro libris edendis », idest servatis iis legibus et consuetudinibus quae singulis in regionibus vigent etiam in campo civili ita ut editiones liturgicae opportune protegantur, et eodem tempore nulla iniuria cuiusquam fiat.

b) Electio editorum ea insuper condicione adstringitur ut editor ipse capax sit apparandi editiones quae, omni sub respectu, congruant cum traditione in Ecclesia habitualiter servata, nempe quod « librorum, qui usui liturgico destinantur, mensura, ornatus et universa imprimendi ratio ea sint quae in decorem et reverentiam libris liturgicis debita, cedant ». Quod significatur etiam per ea verba in introductione Decreti allata, mentem nempe esse Ecclesiae ut « iuxta pervetustam Ecclesiae traditionem, cultui divino perfectiora ingenii humani opera offerantur, et exinde fideles ad debitam sacrarum rerum venerationem excitentur ».

c) Condiciones, quae praerequiruntur ut editor ad libros usui liturgico destinatos imprimendos procedere possit, attingunt sive licentiam obtinendam a competenti auctoritate sive conventionem ad partem oeconomicam spectantem, et quidem diversae prout agitur de libro cum textu latino tantum aut cum textu latino et populari simul.

Primo in casu, licentia obtineri debet a S. Rituum Congregatione, ab eo nempe Ente Apostolicae Sedis quod de textibus liturgicis curat; conventio autem de condicionibus oeconomicis incunda erit cum Administratione Bonorum Sanctae Sedis. Et hoc *singulis vicibus*: condiciones enim ad huiusmodi licentiam concedendam variare possunt, et insuper expedit ut textuum liturgicorum cura maxima habeatur, necessarias variationes, si quae sint faciendae, tempestive indicando.

Altero autem in casu, universa res tractanda erit cum Praeside Coetus Episcoporum, cui insuper committitur, ad res expeditiores reddendas, ut curet etiam de parte ad Administrationem Bonorum Sanctae Sedis spectante pro textu libri liturgici sive latine reproducatur sive lingua vernacula tantum praebeatur.

3. *De ipsa editione ordinanda.* — De hac quaestione, pro libris unum textum latinum referentibus, nihil habetur, si ea excipias quae attestantionem de concordantia cum editione typica respiciunt. Difficultates ceterum aut dubia moveri non possunt.

E contra, novum quid habetur ad editiones bilingues quod attinet, et pro hoc parte tria statuuntur:

a) Prius in mentem revocatur norma iam data per Instructionem S.R.C. die 26 sept. 1964 (nn. 57 et 89), iuxta quam editiones tum Missalis tum Breviarii usui liturgico destinatae et textum popularem praebentes etiam textum latinum referre debent. Quod quidem, hoc decreto extenditur etiam ad editiones Pontificalis romani.

Ceteri libri liturgici ergo, praesertim vero Ritualia, unice lingua vernacula, tum ad textus tum ad rubricas quod spectat, imprimi poterunt.

b) Interpretatio autem popularis in huiusmodi editionibus bilinguibus apponenda est textui latino iis tantum in partibus quae, iuxta decreta competentis auctoritatis territorialis, lingua vernacula proferri possunt. Sunt enim, quibusdam in actionibus liturgicis, partes quae lingua adhuc proferri debent: v. gr. in Missa Canon et omnia quae a solo sacerdote secreto dicuntur; in Ordinationibus preces consecratoriae. Hae partes unice lingua latina imprimi debent, nulla apposita interpretatione populari. Clarius hac ratione patebit primo ictu oculi ipsi sacerdoti aut ministro quid possit lingua vernacula proferre, quid debeat lingua latina dicere. Ceterum haec norma iam statuta erat pro editionibus Ritualium bilinguium in concessionibus ab Apostolica Sede usque ad Concilium factis.

c) Clare insuper constare debet de diversitate inter textum authenticum libri liturgici, formulas nempe et rubricas officiales in editione typica latina exstates, et monitiones a sacerdote vel competenti ministro proferendas, quas forsitan Coetus Episcoporum in ipsum librum liturgicum introducere, saltem ad modum exempli, opportunum iudicaverit. Quod obtineri poterit variis modis, opportunioribus mediis typographicis adhibitis.

d) De concordantiae testimonio editionis iuxta typicam cum editione typica, subsignando ab Ordinario loci in quo ipsa editio imprimatur, ea in mentem revocantur, quae statuit can. 1390 C.I.C., nempe dandum esse solummodo « post diligentem atque accuratam revisionem ». Quod valet tum pro libris unum textum latinum praebentibus, tum pro libris textum popularem, solum aut cum textu latino, referentibus.

4. *Extensio legis.* — Campus ad quem praesens Decretum extenditur, omnes libros liturgicos, singulasque eorum partes, attingit, idest Breviarium, Missale, Rituale, Pontificale, Martyrologium, Caeremoniale Episcoporum, et insuper libros cantus gregoriani, nempe Antiphonale et Graduale.

Quivis ergo editor qui unum alterumve ex his libris, aut eorum partes imprimere cupiat, tenetur omnia servare quae respiciunt licentiam prius obtinendam et conventiones oeconomicas ineundas, insertionem textus latini apud interpretationem popularem quando requiritur, distinctionem inter textum authenticum libri liturgici et monitiones ab auctoritate territoriali inductas, praesentationem editionis apparatus Ordinarii loci ad testimonium de concordantia cum editione typica obtinendum.

Bene animadvertendum est haec omnia esse servanda non tantum quando agitur de integro libro edendo, sed etiam de eius parte, seu de « extractibus » quae vocantur, si ad usum liturgicum destinantur.

5. *De colligendis editionibus librorum liturgicorum.* — Mos usque adhuc vicens erat ut de singulis editionibus liturgicis latinis, duo exemplaria S. Rituum Congregationi mitterentur in eius tabulario servanda. Eadem norma datur nunc pro libris liturgicis qui populares interpretationes referunt: cum autem pro hac parte competens sit ad easdem interpretationes confirmandas Consilium ad exsequendam Constitutionem de sacra Liturgia, exemplaria huiusmodi editionum ad ipsum erunt transmittenda. Insuper Praesides Coetuum Episcoporum significare eidem Consilio tenentur nomina editorum, quibus ius datum est libros ad usum liturgicum imprimendi. Ratio harum normarum clare in-

dicatur in ipso Decreto: « ut centrum habeatur, apud quod possibile sit plenam seriem invenire omnium textuum liturgicorum, qui in universo orbe usu veniunt ».

Conclusio. — Praesenti Decreto S.R.C. non datur nova lex ad edendos libros usui liturgico destinatos. Aptatur tantummodo lex usque adhuc vicens, attentis novis rerum condicionibus per disciplinam de usu linguae vernaculae a Concilio inductis. Nihil tamen in hoc Decreto statuitur de aliis editionibus textuum liturgicorum in usum fidelium, quae aliis normis regi debent. Est ergo gressus in linea praecedenti, qui testimonium praebet de cura, quam Ecclesia impendit ut ea quae cultui divino destinantur revera inter nobiliora ingenii humani opera seligantur, ad maiorem honorem etiam per rerum externarum decorem Deo tribuendum, et ad pietatem fidelium his quoque mediis excitandam.

(*Notitiae* [18], Jun. 1966, pag. 175 et ss.)

APPLICATIO MARIOLOGICA VOCABULI "MULIER" GENESIS III, 15.

Inde a saeculis, auctores applicant vocabulum "Mulier" Genesis 3, 15 ad Deiparam Mariam, quia legitur in Vulgata: "Ipsa conteret caput tuum". Ad conterendum seu destruendum potestatem diaboli requiritur persona specialissima plenaque virtutum. Illa persona non potest esse Eva narrata in contextu. Ideo alia Mulier, Maria, deberet designari in hac prophetia. Utrum haec deductio sit exegetice recta? Est alia quaestio. In hoc articulo exponatur sola explicatio traditionalis. Argumenta expositionis reducuntur ad sequentia:

- 1) Testimonium Patrum.
- 2) Opiniones Auctorum.
- 3) Magisterium Ecclesiae.
- 4) Rationes Auctorum.

1) *Testimonium Patrum*

S. Iustinus. Primus chronologice, qui indicavit parallelismum inter Evam et Mariam, fuit S. Iustinus. Iste Apologeta, adversario Iudaeo qui negabat divinitatem Christi nati ex Virgine refutato, sic dixit de Maria: "Ut qua via initium orta a serpente inobaedientia caepit, eadem et dissolutionem acciperet". Postea addidit: "Eva enim cum virgo esset et incorrupta, sermone serpentis concepto, inobaedientiam et mortem peperit; Maria autem Virgo cum fidem et gaudium percepisset, nuntianti Angelo Gabrieli laetum nuntium respondit... "Fiat mihi secundum verbum tuum".¹

¹ I. IUSTINUS, P.G. 6, 710.

S. Irenaeus: "Venit Dominus ut perditum ovem iterum quaereret, et perditus erat homo... Necesse est, et dignum erat rursus perficere Adam in Christo, ut submersum mortale absorberetur ab immortalitate, et Evam (perficere) in Maria ut virgo, virginis advocata facta, solveret et destrueret virginem inobaedientiam per virgineum obsequium"² Et in alio loco: "Altero (serpente) mordente, et occidente, et interpediente ingressus hominis, quoadusque venit semen praedestinatum calcare caput eius, quod fuit partus Mariae"³.

Iuxta *S. Irenaeum*, semen mulieris absque dubio est Christus. Sed quatenus est Mater Christi? In absoluto, potest esse Eva, cuius filius est Christus. Eva tamen est mater Christi mediante Maria, cuius filius immediatus est Christus. Et hoc videtur esse opinio Irenaei, quia Sanctus Doctor connectit textum nostrum cum Gal. 4,4: "Factus ex muliere", ubi vocabulum "Mulier" intelligi debet sensu concreto de Maria. Ita opinatur *P. Peinador*.⁴

Tertullianus. Pugnans contra Decetas, Tertullianus assignat rationes cur Maria ingreditur in oeconomia divina, respectu salutis hominum, inde a principio: "Sed et hic ratio defendit quod Deus imaginem et similitudinem suam, a diabolo captam, aemula operatione recuperavit. In virginem enim, adhuc Evam irrepererat verbum aedificatorum mortis; in virginem aequae introducendum erat Dei Verbum exstructorum vitae, ut quod per eius sexum abierat in perditionem, per eundem sexum redigeretur in salutem".⁵

S. Epiphanius: "Plene quidem et perfecte accomodari ad illam (Evam) universa nequeunt, sed in sanctissima, eximia ac singulari stirpe, quae a sola Virgine Maria, sine ulla viri consuetudine, propagata est, reipsa et penitus impletur... Propterea unicus ex muliere Dei Filius processit, ut serpentem everteret".⁶

² *S. IRENAEUS*, *Adversus Haereses* 1,3, c. 22, n. 4, vol. 7, col. 958 et 1175.

³ *S. IRENAEUS*, *op. cit.*, 3, 23, 7 P.G. 7, 964. Cf. etiam *Demonstr. Apost. Tradit.* 33, Fribourg, 1917, p. 59-60.

⁴ Cf. *M. PEINADOR*, *La Mujer en la tradición profética del A. T.*, *Rev. Estudios Marianos* XXI (1960), p. 41.

⁵ *TERTULLIANUS*, *De Carne Christi*, c. 17, M.L. II, 781, 782.

⁶ *S. EPIPHANIUS*, *Adv. Haer.* 78, 19 P.G. 42, 730.

S. Hieronymus: "Aliud semen mulieris nullum accipio nisi illud quod Apostolus ait "Factum ex Muliere"... Mater itaque Domini nostri Iesu Christi, in illa iam tunc Muliere, promissa est".⁷

S. Bernardus in secunda homilia "Super Missus est" dixit: "O admirandam, o feminam singulariter venerandam, parentum reparatricem. Missus est, inquit, Angelus ad Virginem... nec noviter, nec fortuito inventam, sed a saeculo electam, ab Altissimo praecognitam, et sibi praeparatam, ab Angelis servatam, a Patribus praesignatam, a Prophetis promissam. Visne ut et ego aliqua ex his testimonia hic inseram? Ut pauca loquar de pluribus: Quam tibi aliam praedixisse tibi videtur Deus, quando ad serpentem ait: "Inimicitias ponam inter te et mulierem?" Et si adhuc dubitas quod de Maria non dixerit, audi quod sequitur: "Ipsa conteret caput tuum..."⁸

Magis vel minus idem dixerunt *S. Proculus*,⁹ *Theodotus de Ancyra*,¹⁰ *S. Ambrosius*,¹¹ *S. Augustinus*,¹² *S. Petrus Chrysologus*,¹³ *S. Cyrillus Alex.*¹⁴, *S. Anselmus*.¹⁵

Quidquid sit, datur duplex conclusio de opinione Patrum: *P. Gallus*, *Feller*, *Filograssi* et alii dicunt Traditionem patristicam, de sensu mariologico vocabuli *Mulieris* Genesis 3,15, esse universalem. E. contra, *Drewniak*, *Sagaert*, *Altaner* et alii negant Patres applicavisse vocabulum "Mulier" ad Mariam.¹⁶ Videamus nunc opiniones Auctorum.

2) Opiniones Auctorum

Non agitur de accommodatione, quae non est sensus biblicus, nec de conclusione theologica, quae saepe dependet non ab ipso textu sed aliunde. Agimus de sensu stricte biblico vocabuli.

⁷ *S. Hieronymus*, M.L. t. 30, c. 82, 83.

⁸ *S. Bernardus*, M.L. 183, c. 62, 63.

⁹ *S. Proculus*, M.G. 65, c. 746, 747.

¹⁰ *Theodotus de Ancyra*, M.G. 77, c. 1426, 1427.

¹¹ *S. Ambrosius*, P.L. 12, c. 1175.

¹² *S. Augustinus*, De Agone christiano, c. 22 P.L. 40 c. 303.

¹³ *S. Petrus Chrysologus*, Serm. 114 P.L. 57, c. 586.

¹⁴ *S. Cyrillus Alex.*, Catech. XII, 15 P.G. 35, 741.

¹⁵ *S. Anselmus*, Orat. 51 P.L. 158, c. 951.

¹⁶ Cf. *L. Drewniak*, Die Mariologische Deutung von Gen. 3, 15 in der Vaterzeit (1934), p. 85.

Auctores, qui defendunt sensum mariologicum vocabuli Mulieris Protoevangelii, possunt reduci ad tres categorias:

- 1) Qui defendunt sensum stricte litteralem.
- 2) Qui defendunt sensum typicum.
- 3) Qui defendunt sensum pleniorum.

Sensus litteralis. Defensores huius sententiae sunt Estius, Patrizzi, Pasaglia, Vigouroux, Fillion, Mazella, Billot, Lepicier, Terrien, Bover, Da Fonseca, Gallus, Roschini... Rationes auctorum videbimus postea.

Tamen cum difficile est excludere Evam e contextu, auctores diversimode proponunt solutionem. P. Gallus e. g., defendens sensum litteraliter mariologicum Gen. 3,15, in suo novo articulo inclinatur ad sensum allegoricum.¹⁷ P. Bonnefoy defendit duplicem sensum textus Genesis 3,15: sensum proprium scilicet relate ad serpentem et Evam, et sensum metaphoricum relate ad daemonem et Mariam eiusque Filium.¹⁸

P. Merkelbach, recensens duas sententias cum respectivis defensoribus relate ad Mulierem Protoevangelii, Evam scilicet vel Mariam in sensu litterali, dixit quod prima sententia (eorum qui autumant hinc tractari de Eva) est probabilior, si res consideretur critice, et iuxta solam rationem. Secunda vero sententia est probabilior, si consideretur theologice et iuxta Traditionem. Postea, quasi sese rectificans vel corrigens, addidit quod iuxta institutionem et usum vocabuli, Mulier et Semen designant formaliter et explicite Evam, et omnes iustos. Et hoc requiritur a contextu. Sed virtualiter, et implicite, et mediate, seu virtute ratiocinii, indicant Iesum et Mariam, non tantummodo sensu typico, sed litterali pleniori et consequenti.¹⁹

Sensus typicus defenditur a PP. Corluy, Sagaert, Hummelauer, Lagrange, Mangelot, Crossignani, card. Bea... Rationes eorum reduci possunt paucis his verbis: Quando Deus utitur vocabulo "Mulier" ad annuntiandam reparationem culpae commissae, mens eius dirigitur ad futurum, et in hac visione praesentatur alia Mulier, Mulier per excellentiam, Maria. Hoc explicatur cur adhibitus est articulus ante vocabulum ISHA.

¹⁷ Cf. T. GALLUS, *Sensus allegorico-dogmaticus, sensus Protoevangelii*, in *Verbum Domini*, 1949, p. 33, ss.

¹⁸ Cf. P. BONNEFOY, *Le Mystère de Marie selon le Protévangile et l'Apoc.*, Paris, 1949, p. 30, ss.

¹⁹ Cf. B.E. MERKELBACH, *Mariologia*, Bilbao, 1954, p. 82.

Sed explicatio vocabuli Mulieris, in sensu typico, de Maria non est intellectus facilis. Hac de causa, a Mariologis paulatim deseritur sententia de sensu typico Mulieris Protoevangelii.²⁰

Sensus plenior. Hodierna die Mariologi defendunt sensum litteralem pleniorē vocabuli "Mulieris" Geneseos 3,15. Ita PP. Da Fonseca, Gallus, Bonnefoy, Simon Unger, P. X. Pierce, Mariani, Rosales, Ceuppens, Orbiso, Trinidad, Ambroggi, Rábanos.... Alii defendunt sensum formaliter implicitum, ita Vaccari, Alestruey, Roschini, Terrien, Cerreti, Mattiusi, Bover, Friethof, Nistal.... Hentrich et De Maos, anno 1952 computaverunt 200 auctores qui affirmant vel supponunt continentiam formalem mariologicam in Protoevangelio.²¹

Dillenschneider in genere dicit: Quidquid sit de variis interpretationibus, omnes catholici auctores concordant in videndo Mariam quomodocumque in Muliere Protoevangelii, eo quod illa pariet Messiam.²² P. Coppens autem, cum restrictione quadam, explicat quod vocabulum ISHA designat sexum feminineum, in quo auctor vidit primarie Evam, postea alias mulieres, et finaliter Matrem Messiae, Mariam. Ista indicatur in oraculo non formaliter sed indirecte.²³

Rationes auctorum fundatur praesertim in Traditione, quae videtur affirmari in Documentis Pontificiis.

3) *Magisterium Ecclesiae.*

Romanorum Pontificum documenta mariana, inde a S. Felice usque ad hodiernam diem, inveniuntur collecta in libro optime organizato a H. Marin.²⁴ Post Symbolum Fidei, primum documentum marianum est S. Felicis Papae (296-274). Inde ad Pium IX usque, enumerari possunt 86 Romani Pontifices, qui scripserunt sive Encyclicas, sive Breves, in quibus doctrina mariana continetur. Intendunt Romani Pontifices, ante omnia, defendere Maternitatem divinam et Virginitatem, deinde alia Praerogativa Deiparae. Anno 1828, die prima Septembris, Leo

²⁰ Cf. T. DE ORBISO, La Mujer del Protoevangelio, Estudios Biblicos I (1941), p. 195.

²¹ Cf. CEUPPENS, Mariologia Biblica, Marietti, 1951, p. 16.

²² Cf. DILLENSCHNEIDER, Le principe premier d'une Mariologie organique, Paris, 1955, p. 106.

²³ Cf. J. COPPENS, Le Protévangile, Un nouvel essai d'Exégèse, in Eph. Theol. Lov. 26 (1950), p. 35.

²⁴ H. MARIN, Doctrina Pontificia, IV Domucentos Marianos, BAC, 1954.

XII invitavit christifideles ad habendam specialem devotionem erga Mariam, referens verba S. Bernardi hoc modo:

“Hortamur et obsecramus ut quoniam ab invocatione B. Mariae Virginis in unum coalescere corpus valuerunt, a beatis ipsius Mariae pedibus numquam recedant. Ita recte pleniorē habere spem licebit, fore ut auxilio illius freti multum fructum afferant. Ipsa namque, ut S. Bernardi verba in sermone de Duodecim Stellis adhibeamus: “Ipsa est, quondam a Deo promissa, Mulier serpentis antiqui caput virtutis pede contritura, cuius plane calcaneo in multis versutiis insidiatus est, sed sine causa: sola enim contrivit universam haeticam pravitatem”²⁵.

Romani Pontifices, qui expresse utuntur verbis Geneseos ad designandum Mariam, sunt praesertim Pii IX et X quando tractaverunt de dogmate Immaculatae Conceptionis, et Pius XII de Assumptione Deiparae. Videamus specialiter doctrinam istorum, quae est quasi compendium explanatioque aliorum.

Pius IX. In Bulla “Ineffabilis Deus” 8 Dec. 1854, definiens Immaculatam Conceptionem B. V. Mariae, sic dixit Pius IX quoad textum nostrum: “Patres Ecclesiaeque Scriptores, caelestibus edocti eloquiis, nihil antiquius habere, quam in libris ad explicandas Scripturas, vindicanda summam Virginis sanctitatem, dignitatem atque ab omni peccati labe integritatem, eiusque praeclaram de teterrimo humani generis hoste victoriam, multis mirisque modis certatim praedicare atque efferre.”

“Quapropter enarrantes verba, quibus Deus praeparata renovandis mortalibus suae pietatis remedia, inter ipsa mundi primordia praenuntians, et deceptoris serpentis retudit audaciam, et nostri generis spem mirifice erexit, inquit: “Inimicitias ponam inter te et mulierem, et semen tuum et semen illius” docuere, divino hoc oraculo, clare aperteque praemonstratum fuisse misericordem humani generis Redemptorem, scilicet Unigenitum Dei Filium Christum Iesum, ac designatam beatissimam eius Matrem Virginem Mariam, ac simul ipsissimas utriusque contra diabolum inimicitias insigniter expressas. Quodcirca sicut Christus Dei hominumque Mediator, humana assumpta natura, delens quod adversus nos erat chirographum decreti, illud cruci triumphator affixit; sic sanctissima Virgo, aretissimo et indissolubili vinculo cum eo coniuncta, una cum illo per illum

²⁵ Cf. H. MARIN, *Op. cit.*, p. 156, n. 252.

sempiternas contra venenosum serpentem inimicitias exercens, ac de ipso plenissime triumphans, illius caput immaculato pede contrivit”.

Et citatis aliis textibus biblicis, et modo quo Patres et Doctores applicabant hos textus ad Mariam, sic conclusit: “Professi sunt, gloriosissimam Virginem fuisse parentum reparatricem, posterorum vivificatricem a saeculo electam, ab Altissimo sibi praeparatam, a Deo quando ad serpentem ait: “Inimicitias ponam inter te et mulierem” praedictam, quae procul dubio venenatum eius serpentis caput contrivit”.²⁶

Analysis Bullae. Dictum est supra, et quidem compendiose, quomodo Patres et Scriptores explicabant textum Genesis. Nuncvero quid significant illa verba Pii IX “Patres, Ecclesiaeque Scriptores?” Celebris controversia inter Lennerz et Roschini, inde ab anno 1943, probat sensum a Summo Pontifice datum, de existentia Mariae in vocabulo “Mulieris” Geneseos 3,15, non esse tam clarum.

Hoc non obstante, P. Peinador opinatur quod etiamsi non detur aliaqua affirmatio categorica indicans Mulierem esse Mariam, tamen habetur aliquid aequivalens. Utitur enim Papa tribus verbis “Demonstrare” ad indicandum Redemptorem, et “Designare” locutus de Maria, et “Exprimere” locutus de inimicitias. Nuncvero, tria ista verba sunt totaliter synonyma, variata unice propter elegantiam dictionis. Consequenter, si Iesus demonstratur in hac prophetia, cur non Maria? quia Papa utitur verbo “Designare”.

Praeterea, adverbium “Clare, Aperteque” referuntur non solum ad verbum “Demonstrare” sed etiam “Designare”. Hac de causa, concludit auctor, Maria clare aperteque designatur in hoc oraculo, et quidem in vocabulo “Mulier”, quia nullus ex Patribus, etiam illi qui admittunt sensum typicum, declarant expresse quod Maria designatur in vocabulo “Semen”. E contra, omnes admittunt quod “Semen” est Christus, natus ex Virgine Maria.

Si obiicitur quod R. Pontifex citans totum versiculum: “Inimicitias ponam inter te et mulierem, et semen tuum et semen illius” non clare indicavit in quam parte significatur Maria, respondetur quod cum dicat: “Clare aperteque designatam Mariam” videbat Mariam in vocabulo Mulieris. Et hoc confirma-

²⁶ Cf. H. MARIN, *op. cit.*, n. 284, 285, 291.

tur ex verbis eiusdem R. Pontificis in eadem Bulla: "Iidem Patres professi sunt gloriosissimam Virginem fuisse... a Deo, quando ad serpentem ait: "Inimicitias... caput serpentis contrivit". Hucusque est opinio P. Peinador.²⁷

Pius X. In Encyclica "Ad diem illum" (2 Feb. 1904) occasione quinquagesimi anniversarii proclamationis dogmaticae de Immaculata Conceptione, sic dixit Pius X de modo quo Iesus et Maria sunt in Scripturis divinis:

"In Scripturis sanctis quotiescumque de futura in nobis gratia prophetatur, toties fere Servator hominum cum sanctissima eius Matre coniungitur. Emittetur Agnus dominator terrae, sed de petra Deserti; flos ascendet, attamen de radice Iesse. Mariam utique, serpentis caput conterentem prospiciebat Adam, obortasque maledicto lacrimas tenuit; Evam cogitavit Noe, arca sospita inclusus; Abraham nati nece prohibitus; Iacob scalam videns perque illam ascendentes et descendentes angelos; Moyses miratus rubum, qui ardebat et non comburebatur; David exsiliens et psallens dum adduceret arcam Dei; Elias nubeculam intuitus ascendentem de mari. Quid multa? Finem legis, imaginum atque oraculorum veritatem in Maria denique post Christum reperimus".

Postea, ad confirmandam doctrinam de Immaculata Conceptione, referens verba Dionysii Carthusiani scripsit Papa:

"Unde persuasio illa de Immaculata Mariae Virginis Conceptione visa est, quovis tempore, adeo cum christiano sensu congruere ut fidelium animis insita atque innata haberi posset? Horremus—sic rei causam egregie explicavit Dionysius Carthusianus—horremus enim Mulierem, quae caput serpentis erat contritura, quandoque ab eo contritam atque diaboli filiam fuisse Matrem Domini fateri" (Dionys. Cart. 3 Sent. d. 3 q. 1).

His verbis R. Pontifex admittere videtur applicationem vocabuli Mulieris Geneseos ad Mariam, quia dixit quod sic egregie explicavit Dionysius.

Hoc opus conterendi inimicos nostros Maria accepit et effective egit, quemadmodum confitetur Ecclesia in Officio Divino diei Immaculatae Conceptionis. En verba Pii X:

²⁷ Cf. M. PEINADOR, El sentido mariológico del Protoevangelio y su valor doctrinal, Est. Marian. VII (1948), p. 363.

“Equidem oppugnari Ecclesiam neque in posterum umquam cessabitur: Nam oportet et haereses esse, ut et qui probati sunt, manifesti fiant in vobis (I Cor. 2,19). Sed nec Virgo ipsa cessabit nostris adesse rebus utut difficillimus, pugnamque prosequi iam inde a conceptu pugnatam, ut quotidie iterare liceat illud: “Hodie contritum est ab ea caput serpentis antiqui” (Off. Imm. Conc. in II Vesp. ad Magn.).²⁸

Absque dubio, in his verbis inveniuntur expressiones Geneleos “Mulier, Conterere caput serpentis”. Utrum Summus Pontifex indicet Mariam exprimi in vocabulo “Mulier”?—Est difficultas.

Pius XII. In Encyclica “Munificentissimus Deus”, die 1 Nov. 1950, dixit Pius XII: “Maxime autem illud memorandum est, inde a saeculo II, Mariam Virginem a Sanctis Patribus veluti Novam Evam proponi Novo Adae, etsi subiectam, arctissime coniunctam in certamine illo adversus inferorum hostem, quod quemadmodum in Protoevangelio (Gen. 3,15) praesignificatur, ad plenissimam deventurum erat victoriam de peccato ac de morte, quae semper in gentium Apostoli scriptis inter se copulantur”.²⁹

In centenario definitionis dogmaticae de Immaculata Conceptione, Pius XII decrevit per Encyclicam “Fulgens Corona”, die 8 Sept. 1953, celebrationem anni mariani 1954 in toto mundo. Hac in epistola R. Pontifex confirmavit illam definitionem, recolens fontes dogmatis, S. Scripturas scilicet et Patres:

“Primo autem huius doctrinae fundamentum in ipsis Sacris Litteris cernitur, in quibus rerum omnium Creator Deus, post miserum Adae casum, tentatorem corruptoremque serpentem hisce verbis alloquitur, quae non pauci ex Sanctis Patribus Ecclesiaeque Doctoribus, atque plurimi probati interpretes ad Deiparam Virginem referunt: Inimicitias ponam inter te et mulierem, et semen tuum et semen illius...”.

Postea applicat eorum doctrinam ad dogma Immaculatae Conceptionis: “Atque si aliquando Beata Virgo Maria, utpote hereditaria peccati labe in suo conceptu inquinata, divinae gratiae evasisset expers, eo saltem, etsi brevissimo temporis vestigio, inter ipsam et serpentem non ea sempiterna, de qua inde a primaeva traditione usque ad definitionem solemnem Concep-

²⁸ Cf. H. MARIN, *op. cit.*, n. 491, 497, AAS, 1904, pp. 451, 456, 459.

²⁹ AAS, 1950, p. 768.

tionis Immaculatae Virginis fit mentio, inimicitia intercessisset, sed potius quaedam subiectio".³⁰

Defensores sensus mariologici vocabuli Mulieris Geneseos explicant textum Encyclicae simili modo quo explicaverunt verba Pii IX. Videamus rationes eorum.

4. *Rationes Auctorum*

Rationes defensorum sensus mariologici Mulieris Genesis 3, 15 possunt reduci ad sequentes:

a) *Inimicitiae*. Nemo dubitat, in sententia divina, inimicitias inter daemonem et eius adversarium declarari. Mirum tamen est, in hoc casu, Deum ponere inimicitias inter daemonem et mulierem. Estne ista mulier Eva? Si esset Eva, quomodo explicatur talis inimicitia? Eva enim in hoc casu est peccatrix, debilis, devicta a diabolo, et quidem sequax fit eius, quia consentit diaboli suggestioni. Per hoc factum, Eva iniit quamdam relationem amicalem cum diabolo. Quomodo potest conterere caput, id est, destruere potestatem diaboli, cum sit ei subiecta? Ideo Mulier ista debet esse Maria³¹.

b) *Ponam*. Secunda ratio, qua defenditur sensus marianus, est quia verbum ponitur in futuro: *Ponam*. Si agitur de Eva tunc praesente, Deus uteretur expressione "*Pono*". Et quia verbum versiculi 15 est in futuro, sensus mutandus est. Non est amplius narratio, sed prophetia. Et si est prophetia, contextus historicus poterit nos decipere in determinando significationem alicuius vocabuli, sicut et in determinando subiectum vel obiectum ad quod vocabulum refertur.

Ad rem clarificandam, P. Peinador ponit triplex exemplum: a) Exemplum servi infidelis cui dicit dominus: serve infidelis, exi de domo mea quia elegi *servum* mihi convenientem. In hoc casu vocabulum est idem "*servus*", significatio eadem, sed refertur ad diversas personas. b) Aliud exemplum est vocabulum "*Semen*" serpentis et mulieris semper significat posteritatem, sive collectivam sive individualement, sed subiecta seminis serpentis et mulieris sunt distincta. c) Similiter, expressio paulina "*Per hominem mors, et per hominem resurrectio*" indicat distinctas personas: Adam et Christum.

³⁰ Cf. H. MARIN, *op. cit.*, n. 850, AAS, 1953, p. 579.

³¹ Cf. R. RABANOS, *La Maternidad espiritual en Gen. y S. Juan*, in *Est. Marian*, 7 (1948), p. 19-23.

Si interrogatur quomodo per intentionem divinam prophetia manifestatur contineri in hac phrasi? Respondit auctor quod hoc cognosci potest per verba introductoria sententiae: "Quia fecisti hoc", i.e., Deus vult uti eodem instrumento ruinae hominis ad eius reparationem faciendam. Item haec nota prophetica cognoscitur per traditionem, quae semper intelligit de alia Muliere, quae est Maria.

Conclusio generalis eruditi auctoris sic se habet: Opere diaboli consummato, quod turbavit ordinem divinum, Deus paenam statuens annuntiat quod in futuro habebitur Mulier (ab eo praedestinata, in eius mente praesens, Maria), quam ponet inimicam diabolo, sicut erit inter posteritates unius alteriusque partis. Posteritas individualis ipsius Mulieris (Christus) destruet potestatem diaboli definitive.³²

c) *Semen individuale*. Quaestio multum dependet etiam a modo explicandi vocabulum "Semen". Multi defendunt sensum individualem, i.e., allusionem directam ad Messiam. Nunc videamus quomodo per sensum individualem "Seminis" Maria designatur:

Iuxta defensores sensus mariologici, Semen Mulieris potest intelligi individualiter, quamvis vocabulum "Semen", respectu ad daemonem, non intelligatur nisi collective. Quia hic casus est specialis, sicut in I Reg. 1, 15, ubi certe sensus individualis praesentatur. Parallelismus non destruitur, quia, iuxta doctrinam Divi Pauli, Christus pugnat, sed simul cum membris Corporis Mystici, contra diabolum. Si semen est Christus Iesus, Mulier non est nisi Maria, Mater Christi. Et si Mulier in secundo membro "Inter semen tuum et semen illius" refertur ad Mariam, similiter et in primo: "Inter te et Mulierem". Certum est enim quod Deus intendit consolari Evam cum istis verbis Genesis, sed consolatur annuntians Mulierem venturam, cuius Filius vincet seductorem.³³

d) "*Mulier*" *cum articulo*. Ad confirmandam opinionem supra dictam, auctores dicunt quod articulus determinans, positus ante vocabulum "Mulier", excludit genericum et symbolicum sensum Mulieris. Excluditur etiam Eva ita ut annuntietur so-

³² Cf. M. PEINADOR, El sentido mariológico del Protoevangelio y su valor doctrinal, Est. Marian, 7 (1948), p. 348, ss.

³³ Cf. M. PEINADOR, La Mujer-Virgen, Est. Marian, 21 (1960), p. 46.

lummodo Nova Eva, Virgo Maria, modo taliter claro ut nihil eo solidius in Sacra Scriptura affirmatur.³⁴

Articulus enim in hebreo designat obiectum determinatum cui applicatur. Ista tamen designatio potest fieri multiplici modo, etiam in sola auctoris mente. In nostro casu, Mulier determinatur in mente divina de Maria. Hoc non est restrictio mentis, sed est prophetia quae progressive revelatur, praesertim mediante Magisterio infallibili Ecclesiae.³⁵

e) *Metaphora*. Iuxta alios, Genesis 3, 15 est metaphora quaedam. Certe Deus considerat omnes circumstantias lapsus Proto-parentum. Sed verba eius referuntur unice ad inimicitiam et pugnam daemonii contra Mulierem eiusque posteritatem. Si ponatur sub forma comparisonis, sic potest exprimi: Sicut serpens insidiatur pedem hominis et conculcatur ab eo, similiter, tu diabole, eris conculcatus a Filio Mulieris. In hoc casu, sensus proprius primae partis applicatur serpenti et homini, sed in secunda, applicatur metaphorice diabolo et Iesu Christo. Et in metaphora, sensus primarie intentus est ille metaphoricus. Per consequens, Mulier in hoc casu deberet intelligi sensu metaphorico, qui intenditur ab Auctore Divino, scilicet de alia Muliere "per excellentiam" quae est Maria, Mater Christi.³⁶

f) *Ex S. Scriptura*. Ad probandum sensum mariologicum, auctores recurrunt ad textus biblicos. Primus textus deberet esse ille Isaiae 7, 14, ubi per Virginem designatur Mater Salvatoris, ut probatur ex S. Matthaeo 1, 18, et S. Luca 1, 26-38. Nuncvero Christus est qui factus est ex muliere, ut dixit S. Paulus in Gal. 4, 4. Consequenter est Semen Mulieris. Et, iuxta communioem Traditionem, "Semen Mulieris" Genesis intelligitur de Christo, ideo Mulier non est alia nisi Maria, ut dixit S. Irenaeus:

"Omnia ergo recapitans recapitulatus est... elidens eum, qui in initio in Adam captivos duxerat nos, et calcans eius caput, quamadmodum habes in Genesi dixisse serpenti Deum: "Inimicitiam...". Ex eo enim, qui ex Mulieri Virgine habebat nasci secundum similitudinem Adae, praeconabatur observans caput. Et hoc est Semen de quo ait Apostolus in Epistola quae

³⁴ Cf. J. GARRETA, La Maternidad espiritual de María en los Padres Latinos, Est. Marian, 7 (1948), p. 115.

³⁵ Cf. M. PEINADOR, Est. Marian, 7 (1948), p. 351 et 366.

³⁶ Cf. T. GALLUS, Sensus allegorico-dogmaticus, sensus Protoevangelii, Verbum Domini, 1949, p. 23, ss.

ad Galatas: "Legem factorum positam, donec veniret semen cui promissum est" (3, 19). Manifestius autem adhuc in eadem ostendit Epistola dicens sic: "Cum autem venit plenitudo temporis misit Deus Filium suum, factum de Muliere" (4, 4).³⁷

Item, in occasionibus solemnioribus, ipse Iesus usus est expressione "Mulier" ad designandam suam Matrem, ut in nuptiis Canae: "Quid mihi et tibi, Mulier" (Jn. 2,4); et in ultimo momento vitae, in Calvarii monte ait: "Mulier, ecce filius tuus" (Jn. 19, 26). Quid mirum, si in hac prima occasione, Deus utatur expressione "Mulier" ad indicandam Matrem Salvatoris? Textus Apoc. 21, 1 ss in quo clauditur revelatio et annuntiantur ultimi eventus historiae salvationis, mentionem fecit de "Muliere amicta sole" quam draco persecutus est.

Praeter hos, referuntur alii textus Paulini, in quibus scopus et opus Salvatoris narrantur, videlicet Rom. 5, 12; I Cor. 15, 12 s; II Cor. 11, 3; Col. 2, 4-15; II Tim. 2, 13-14; Hebr. 2, 14-15, ad affirmandum quod sicut Iesus est reparator lapsus Adae, ita Maria, associata Iesu sicut Eva Adae, indicatur in Genesi ad reparationem generis humani.³⁸

g) *Traditio*. Finaliter, dicunt Auctores quod sensus textus investigandus est non solum iuxta contextum, sed quando tractatur de aliqua prophetia, debemus attendere ad eius realizationem, ad doctrinam traditionis Ecclesiae, etiam ad analogiam fidei, ut docent R. Pontifices in Encyclicis de re biblica. Iamvero versio LXX sicut et traditio Ecclesiae Orientalis, cum intelligerent "Semen" in sensu individuali, implicite admittebant Mulierem Genesis esse Mariam, quia revera est Mater Messiae, ut probatur ex textibus S. Scripturae iam citatis.

Traditio Occidentalis profitetur Mariam indicari in Genesi 3, 15, eo quod adoptat versionem "Ipsa conteret". Haec traditio defenditur a Patribus Scriptoribusque ecclesiasticis, ut affirmare videtur Pius IX in Encyclica "Ineffabilis Deus", et ut iam dictum est supra de testimonio Patrum, de opinionibus Auctorum et Magisterio Ecclesiae.

FR. JOSEPH NGUYEN CONG LY, O.P.

³⁷ S. IRENAEUS, *Adversus Haereses*, 5, 21, P.G. 7, 1179.

³⁸ Cf. M. PEINADOR, *El sentido mariológico del Protoevangelio y su valor doctrinal*, *Est. Marian*, 7 (1948), p. 348, ss. — *La Sagrada Escritura en la Mariología durante los últimos 25 años*, *Est. Marian*, 11 (1951), p. 23.

THE MORALITY OF CONTRACEPTION

Although we shall not confine ourselves in this paper to that area which will be strictly limited by the definition of contraception, nonetheless it is important to have a clear idea of what is meant by the term. Contraception is any procedure or technique which will actively interfere with the natural consequence of sexual relations, that is to say, which will artificially inhibit the union of the sperm and the egg to produce a fertilized ovum or zygote. Within this definition are included the various means, whether chemical, physical or hormonal, that may be utilized with these ends in view. Our discussion, however, will involve other techniques which do not fall within this rather strict definition of contraception, but which, nonetheless, are understood by the lay person as constituting contraceptive practice.

The moral objection to contraception is easy to state. Put simply, contraception obstructs the natural consequence of an act of sex. In the Christian sense, the sexual appetites were given man, and man within the limits of matrimony and reason, is allowed exercise and satisfaction of these sexual appetites. The natural consequence of the exercise of sex is procreation.

It may be a little difficult for us, living in the middle of the 20th century, to understand why this interference with the natural consequence of sex is considered so unnatural and morally illicit. It may be difficult for us to see the point, specially since we live in a society that is contraceptive in its inclination, a society that tends to belittle large numbers of children on the basis of material or economic premises, because we live in a society that is characterized by the mastery of man over nature and in which much is made of the alleged freedom of the human being.

It may be difficult for us to see why we cannot apply the fruits of man's science to the reproductive aspect of man's life.

And yet, if we view this from another view, in relation to another kind of frustration of natural ends, the matter becomes a little more clear. If we view it, for instance, from the point of view of the frustration of the bodily function of nutrition in relation to the bodily appetite, of hunger and desire for food, then the point becomes clear, and it does so because the psychology of our society today would not accept these frustrations of the bodily functions of nutrition. They are not part of the context of our lives in the 1960's.

The ancient Romans, when they organized their feasts or orgies, which were literally banquets of bodily pleasures, soon discovered that the gustatory senses were quickly hampered by the physical dimensions of the stomach. There was a very strict limit, therefore, to how much eating one could do. In order to be able to enjoy the pleasures of food, in a more extensive way and for more prolonged periods of time, the Romans had special rooms in their palaces called vomitoriums, where a man could go once he had had his fill, to tickle his own throat and to vomit whatever he had taken in within the last two or three hours. After this, he was ready to feast himself once more with the delicacies of Roman cuisine.

We find this rather revolting because it is not part of the context of society today. But in the last analysis, it amounts to the same thing except that contraception is in relation to a different appetite. A man would feast himself on the pleasure of sex and frustrate the natural consequences of his sexual relationship by using a contraceptive or practicing contraception. This is no different from a man feasting himself on the pleasures of eating and extending these pleasures by frustrating the natural consequence of the eating process which is nutrition. Yet we are not emotionally affected or repulsed by the notion of contraception as much as we feel revolted by the notion of a man vomiting at will in order to be able to eat more frequently, simply because, in our society, we consider this latter practice beneath what we think is the dignity of man. Yet a close consideration will show that there is little or no difference between vomiting practice and contraception. Whether the contraceptive method that is used is the physical technique of the condom or the diaphragm, or the chemical techniques of suppositories, vaginal jellies, etc., the moral implications of the practice remain the same.

But to these common or ordinary techniques, euphemistically called the "traditional" methods of contraception, may be added one side-light. It is the "esthetic" objection that is made to the use of the diaphragm, condom, the jellies, etc., because they require an interruption of the normal process of love-making which leads to sexual intercourse, for the purpose of taking the contraceptive precautions. Many people object to these techniques on the basis of the fact that they say, it is "unesthetic," that is destroys the continuity of the sexual relationship by the interference resulting from the need to use a contraceptive.

The steroid pills may or not be contraceptive in character, depending upon how one considers the pills to effect their action. If the pills are such that they inhibit ovulation, the anovulant pills, then they would be contraceptive only in intent and morally mutilative in character. If one considers the pills as altering the characteristics of the cervical mucus so that the mucus does not allow the spermatozoa deposited in the vagina to reach the uterine cavity and the fallopian tubes, then the pill differs only in mechanics from the condom and the diaphragm since there is an interference to the coming together of egg and sperm, a physical barrier to their union. In this sense, the pill is contraceptive. If one considers the pill as affecting the endometrium in such a manner as to interfere with the natural histological changes that take place in the endometrium preparing it for the reception of the zygote, so that even a fertilized ovum, assuming that the sperm goes through the cervix and an egg is released from the ovary, cannot implant in that endometrium, then the pill must be looked at as abortive in function. These considerations have to be borne in mind in relation to the rapidly changing types of pills that are used for birth control purposes and in relation to the moral aspects of the use of the pill.

There is one other moral consideration that must be kept in mind in considering the progestational pills. It has been said, here and there, that the progesteron pills may be used by Catholics in the following manner: by those women whose menstrual cycles are irregular and who find difficulty in practicing rhythm, by utilizing these pills in much the same way as a couple depending on them for birth control to make the cycles regular, and, therefore, to make it possible for them to practice rhythm.

There is implicit in these statements the fact that the woman will continue to practice rhythm. It must be kept clearly in mind that during the time that a woman is taking the pills, there is absolutely no need for her to practice rhythm because she has adequate contraceptive "protection" with the use of the pills alone. This is, assuming, of course, that she takes the pills on a scheduled similar to, if not the same as, that used by a woman who is using the pills directly for birth control.

It would seem to me that the only justification for the use of the pill in relation to rhythm is to try to regularize the cycle by subjecting the irregular woman to several cycles on the pill, say for three months, six months or even a year, on the assumption that withdrawal of the pill would result in more regular menses afterwards, when the woman is no longer under the influence of the progesterone pill. The question as to whether such a use of the pill will make the cycles regular after withdrawal of the pill, is a question that has not been adequately answered scientifically. Work in this area is essential so as to be able to determine whether there is justification in the use of the pill in this manner or not. Whether the pill can be used in conjunction with rhythm in such a manner that it does not interfere with ovulation, penetration of spermatozoa through the cervical mucus and/or change the endometrium making implantation impossible, is another story. If this can be done then it is an entirely different matter.

The intrauterine device is the most important recent development in contraceptive technique. The mechanism of action of the intrauterine device is still not perfectly clear. It is presumed to act by causing increased muscular contraction of the fallopian tubes and of the uterus with the result that the ovum released from the ovary is transported through the tube and the uterus so rapidly it reaches the cervix within a matter of hours instead of the usual period of a few days.

In the normal reproductive physiology of man, the ovum is fertilized in the outer third of the fallopian tube. The zygote develops over the next few days so that by the time it reaches the cavity of the uterus it is ready to implant. This time interval between ovulation and the time that the zygote is normally in the uterine cavity is also necessary so that the endometrium can prepare itself for the reception of the zygote. If a zygote is transported to the endometrium within a matter of hours after fertilization, the endometrium is not ready to receive it, nor is the zygote ready to implant.

In effect, therefore, the intra-uterine device is abortive in character because it results in the expulsion of the fertilized ovum prior to viability, nay prior to implantation. It is not abortive in the ordinary medical sense because there has been no implantation. It is abortive in the moral sense if conception has taken place.

Nonetheless, the connotation of the device is as a contraceptive rather than as an abortive. As a matter of fact it was originally introduced as an intra-uterine—"Contraceptive"—device. Certainly, in the majority of instances, if the ovum is merely speeded out of the area where it is usually fertilized, then the device is merely contraceptive. But fertilization has been known to take place with the device in situ. The moral implications of the device are much more serious, therefore, because of its potentially abortive character, than it would be, if the device were purely contraceptive.

The moral considerations in relation to the device are many and varied. One of these important considerations lies in the fact that few women who have the device introduced into them do realize the significance of the device, its mechanism of action. There is no understanding deep enough in the great majority of women who accept the device precisely because the device is a mass technique, and has been used for broad programs of conception control. No woman with little background in biology, and particularly of the social class to which the bulk of the population in which it is effective, belong, can be given an adequate understanding of the uterine device in the ten or fifteen minutes that are spent in instructing and preparing them.

The suggestion is that the great majority of these women accept the device without really knowing how it works and what implications there are in this acceptance. At a time when we are so concerned with the exercise of individual liberty in many other areas, it is ironic that these women cannot be said to be freely accepting the intra-uterine device, because they have no adequate understanding of the device themselves.

In a mass campaign intended to lower birth rates, it sometimes happens that the care given to the introduction of such a thing as the device relaxes after some time. All those who introduce the intra-uterine device are advised never to do so during the second half of the cycle, on the basis of the fact that conception may have taken place and the device would itself produced abortion.

In a mass program concerned with numbers, however, it becomes evident, after a while, that a lot of women who are willing to use the device appear during the second half of the cycle and are therefore, told to return after their menses, but they do not come back. This represents a loss of a sizable population that would have been active participants in a birth rate limitation campaign. In some places, therefore, the notion of waiting for menstruation to take place, and of inhibiting the introduction of the device during the second half of the cycle, disappears, precisely because it is feared these women will not come back after their menses. In such a case the potentially abortive character of the device would be greater even in the medical sense, because it would then interfere with the implantation that might have taken place. Incidentally, there are also those women who give false information in the hope that their pregnancy can be terminated by the introduction of the uterine device into the pregnant uterus.

In planning and adopting a mass conception control program, it is essential that we should watch out for trends towards undesirable changes in our national and moral values. Although some of us, at this point, not recognizing the morally illicit character of contraception, may be willing to accept a mass contraception campaign but draw the line at abortion, there is no guarantee that boundary will always be kept. It is the experience in societies that are strongly contraceptive and have been that for some time that relaxation of once strong views against abortion occur, particularly with the evident failure of contraceptive program in individual cases. No one, active in the birth control campaign with the use of contraceptives, twenty years ago, would have opted for abortion. Yet today, voices are already raised to the effect that campaigns must be undertaken to have governments relax their restrictions on abortion, so that women with so-called "indications" for abortion may legally submit themselves to this procedure. Perhaps it is a manifestation of the gradual change of heart, not to say mind, of those who are deeply involved in mass conception-control campaigns no matter how well motivated to limit birth rates, to the extent that the means have less and less meaning in relation to the ends of the campaign.

It is interesting that this year we celebrate the 200th anniversary of the birth of Thomas Malthus, the first man to put in black and white the theory of population increase in relation to food production. It is interesting because like many other

scientists, Malthus has often been only partially quoted. Malthus' warnings against population increases rapidly outstripping food production have been quoted time and again as a prime motive for population programs, and Malthus has been made a sort of patron saint to the population movement.

Yet few people are aware of the fact that Malthus himself warned strongly that nothing unnatural should be done to limit the population increase, that nothing at all should be undertaken to destroy the normal consequence of human sexual activity. Malthus expressed himself categorically against contraception or use of any method which he called "unnatural." He felt that the solution to the population problems was to be found in the exercise of human restraint and it is with this view that he proposed that man learn how to control his instincts and how to control his passions so that he should be able to limit the number of children being born into society and avoid the catastrophe that would result from a population increase so rapid that food production could not keep up with it.

In all fairness to Malthus, let us consider the matter from his point of view, too.

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PASTORAL SECTION

HOMILETICS

ADVENT II (December 4)

CHRISTMAS AND POVERTY

Many of us must have started preparing for Christmas. This equals saving our salary for the grand shopping on Christmas eve. To many Christmas means additional expenses: new pairs of shoes, new clothes, special menu for the "noche buena," etc. Everybody wants to feel wealthy at least during Christmas.

In praise of poverty

Today's Gospel shows us with what spirit we should prepare for Christmas. John the Baptist, the greatest of the Prophets, commissioned with the greatest task, that of making ready the way of the Lord, lived not only a life of spiritual, but also of actual poverty. It is the Lord Himself that pays tribute to him: "What did you go out the desert to see? A reed shaken by the wind?.... A man clothed in soft garments? Behold, those that wear soft garments are in the houses of kings? But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is he of whom it is written: Behold, I send my messenger before thy face, who shall make ready thy way before thee" (Mt. II.7-10).

St. John's way of life in the desert, garbed in camel's skin and eating locusts and honey, provides an example for us. We can imitate his spirit at least. By his life he proved that the reign of the Lord, for whom he has been sent to prepare the way, would not be a reign of splendour and ostentation, but one that has been made open to the humble, the lowly, the weak and the poor.

Poverty in the flesh

Christ chose poverty. He came of poor parents. He was born in a stable. The temple offering of His parents after His birth was a poor man's offering: two pigeons. In His public life He had nowhere to lay His head (Mt. 8.20). ... These reveal the economic situation in which He grew up and the manner of life He led as an adult.

Christ's coming on Christmas was a coming in poverty. He became man in order to share the life of man, but especially, to know the life of the majority of men who are hungry and miserable.

On Christmas everybody will rejoice, but especially the poor because Christ chose to be poor like them. He became man in order to know human hunger and human thirst, to feel our tiredness and our sorrow and our pain, thus lending dignity to the poverty of more than two-thirds of humanity.

Poverty, a sign of salvation

To a young man one day He said: "Sell whatever you have, and give to the poor, and you will have treasure in heaven..." This does not mean that one who is materially rich will not enter heaven; but this means that even for the rich the sign of salvation is poverty.

All of us must be poor with Christ poor. We must be grateful for whatever we have, manage our property well, avoid dishonesty and injustice, and as far as we can help dispel others' poverty by giving even from our very substance.

The crib will be displayed in many houses. Let it not only be a display. Know the lesson: Christ comes to the humble and the poor, to the poor who are resigned and know how to have recourse to God, and to the rich who recognize that their substance come only from God.

ADVENT III (December 11)

CHRISTMAS AND HUMILITY

What is humility? It means first of all self-knowledge, knowledge of what one really is and acknowledging that fact. Humility is the other face of charity. That is why when St. Paul said "Charity is not preten-

tious, is not puffed up, is not ambitious, is not self-seeking, ... but rejoices with the truth", he was really telling us what humility is (I Cor. 13.4-6).

The example of John

The Gospel this morning forcibly reminds us of the virtue of humility. The messengers of the high priest had asked John the Baptist the question: "Who art thou?" John, we know, has gathered a large following, and his transparent goodness and courage was a threat to the popularity of Herod and the pharisees. Could it be that John was the Christ? John, however, instantly killed all false hopes: "I am not the Christ." And he professed to be neither Elias nor the prophet.

The Baptist knew what he really was. He could only rejoice with the truth. "I am the voice of one crying in the wilderness." He regarded himself only as the actor with the role of introducer. His job was to make the stage ready for the entrance of the main character Jesus Christ.

John's self-knowledge led him to desire to be known as only an "unprofitable servant." "He it is who is to come after me," he said, "who has been set above me, the strap of whose sandal I am not worthy to loose."

The superior example of Christ

But John's example was, so to speak, a foreshadowing of what the Messiah would do. Never did the virtue of humility receive greater impetus than when the Second Person of the Trinity became incarnate.

Christ knew who He was: "by nature God" (cf. Phil. 2.5-8). But He did not think this honor of being equal to God a thing "to be clung to." But He set aside this glory due to Him as God and embraced the condition of a slave. He stripped Himself of all divine glory: "He emptied Himself." "He humbled Himself": He appeared like an ordinary man. He became obedient; obedience, the virtue characteristic of slaves.

When one has learned to seek escape from honor and glory due to him, he can easily arise to the highest degree of humility, — that of self-abasement, the depth of humiliation. Christ gave an eloquent example of self-abasement on Christmas day. The flesh that He took upon Himself was to become the instrument of salvation for all flesh. Sinless He was made to suffer the consequences of sin that He might thereby show us the example of how we, the real sinners, should live.

Christ took nothing but the limestone cave for His home and the chafing straw for His bed; we sinners should know that we deserve nothing but punishment for our sins. Christ chose the humiliation of the stable known only to humble shepherds; we sinners should desire no honor or praise. We should rejoice in the contempt received from others; it is from the crib that Christ inaugurates this life of suffering such as He willed to live for our salvation.

Only the humble man understands the meaning of the Incarnation. May these examples of self-knowledge and self-abasement move us to imitation.

ADVENT IV (December 18)

CHRISTMAS AND OBEDIENCE

The pre-Christmas rush is on for most of us. Much preparation is being done. But are you already prepared to accept Christ on Christmas? The Church through the mouth of John the Baptist invites us to "make ready the way of the Lord, make straight His paths" in order that we may see the salvation of God.

For this last week of Advent let us make the last preparation together with the Blessed Virgin, the Mother of Jesus and our Mother also.

Mary's acceptance

Without any doubt it was Mary who was the best disposed for the coming of Christ. She accepted God's will to be the Mother of Christ. She accepted God's desire regarding the place her Child should be born. She accepted God's desire that she sacrifice her convenience for the sake of the Child's life. She accepted God's desire that she bring the Child up in the seclusion of despised Nazareth. All this was contained in her answer to Gabriel: "Behold the handmaid of the Lord; be it done to me according to thy word" (Lk. 1.38).

Mary's "fiat" has had its effect on the world. Through her Christ came into our world. Through her He will come into our hearts and homes on Christmas day. This — because she accepted God's will; this — because she was willing to accept Christ.

Here is a lesson for all of us: like her we must do not what we like but only what God desires. Christ, we said, in becoming incarnate

"emptied Himself and became obedient." Mary, likewise, in accepting Christ emptied herself, poured out all she had and was, and desired only what God wanted her to be: the glamourless girl of Nazareth, the wife of a carpenter, the mother of Jesus.

Our acceptance of Christ

Unless we are prepared to accept Christ in our lives, to accept God's desire for us, our Christmas will be a Christ-less one. God will ask us whether or not we are willing to accept Christ in our lives. He will ask us to give Him the place in our life that He had in Mary's. He will ask us to bring forth Christ. "Whoever does the will of God, he is my brother and sister and mother" (Mk. 3.35).

Christ must be in our lives. Christ must be in our Christmas too if it will not be a Christ-less one. He must be in our preparations, in our decorating, in our wrapping of gifts, in our shopping, in our singing, in the gifts we distribute, in the greetings we send. If Christmas does not mean Emmanuel, God with us, then we are celebrating a feast without the celebrant.

Above all Christ must be in our hearts at Christmas. All of us here together with our families will receive Holy Communion on Christmas day. If you need to go to confession, do not wait for the last minute, but do it as early as possible. This is the best way to prepare ourselves for His coming.

CHRISTMAS: FIRST MASS (December 25)

THE SAVIOUR HAS APPEARED

"God so loved the world that He sent His only begotten Son" (Jo. 3.16). Nothing more momentous than this "bodying forth" of God's love will happen again in our world. But let us remember that Christmas is not a mere commemoration of the birth of Christ. We cannot grasp the full meaning of the mystery of the Incarnation unless we see in it too the mystery of our Redemption.

"Propter nostram salutem"

The Epistle tonight reminds us that Jesus came on earth to redeem us: "the goodness and kindness of God our Saviour has appeared." "In

this is the love, not that we have loved God, but that He first loved us, and sent His Son a propitiation for our sins" (I Jo. 4.10). This is why the love that gives Jesus to us, in order to redeem us, is a "measureless love." In the Gospel, we hear this magnificent message of the angel: "I bring you good news of great joy which shall be to all people; for today in the town of David a Saviour is born to you, who is Christ the Lord."

"In similitudinem carnis peccati"

Christ came for our salvation. He came to restore life to us by undergoing death. This is why He came "in the likeness of sinful flesh." The Incarnation rendered God able to suffer for us. The flesh that He took would be the means of salvation for all flesh. With the Incarnation our Redemption began. The Crib that we see is the shadow of the Cross.

We shall not then wonder why He chose the poverty, humiliation and the obedience of the crib. The cave, the straw, the odor of the animals, the cold December night; all this was to be the prelude to the Sermon on the Mount, the New Commandment, the Cross at Calvary.

Christ came "for us and for our salvation." For us — we can have no understanding of these words—for us—until we ourselves learn how to love like God, until we live the true life with the true freedom of the children of God, until Christ is made incarnate in us together with His Cross. "Remember, O Christian, thy dignity: thou hast been made a partaker of divine nature. Do not return to thy former base way of life" (St. Leo).

CHRISTMAS: SECOND MASS (December 25)

DISCOVERING GOD

Strange that shepherds should have been chosen to discover God first. These shepherds were the very scum of Israel, ignorant, violent, poor, scorned by men in high places.

The first to discover

Imagine these shepherds kneeling at the crib, staring at the face of the infant, the face really of God. They may be poor, but they also have awaited for this coming. Now God has fulfilled their expectation.

"They went in haste," the Gospel says. They left their sheep confident that the angel's message was not a hoax. Their faith was rewarded. They discovered God through the signs given to them: "you will find an infant wrapped in swaddling clothes, lying in a manger." They were asked to discover God in the Crib, to discover riches in poverty, glory in obscurity, power in weakness.

What was their response? Adoration borne of faith. "They returned," the Gospel reads, "glorifying and praising God for all that they had heard and seen." If we can say that Christ's place of birth was poor and humble, then we can say that the first apostles were poor and humble people.

Let us see God

All too often we see only the reverse of the coin, the emptiness, the loss, the need, the pain. If we have faith we shall see the other side of the coin. We shall see God in the Crib.

God had planned that the first appearance of His Son in the condition of a slave should constitute the greatest test of faith and the strongest appeal to love. Mary and Joseph survived the test. The shepherds did, too, and likewise the Magi. It is now our turn. We receive the Incarnate Word by faith: "Thou art the Christ, the Son of the living God" (Mt. 26.16). It is not only today that we see God in the crib. The crib has many forms. And so we see God in the utensils we clean, in the tools we repair, in the songs we sing, in the classrooms and offices, in the people we encounter. Amen.

CHRISTMAS: THIRD MASS (December 25)

"O WONDERFUL EXCHANGE!"

"This day is born to us a Saviour who is Christ the Lord." Today we behold the Child lying on the straw. May the sight of this tiny, speechless, helpless Babe move us to the love of God. If we cannot love God in the stable, can we ever love Him anywhere? For nowhere else does God come as close to our human heart as in the weakness and loveableness of an infant.

"He made His own what was ours"

There is here involved an exchange of gifts between God and us. In becoming man God made His own what was ours, that He might give us what was His: *Deus nostra sumpsit, ut sua nobis daret*. He took a human life so as to make us partakers of His divine life.

He became man: *factus est Deus Homo*. He chose to be truly one of our own race. His humanity we may say is our gift to God. He has deigned to accept our gift, to become like us in all things except sin (Hbr. 2.17; 4.15), with a soul like to ours with intelligence, will imagination, sensibility like ours—all this, that in his perfect human body He might share the stresses and the strains of our human life, that in His perfect human body He might touch our hunger and our longings, our heartbeats and joy and love.

God in Jesus Christ chose to live our life. He sought to experience our human life in order to perfect it by filling it with His presence, in order that henceforth He may be in our sufferings and strivings and joys, in order that in our human life we may encounter Him.

Now there is meaning to our life. Because God chose to experience it. It must be good, it must be worth living it. Tonight as I look with the eyes of faith at the Child, I will not hesitate to offer Him the gift He has chosen to make His own; I will offer Him my human life.

"To give us what was His"

"O admirable exchange," the Church sings at Christmas, "the Creator of the human race, taking upon Himself a body and a soul, . . . has made us partakers of His divinity." On a world that was spiritually destitute God bestowed His great "aguinaldo": divine life in Jesus Christ. In exchange for the humanity which He took the Word Made Flesh gave us a share of His Divinity. "I came that they may have life and have it more abundantly" (Jo. 10.10).

God is here offering what no other could ever offer, what our human hearts are longing for desperately — divine life. And we have this from our baptism. Through baptism we are adopted children of God, brothers and sisters of Jesus, destined to partake of His eternal glory. But this, only if we are faithful to our baptismal promises, offering no obstacle to God's effusion of love, removing everything that lessens divine life in us.

Now there is added meaning to our life. Because His human birth has become the means of our birth to divine life. God did not hesitate to bestow on us this Christmas gift, because He knew we would be in need of such a gift.

It is today that this gift is bestowed again on us. It is today that everyone would love to go to Bethlehem where the Child is. But God has arranged that Bethlehem instead come to us. He will come to us in Holy Communion. Through us this Child will walk this earth. This is the real joy of this day: that we have admirably exchanged "aguinaldo" with God through the Child that is in His Mother's arms.

REV. FR. ANGEL N. LAGDAMEO

CASES AND QUERIES

USO DEL HABITO RELIGIOSO

La Conferencia Episcopal de Filipinas, en su reunión anual de 1966, decidió que los eclesiásticos puedan vestir en vez de la sotana el traje descrito en la resolución adoptada por la Conferencia, siempre que el uso de dicho traje sea autorizado por el respectivo Ordinario del lugar.

En algunas diócesis el Ordinario del lugar autorizó poco después a sus clérigos el uso de dicho traje.

Alegando la necesidad de que haya uniformidad en el modo de vestir de los eclesiásticos cuando se presentan en público, en la conferencia mensual celebrada en la Vicaría Foránea a que pertenezco, algunos asistentes abogaron porque el Obispo obligue a los religiosos a usar dicho traje cuando salen de sus residencias.

Al referir esto en una visita a una casa de mi Religión, la mayoría de los religiosos presentes afirmó enfáticamente que el Obispo no podía imponer tal obligación, por tratarse de algo que atañe al orden interno y personal de la Religión; pero no pocos opinaron que realmente era conveniente la uniformidad, y por consiguiente que el propio Superior Mayor ordenara a sus súbditos acomodarse en el traje a los sacerdotes seculares siempre que estén fuera de la casa religiosa.

Se pregunta:

- 1. Puede el Ordinario del lugar o la Conferencia Episcopal obligar a los religiosos fuera de sus casas a vestir el traje que usan los clérigos seculares?*
- 2. Puede obligar a ello o autorizarlo el respectivo Superior Mayor religioso?*

UN RELIGIOSO PÁRROCO.

1. Creemos oportuno, antes de responder a las cuestiones propuestas y como fundamento para responderlas, transcribir las normas vigentes del Derecho Canónico que se refieren a la materia, y a las cuales puede ser necesario hacer referencia. Son las siguientes:

a) "Nec nomen nec habitus religionis iam constitutae assumi potest ab iis qui ad illam legitime non pertinent aut a nova religione" (*Codex Iur. Can.*, can. 492 § 3).

b) "Religiosi omnes proprium suae religionis habitum deferant tum intra tum extra domum, nisi gravis causa excuset, iudicio Superioris maioris aut, urgente necessitate, etiam localis" (*C.I.C.*, can. 596).

c) "Sodales societatis [*in communi viventium sine votis*] . . . stare debent praescriptis can. 595-612, nisi constitutiones aliud ferant" (*C.I.C.*, can. 679 § 1).

d) "Decisiones Conferentiae Episcoporum, dummodo legitime et per duas saltem ex tribus partibus suffragiorum Praesulum, qui voto deliberativo fruentes ad Conferentiam pertineant, probatae fuerint et ab Apostolica Sede recognitae, vim habeant iuridice obligandi in casibus dumtaxat in quibus aut ius commune id praescripserit aut peculiare Apostolicae Sedis mandatum, motu proprio aut ad petitionem ipsius Conferentiae datum, id statuerit" (*Conc. Oec. Vat. II*, Decr. *Christus Dominus*, De Pastoralis Episcoporum munere in Ecclesia, n. 38, 4).

e) "Nobis expresse reservamus dispensationes quae sequuntur: . . . 4) A legibus generalibus, quae afficiunt religiosos quales, non autem quatenus iidem Ordinariis locorum ad normam normam iuris communis et praesertim Decreti Conciliaris *Christus Dominus* (nn. 33-35) subsunt, firma semper manente religiosa disciplina et salvo iure proprii Superioris.

A ceteris legibus generalibus, tantum si agatur de sodalibus Religionis clericalis exemptae" (Paulus VI, Litt. Apost. *De Episcoporum muneribus*, n. IX. — 15 iunii 1966).

f) "Item tenentur [*omnes religiosi, etiam exempti*] legibus, decretis et ordinationibus ab Ordinario loci vel a Conferentia Episcoporum latis, quae respiciunt; inter alia: . . .

d) Habitum ecclesiasticum firmis quidem manentibus C.I.C. can. 596 et CICO, de Religiosis, can. 139,¹ et secundum hanc quae

¹ "Religiosi omnes suae religionis habitum induant tum intra tum extra domum, nisi gravis causa excuset, iudicio Superioris maioris aut, urgente

sequitur rationem: Ordinarius loci vel Conferentia Episcopalis, ad vitandam fidelium admirationem prohibere potest quominus Clerici, sive saeculares sive religiosi, etiam exempti, habitum laicalem publice deferant" (Paulus VI, Litt. Apost. *Ecclesiae Sanctae*, quibus normae ad exsequenda SS. Concilii Vaticani II decreta statuuntur, I, n. 25 § 2 — 6 aug. 1966).

2. El hábito peculiar no es un elemento esencial del estado religioso, pero sí es algo que proclama ese estado, la insignia que externamente individualiza, por decirlo así, a una institución, e identifica a los miembros de ella. Por eso el hábito de una Religión ya establecida no puede ser usado por los que no pertenecen a ella, ni apropiado por otra nueva institución.

Y aunque es verdad que "el hábito no hace al monje," no es menos verdad que le defiende de muchos peligros, y que para él es un recordatorio continuo de cuál es su estado de vida y cuál debe ser por tanto su conducta en todo tiempo y lugar. Y el religioso que ama el estado que libremente eligió, lejos de avergonzarse debe sentirse orgulloso de exhibir su hábito en todo lugar donde es lícito al religioso presentarse.

El canon 596 del Código de Derecho Canónico vigente impone a todos los religiosos la obligación de vestir el hábito propio tanto dentro de su casa como fuera de ella. Dentro de casa, porque vivir en comunidad es vivir en sociedad, y por tanto en todo lugar de la propia casa donde el religioso aparece en compañía de los demás, por ejemplo, el comedor, el lugar de recreo, salón de lectura, debe presentarse vistiendo el hábito de la institución. Fuera de casa, porque donde quiera que vaya el religioso debe aparecer e identificarse como tal, testimoniando con su aspecto externo el estado que profesa, y observando la conducta que ese estado requiere.

Se trata de una obligación *grave*, como claramente se deduce de las palabras que el canon 596 usa para admitir excepciones: "*nisi gravis causa excuset*"; causa de cuya existencia y gravedad debe juzgar el propio Superior mayor, o también el Superior local cuando se presentare un caso de urgente necesidad.

No será frecuente que exista causa grave para no usar el hábito dentro de la casa religiosa, aunque pueden ocurrir casos

necessitate, etiam localis" (*Codex Iur. Can. Orientalis*, De Religiosis, can. 139).

"Sodales societatis (*in communi viventium sine votis*) . . . stare debent praescriptis can. 138-148, 150-159 quae Congregationes respiciunt, nisi constitutiones aliud ferant" (CICO, can. 229 § 1).

que lo justifiquen, por ejemplo cuando el religioso debe ocuparse en trabajos corporales para los cuales el hábito puede ser un impedimento.

Más fácilmente pueden existir causas para que no se use el hábito fuera de casa. Aparte de los casos en que lo prohíba la ley civil, o las costumbres y modos de pensar y sentir de los pueblos lo impidan, pueden darse casos de persecución religiosa, o simplemente de efervescencia popular adversa a la religión, que aconsejen evitar toda ocasión o motivo de manifestaciones antireligiosas. Puede ser conveniente, por ejemplo, que un religioso asista a discusiones o asambleas donde se tratan problemas que afectan a los intereses de la religión y la moral, y por otra parte no convenga, por el carácter o tendencias de los promotores o participantes, que se presente con hábito eclesiástico. Debe sin embargo tenerse en cuenta en casos semejantes que el Obispo o la Conferencia Episcopal pueden prohibir el uso del traje seglar (Litt. Apost. *Ecclesiae Sanctae*, n. 25).

El común sentir no juzga impropio que los religiosos se despojen del hábito propio cuando practican algún deporte, como golf, tennis u otros semejantes; ni tampoco cuando van de excursión recreativa a la playa u otros lugares en zonas fuera de poblado. También aprueba el uso de que en los viajes largos internacionales vistan el traje comunmente llamado de "clergyman" en vez del hábito propio. Pero no creemos que exista causa suficiente para justificar el uso de traje seglar para los viajes que se hacen en *circunstancias normales* dentro de la región. Y no debe perderse de vista que en estos casos puede tener aplicación la disposición del n. 25 de las Letras Apostólicas *Ecclesiae Sanctae*.

3. Siendo el hábito religioso algo que pertenece al estado religioso como tal, está fuera de la competencia de los Ordinarios del lugar el regular su uso.

La obligación de llevarlo es impuesta por la ley general de la Iglesia, que los Prelados inferiores al Romano Pontífice no pueden derogar. Y aunque en la actualidad los Obispos tienen amplias facultades para dispensar de las leyes generales, entre las reservadas al Romano Pontífice está precisamente la de dispensar a los religiosos "de las leyes generales que les atañen en cuanto tales" (Litt. Apost. *De Episcoporum muneribus*, n. IX).

La Conferencia Episcopal puede dar normas o decretos que tengan fuerza de obligación jurídica, pero *solamente* en los casos en que así lo determine el derecho común, o lo disponga el Romano Pontífice.

Cierto que al presente constituye derecho común lo que establecen las Letras Apostólicas *Eclesiae Sanctae* (n. 25 § 2), es decir que el Ordinario del lugar o la Conferencia Episcopal pueden dar ordenaciones o decretos que obliguen a los religiosos, incluso los exentos, “en cuanto al hábito eclesiástico.” Pero esta autoridad lejos de significar que puedan mandar a los religiosos usar hábito distinto del suyo propio, significa todo lo contrario: significa que pueden dar órdenes para *urgir* la obligación de usarlo, y para prohibir el uso del traje seglar aun en los casos en que el Superior religioso lo hubiera juzgado justificado. Claramente se deduce esta conclusión del texto de la referida disposición, que añade a continuación: “*Permaneciendo firmes el canon 596 del Código de Derecho Canónico, y el canon 139, de los Religiosos, del Código de Derecho Canónico Oriental, y en el sentido de la razón que sigue*: que el Ordinario del lugar o la Conferencia Episcopal para evitar la admiración de los fieles puede prohibir que los Clérigos, tanto seculares como religiosos, aun exentos, vistan en público hábito seglar.”

4. Teniendo en cuenta la exposición que precede, a las preguntas del consultante respondemos:

Ad Primum: Ni el Ordinario del lugar ni la Conferencia Episcopal pueden obligar a los religiosos a que usen fuera de su casa el traje de los Clérigos seculares; pues aunque pueden dar decretos u ordenaciones, que obliguen a los religiosos, acerca del hábito eclesiástico, eso se entiende “permaneciendo firme el canon 596,” que obliga a los religiosos a usar, tanto dentro como fuera de casa, el hábito propio de su Religión.

Ad Secundum: Tampoco puede obligar a ello, ni autorizarlo, el propio Superior Mayor de los religiosos, pues tratándose de una ley general de la Iglesia carece de autoridad para ordenar algo contra ella, y aun para dispensarla. Según el canon 596 sólo compete al Superior el juicio práctico sobre la existencia de causa suficientemente grave para no usar el hábito religioso en un caso determinado. Y aun en estos casos, si se trata de usar traje seglar (no el autorizado a los Clérigos seculares), el juicio del Superior está subordinado a las normas que el Ordinario del lugar o la Conferencia Episcopal hubieran dado sobre el uso en público del traje seglar.

FR. B. ALONSO, O.P.

NECROLOGY

FR. MATEOS SUCCUMBS TO A HEART ATTACK

The Very Rev. Fr. Pedro Mateos, O.P., former Rector of Letran College, died on Sept. 28 at the U.S.T. Hospital—a victim of heart failure. He was 63.

At the age of 12 he started the four years course of humanities at La Mejorada, Valladolid, Spain. He received the Dominican habit in 1919. After one year of novitiate he pronounced his vows on September, 1920. Then he studied Philosophy for three years at Avila, Spain. Then he was assigned to Rosaryville, Louisiana, U.S.A., where he finished the ecclesiastical studies and was ordained a priest. After his ordination in 1927 in the Order of Preachers and his subsequent assignment to the Philippines at San Juan de Letrán College, he enrolled here and became one of the first three graduates of the Commerce Department. Later on, he worked for his Doctorate's Degree in Commerce at the University of Santo Tomás.

He was only too grateful for the invaluable training he received in his commercial studies and found it "very useful and practical for purposes of administration." This he found out for himself when his eight years' stay in Letran culminated in his appointment as vice-rector of the college and in his later assignments at the University of Santo Tomás where he served as Dean of the College of Commerce from 1940 to 1949, and later on, as Treasurer and Controller, while being a professor at the same time.

He was Director of the Scouting Department at Letrán for some years and this could very well be the point in his life where he developed a strong fondness and sentiment for children.

Fr. Mateos was Auditor of the University of Santo Tomas at the time of his death. He was concurrently Regent of the UST College of Commerce which position he resigned from at the beginning of this school-year for reasons of health.

Shortly before his Tuesday classes in UST, the good Father complained of chest pain. He entered the UST hospital for check-up treatment and was advised to stay in for the time being. At 1:30 p.m. Thursday, he succumbed.

The burial of Father Mateos was held at the San Juan del Monte cemetery after a solemn requiem mass and burial-services at the UST chapel.

Fr. Mateos was an excellent religious in every aspect. His charity towards all and exquisite kindness gained for him innumerable friends, who accompanied him to his final resting place. **R.I.P.**

ARCHBISHOP SANCHO PASSES AWAY

Hundreds of faithful viewed the body of Archbishop Santiago Sancho at the Metropolitan cathedral of Vigan, Ilocos Sur, since its arrival on Wednesday, October 12.

The Nueva Segovia prelate died at Our Lady of Lourdes Hospital in Mandaluyong, Rizal, early the same day.

Final interment took place at the same cathedral Tuesday, October 18, with Archbishop Sison officiating.

Archbishop Sancho, due to ill health, had been in semi-retirement since September, 1957, when Archbishop Sison was named Administrator of the archdiocese.

He was the first Filipino bishop of Nueva Segovia, following the last American prelate, Bishop Peter Joseph Hurth, who died in 1927.

The best years of his life gave growth to many parishes. He reconstructed churches that threatened collapse due to age, along with the erection of new parishes came up the beautiful churches. For the intensification of a solid piety he conducted two Marian Congresses in Laoag, Ilocos Norte. And to make the faithful acquire a greater love and attachment to the Holy Eucharist two Diocesan Eucharistic Congresses were held one in 1930 and the other in 1936. His burning passion to see more ministers to spread the love of God drove him to launch a seminary building program. A minor seminary was established in Laoag in 1948. And to his perpetual glory stands the majestic Major Seminary which he constructed against humanly insurmountable odds.

He is credited with the increase of priests and religious in the archdiocese. Aside from constructing the Immaculate Conception Major Seminary in Vigan and the Laoag Minor Seminary, Archbishop Sancho was co-founder and benefactor of the Benedictine Sisters Fatima Abbey in Vigan

as of the Eucharistic King as well as the Carmel of the Sacred Heart of Jesus in Laoag, Ilocos Norte.

He also constructed a summer house for his clergy in St. Mary's Chapel, Baguio City.

Archbishop Sancho was born at Libmanan, Camarines Sur, the second to the last of 22 children of Sr. Basilio and Sra. Adriana Sancho.

He entered the Seminary-College of Nueva Caceres in 1891, where he received his bachelor's degree in 1895. He was ordained priest by Bishop Juan Guidi of Caceres on October 4, 1903.

He was thereafter named parish priest of Nueva Caceres cathedral, later domestic procurator to the bishop and secretary to Bishop Jorge Barlin until 1910.

In 1910, he took his post-graduate course in Canon Law at the University of Santo Tomás, Manila; he was subsequently named consultor of Bishop John McGinley. On February 5, 1917, he was appointed Bishop of Tuguegarao, Cagayan. His consecration took place at Tuguegarao on June 29, 1917. Consecrator was Bishop Joseph Petrelli.

He was named first Archbishop of Nueva Segovia on July 17, 1951. At his installation on October 11 of the same year, Archbishop Egidio Vagnozzi, Apostolic Nuncio to the Philippines officiated.

On March 1953, Archbishop Sancho was appointed assistant to the Pontifical Throne. **R.I.P.**

BISHOP YAP DIES AT 66

Bishop Manuel Yap of Bacolod died after a lingering illness at the Riverside Hospital on Sunday, October 16, at 7:30 p.m. He was 66 years old.

He had been in a coma for the past week, a victim of liver and ulcer complication.

Born in Carcar, Cebu at the turn of the century of a Chinese father and Filipina mother, he stood out as a seminarian in the Cebu diocesan seminary that he was chosen for special studies at the Central Seminary of Sto. Tomas University, where he obtained doctorate degrees in Philosophy, Theology and Canon Law.

He was ordained to the priesthood on September 21, 1929 by the late Bishop Juan Gorordo of Cebu. He became secretary to the Cebu prelate, then to the late Archbishop Gabriel Reyes.

After an assignment to the parish of Mandawe, he was named Vicar General of Cebu archdiocese in 1945 by Archbishop Julio Rosales.

In 1951 he was consecrated Bishop of Capiz by Archbishop Egidio Vagnozzi, Apostolic Nuncio to the Philippines. He was named Bishop of Bacolod on May 29, 1952.

A prolific writer, Bishop Yap has a great number of published works in Cebuano, among them, a series on the exact date of Christ's Birth, a book on theosophy, a 460 pages prayer book, containing various liturgical prayers, and etymology treatise of the Cebuano dialect, translation of the Old and New testaments.

Bishop Yap celebrated the silver jubilee of his priesthood in September, 1954. He has been active in the social apostolate in his diocese particularly in organizing the farmers.

The Barangay Sang Birhen started in his diocese and has now grown to cover the entire archipelago.

The numbers of schools and religious congregations in his diocese have multiplied through the years of his reign. There are at least seven religious congregations for men and equal number for women. **R.I.P.**

BIBLIOGRAPHY

FREDERICK COPLESTON, S.J.: *A History of Philosophy*, volume VIII—*Bentham to Russell*, London, Burns and Oates, 1966, pp. 577.

The monumental work "A History of Philosophy", that Fr. Copleston started to publish twenty years ago, is brought now near completion with the addition of this new volume devoted to some aspects of British and American thought in the nineteenth and twentieth centuries.

The book is divided into five different parts and includes two Appendixes.

In part I the author makes a thorough description of British empiricism. In the first place, he gives an account of the utilitarian movement with Bentham as its leading representative. Then he offers a comprehensive survey of the nineteenth century. Finally, special attention is paid to the philosophy of Spencer.

The second part is entirely dedicated to the exposition of the idealist movement in Great Britain, while the next one covers idealism in America.

In the fourth part the pragmatist movement of Pierce and W. James together with the experimentalism of J. Dewey are extensively treated.

Part V deals with the revoult againsts idealism. After making some brief remarks about realism in Britain and America and explaining the analytic philosophy of G. E. Moore, Fr. Copleston examines the philosophy of Bertrand Russell in a detailed way. No less than three lengthy chapters are given to this renowned British philosopher of our own times.

In the first appendix the author discusses some attitudes of Newman concerning philosophy, and in the other one he presents a short bibliography on the main topics mentioned in the of text of the book.

More than one reader of this volume will perhaps be tempted to consider it a little partial to some of the english-speaking philosophers of the last two centuries, in the sense that more space and relevance are accorded to them in a General History of Philosophy than they probably deserve. We might add also that the tenor of the work is predominantly expositive. But we must hasten to acknowledge in this volume the same valuable characteristics which have been rightly pointed out in the previous ones. Fr. Copleston is a

master in going straight to the core of a particular philosophy and bringing out with lucidity its fundamental principles. He shows himself a true scholar by having continuous recourse to the sources and selecting wisely the material. His vast and first-hand information combined with an admirable agility of mind and a fluent style all help a very great deal to make this outstanding work most readable and useful.

The presentation by Burns and Oates is, no doubt, excellent.

DONATO GONZALEZ, O.P.

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