

REVELATION, COMMON ROOT OF MAGISTERIUM, THEOLOGY¹

Most beloved sons in Christ and illustrious and venerated masters, we are very pleased to receive your visit at the end of the International Congress on the Theology of the Second Vatican Council.

Just as we did at the beginning of your meeting, so now at its end we express to you our immense satisfaction and our lively hope for the meeting you have held in brotherly friendship, deep study and novel intentions. We must thank the pontifical universities and ecclesiastic institutes of Rome which promoted such a novel and important meeting in perfect concord and with the common desire to form links of friendship and collaboration with the higher ecclesiastic institutes which are engaged in theological studies and with other scholars, professors, teachers, writers and research workers of the sacred doctrines. We must thank you all who through your words and your presence have contributed to the happy outcome of this singular congress.

We have already indicated to you in the letter we addressed to the venerated Giuseppe Cardinal Pizzardo, how timely is your solicitude in reflecting upon, penetrating, commenting upon and spreading the conciliar documents.

In that letter we indicate ways and means — already known to you — for the correct pursuit of your learned activities. The occasion seems now propitious for considering

¹ This is a translation of the address delivered (Oct. 1) by Pope Paul VI to the closing session of the International Congress on the Theology of Second Vatican Council.

briefly with you the rapport, of which this visit seems to be the tangible evidence, between our office and yours; between our mandate to preserve and interpret divine revelation and your duty as investigators and expositors of the doctrine of the faith — in brief, between the Church's magisterium (teaching authority), with which, despite our unworthiness, we are by divine disposition entrusted, and the study and teaching of sacred theology with which you are concerned. These transactions between the magisterium and theology seem to us, and are, of great importance and are today considered eminently timely.

This is so primarily because the tendency is growing in some quarters to deny or at least to weaken the rapport of theology with respect to the magisterium of the Church. In fact, if we consider the mentality and the spirit of the cultured men of our times, we will see that they have this characteristic in common: an exaggerated confidence in themselves which leads them to reject all authority and to propound the idea that everybody can proceed by himself in every field of knowledge and can regulate his own life according to the limits of his own understanding.

Unfortunately such liberty — or better license — sometimes is extended, more or less, even to the field of the knowledge of the faith and of the theological science. From this comes the rejection of every rule which is beyond or above the subject himself, as if the entire field of truth were circumscribed within the limits of human reason or as if truth itself found its origins in reason. Or else it leads to the conviction that nothing can be established as definite and absolute, admitting of no further progress or change which could contradict it. Or it leads to the conclusion that the value of a system is to be measured by its correspondence with the subjective disposition of man.

Thus even the authoritative magisterium comes to be rejected or at the most its validity is recognized only to ward off errors. It is not difficult to see how these opinions are not only in open conflict with the reverence due to the magisterium of the Church but undermine the very nature of theology.

Great importance must be given to the fact that magisterium and theology have a common root: revelation, received and preserved by the holy Church through the working of the

Holy Spirit. You know very well, in fact, that the Church, having received from its Divine Founder the mandate to proclaim the Gospel to all nations, in order to fulfil this mission in a fitting way has been established as the completely faithful teacher of truth and possesses this charism of unfailing truth. Conscious always of this charism the Church has never ceased to proclaim itself the pillar and foundation of truth (cf. Tim. 1: 3, 15).

Therefore, by the will of Jesus Christ, the immediate and universal norm of this unfailing truth can be found solely in the authentic magisterium of the Church whose task is to safeguard faithfully and to explain infallibly the deposit of faith (cf. I Vatican Council, Sess. III, ch. 4; Danz.-B, 1798).

Indeed, Christ the Lord promised the Apostles the gift of the Holy Spirit by virtue of whom they would become witnesses of the Gospel to the extreme boundaries of the earth (cf. Acts 1, 8). To the Apostles He also gave the power to teach authoritatively: "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28, 18-19). To the Apostles, lastly, He promised the spirit of truth (cf. John, 14, 16-17) and its assistance which would never fail. Thus they would be preserved from all error.

Furthermore, magisterium and theology, which is also of the utmost importance and strengthens the closest links between them, serve the same purpose: to preserve, to penetrate ever the more deeply, to expound, to teach, to defend the sacred deposit of revelation. That is to say to illumine the life of the Church and of mankind by means of divine truth, and to lead all men to eternal salvation. This is a great and most important thing for us, for the college of bishops, and for you, most beloved sons and Masters.

But magisterium and theology have different functions and gifts.

Sacred theology, in fact, by means of intelligence illumined by faith and not without a certain illumination from the Holy Spirit to which the theologians must be attentive and docile (cf. Enc. Pius XII "*Humani generis*") has the task of bringing greater understanding and penetrating to the truths of reve-

lation; of communicating to the Christian community and particularly to the magisterium itself the fruits of its research, so that through the teaching transmitted by the Church's hierarchy it may illuminate the entire Christian people. Finally it has the task of cooperating in illustrating, justifying and defending the truth authoritatively taught by the magisterium.

The magisterium, because of the authority it has received from Jesus Christ and because of the gift of the Holy Spirit which has received for teaching the people of God (cf. *Dogm. Const. on the Church*, n. 21-25), has first of all the duty to teach and bear witness to the doctrine it has received from the Apostles, so that this may become the doctrine of the entire Church and of all mankind. It must preserve this doctrine intact, guarding against errors and distortions. It must make an authoritative judgment in the light of revelation on new doctrines and on the solutions proposed by theology for solving new problems. It must propose authoritatively new insights and modern applications of revealed doctrine which, aided by the light of the Holy Spirit, it regards as conforming with the doctrine of Jesus Christ.

Theology maintains therefore a twofold rapport with the Church's magisterium and with the entire Christian community. First of all it is, to a certain extent, the mediator between the faith of the Church and its magisterium. Attentive to understand how the Christian community puts its faith into action, its grasp of truths, its emphasis, its problems, the orientation which the Holy Spirit stirs in the people of God ("...what the Spirit says to the Churches" (Apoc. 2.7), theology must assess this faith as it is lived and its tendencies with the principles proper to good theological method in order to harmonize them with the Word of God and with the whole tradition faithfully handed down by the Church, to propose solutions for the problems to which faith gives rise when confronted with experience, with history and human investigation.

Thus theology can help the magisterium to fulfill its duty as light and guide of the Church, never taking precedence over the Word of God but always at its service.

The magisterium therefore draws great benefit from fervid and industrious theological study and from the cordial collaboration of the theologians, whether they, through attentive study of written and oral revelation discover over more

its secret and subtle meaning and dominating synthesizing ideas, or whether through a diligent interpretation of the whole culture of the modern mind and the experiences of mankind they endeavor to grasp and solve its problems in the light of the history of salvation. Without the help of theology the magisterium could undoubtedly preserve and teach the faith, but it would arrive only with difficulty at the lofty and full knowledge it needs to perform its task, since it is aware that it is not endowed with revelation or the charism of inspiration but only with the assistance of the Holy Spirit.

Theology fulfills another function with regard to the magisterium. It acts as the mediator in presenting the teaching of the magisterium to the Christian people to form the faith and moral observance among them.

For it is in the theological teaching that the doctrine of the Church assumes an organic and systematic form and can thus answer the questioning of all the faithful.

It is theology which gives to teaching of the magisterium the rational assistance it needs to show the doctrine of the faith to be consonant with human reason. Furthermore, theology forms the mind of the pastors, from the highest in dignity to the most humble, thus preparing them to be truly masters of the faith and of Christian morals.

Without theology the magisterium would lack the instruments for bringing about harmony of acting and thinking which must rule the entire community so that it may think and live according to the teaching and precepts of Jesus Christ.

The twofold bond joining theology with the magisterium and with the Christian community suggests some reflections regarding the spirit with which the theologians, to whom theological research is entrusted by their very office, must attend to their task in the Church that it may be beneficial and rich in lasting fruits.

The first reflection concerns the spirit of service. The theologians are and must be very happy to give themselves in the service of the community and in the service of the magisterium.

Their task forms part of the Church's great task of saving souls; therefore their greatness lies not so much in proposing new ideas and doctrines as in the constant care to speak "words of eternal life" so that they may enter into souls and

lead them to or strengthen them in the faith in Jesus Christ, the only Saviour. They will therefore take care to study above all problems and questions that more closely concern the salvation of souls, and will share with the magisterium the preoccupation of bringing to the knowledge of the faithful not so much their own truths but the truth of Jesus such as it is universally believed in the Church under the guidance of its magisterium.

They are also at the service of truth. Indeed, when they are officially entrusted with some teaching function in the Church they too are, in a way, teachers of truth. Therefore their supreme care will be that of being faithful to the truth of the faith and to the doctrine of the Church. Accordingly, they will avoid giving in to desire for an easy acceptance and popularity at the expense of the sureness of the doctrine taught by the magisterium, which in the Church represents the person of Jesus Christ the Teacher. Indeed, they will regard it as their supreme honor to be the faithful and intelligent interpreters of the teaching of the magisterium, well knowing that nothing is so beneficial for the Christian people and entire mankind as the sure knowledge of the salutary truths and that these are found among those of whom Jesus Christ said: "He who hears you hears me."

The second reflection concerns the spirit of communion: communion with the entire Christian people, with the sacred hierarchy, brotherly communion among ourselves also. The spirit of communion belongs to the very essence of the Christian vocation as the Apostle St. John teaches (cf. John 1, 2-3). But it belongs particularly to the essence of the best theological methods. Divine truth is preserved in the entire Christian community by the Holy Spirit. You will therefore find it there all the more easily the more you live in deep communion with the entire society of the faithful, emulating in humility of heart "the little ones" to whom the Father more readily reveals the mystery of His nature and His plans.

Divine truth is preserved and made known in the Church by the Holy Spirit chiefly through the work of the sacred magisterium. Therefore you especially will more surely possess that truth the more wholeheartedly you are joined with the Church's magisterium.

If in your search for truth you wander away from this magisterium there will be the danger that you will be teachers

without disciples, separated from all, or that you will waste your labor without producing fruits for the community of the faithful. It might even expose you to the danger of deviating from the right path choosing your own judgment, not the thinking of the Church (*"sensus ecclesiae"*) as the criterion of truth. This would be an arbitrary choice — *"airesis,"* the road to heresy.

But above all we now wish to emphasize the duty of communion among yourselves. Since you come from different places, with different cultures and spiritual traditions, and since you must encounter different needs and difficulties, it is normal that there should be among you a diversity of interests, a diversity of formation and of methods of research, a diversity of judgment. In matters so difficult and so moved from common experience as theological problems, a moderate diversity of judgment is compatible with unit of the faith and with fidelity to the teaching and norms of the magisterium. It is in no way surprising therefore that it stimulates a more profound and accurate search for argumentation to attain full truth through frank and well-pondered discussions. These, however, will attain their result only if they are accompanied and constantly governed by that spirit of communion which nourishes mutual esteem and mutual respect and make us see in our colleague a brother conscientiously engaged in the same search for truth and makes us therefore endeavor to understand his reasons and argument before passing judgment on him — in a word, the spirit of charity which makes us act toward us, and which above all make us desire to rejoice together in the full truth of Christ the Lord.

The more you seek truth in a spirit of sincere charity, the more you will grow in its knowledge and in useful service to the Church.

The reflections we have outlined together make us understand that theological work has its own methodology — different from that of the secular sciences without being any less scientific in its investigation of doctrine or any less truly rational.

This is because the instrument it uses is not mere rational intelligence, but believing intelligence, reason illumined and sustained by faith. Theological thought is thought sharing in, and analogous to divine thought, which in its completely simple truth comprises all the truths which the theologian, sus-

tained by revelation, is progressively and laboriously discovering.

"Faith is more necessary to theology than an acute mind" said an expert theologian (A. Stolz, *Introductio in Sacram Theologiam*). Faith due the revealing God, faith in the Church which preserves revelation intact, with the assistance of the Holy Spirit, faith in the magisterium of the Church which explains and interprets it authoritatively as the representative and so to speak the instrument of Christ, the Teacher.

May the spirit of truth and charity, who illumines and sanctifies the entire Church on its various levels so that each may fulfill his own task properly, illumine and sanctify your work so that it bear fruit in the entire Christian community and in your own souls.

But before ending our discourse, we should like to ask something of you, beloved sons in Christ. Help us in sustaining and defending Catholic truth and in bearing public witness to it. Assist us and our brothers in the episcopate in this task in a brotherly spirit. We have great confidence in your work because we are convinced that your collaboration will make less onerous and more fruitful the mandate entrusted to us and to the entire episcopal college of safeguarding with fidelity the deposit of Catholic doctrine, of preaching the faith openly and for making the name of Christ ever more known day by day.

You have given us great joy and confidence during the congress. We hope that before you leave you will confirm your filial fidelity to us after the manner of sons. As a sign of praise and encouragement receive our fatherly apostolic blessing.

ALLOCUTIO

ROMANI PONTIFICIS PP. PAULI VI

ad Membra et Consultores Consilii ad Exsequendam
Constitutionem de Sacra Liturgia.*

Venerabiles Fratres ac dilecti Filii,

Ecce adstat Consilium ad exsequendam Constitutionem de Sacra Liturgia, quod amanter et reverenter oportet salutemus, occasione oblata plenarii eius, qui nunc agitur, Conventus; ecce revera collegium amplissimum, constans e viris gravissimis et peritissimis, qui inter se sapienter coniuncti et e variis orbis terrarum partibus oriundi, fructus proferunt studiorum et pietatis suae, ut una simul opus summi momenti perficiant, id est ut textus liturgicos Ecclesiae recognoscant, novo ordine constituent normas formasque, quibus eadem Ecclesia germani cultus divini sancta mysteria celebret, populum fidelem instituat ad iis participandum, ad preces publicas et communitatis proprias fundendas, ad vitam ducendam spiritualem, eamque impensiores reddat et virtute sanstificatrice uberius alitam.

Magna igitur cum reverentia et magno cum animi oblectamento vos coram admittimus vobisque gratias agimus pro adventu hoc vestro, quo fit, ut persona et cogitationes Nostrae

* Oct. 31, 1966.

huic operi vestro praeclarissimo quodammodo socientur. Pro quo quidem opere gratias vobis persolvimus: quid enim utilius esse potest Ecclesiae his ipsis temporibus, quae Concilium subsequuntur? Quid efficacius ad flammam pietatis in eius sinu suscitandam, ad promerenda auxilia Spiritus Sancti et ad vim ei tribuendam, qua attrahat, erudiat, sanctificet animas?

Saepe recogitamus de labore vestro arduo et sapienti, qui pertinet ad recognoscendam sacram Liturgiam secundum mentem Concilii Oecumenici; ac videntur Nobis tria in exsequendo opere tam implicato multamque prudentiam postulante apparere. Primum munus vestrum eo spectat, ut in sacras caerimonias inquiratis, quae in Ecclesia fieri consueverunt; his recognoscendis et in aptiorem formam redigendis operam datis. Haec quidem inquisitio, licet ipsa non peculiare habeat difficultates, cum eae caerimoniae sint omnibus notae, tamen singulares animi doctes exposcit: rerum nempe sacrarum reverentiam, qua adducimur, ut eiusmodi caerimonias ab Ecclesia in cultu divino adhibitas in honore habeamus; pium quendam respectum traditionis, qua hereditas pretiosa et veneratione digna nobis est impertita; exigit intellegentiam historiae, quod attinet ad compositionem rituum, qui nunc recognoscuntur, et ad eorum veram significationem sive eucologicam sive symbolicam, et ad alia, quae sunt generis eiusdem.

Idcirco neque ante concepto proposito sine causa res mutandi neque festinatione, quasi *iconoclastarum* propria, quae impellit, ut omnia corrigantur et convertantur, haec inquisitio ducatur, sed religiosa prudentia et reverentia cum sapientia copulata. Oportet enim quaeramus id, quod est novum; in rebus autem novis ea, quae nobis referunt thesauros pietatis christianae illarum aetatum, quibus et potissimum floruit, praeoptare volumus inventis hoc tempore a nobis inductis; attamen hac de causa sermo Ecclesiae horum temporum non est ita reprimendus, ut quoddam «canticum novum» edere nequeat, si afflatus Spiritus Sancti ad hoc ei vires revera suppeditat (cfr. Const. *Sacrosanctum Concilium* 23).

Alterum vero munus vestrum idque maximae prudentiae hoc est: perscrutatio modorum, quibus Liturgia exprimitur sive verbis vel musica vel cantu, sive gestu vel ipsa ritus actione. Quanta cum diligentia considerandi sunt fontes biblici singulorum actuum liturgicorum, quantum studium conferendum, ut lex orandi concordet cum lege credendi, scilicet ut precatio in sua significatione servet ubertatem doctrinae et ut sermo sacer accommodetur ad rem dogmaticam, quam continet, et ad rectam dispositionem, qua iis, quae celebrantur, suus veluti gradus tribuatur: his rebus oportet eruditionem vestram impendatis, ut estis viri doctrinis dediti, ingenium vestrum, ut litterati et artifices, sed etiam ad haec applicetis oportet animos vestros amore Dei, Christi eiusque regni accensos; animos vestros dicimus, qui, ut opinamur mysticam effusionem in spirituali colloquio sunt experti. Hoc quippe studio, quod ex oratione ab unoquoque vestrum Deo admota et in vitae usum deducta, vim vigoremque suum intimum haurit et quod artis etiam adiumenta sibi asciscit magnum fit peritiae vestrae experimentum; hoc ipsum operi emendationis, cui insistitis, addet, una cum arcana pulchritudinis specie supernum donum seu *charisma* universalitatis; cui iungetur *charisma* diuturnitatis, perennis nempe cuiusdam iuventutis. Liturgia autem merito tam praestantibus donis ornatur.

Neque haec animi contentio, qua is nititur genus dicendi splendidum, sacra Liturgia sane dignum, assequi, vos sinit aliud munus humanissimum oblivisci, quod hisce temporibus in propositis eorum, qui renovandae Liturgiae student, dici potest praeponderare munus scilicet eo pertinens, ut caerimoniae liturgicae sint planae et apertae fidelium multitudini, sive quoad facultatem eas intellegendi, sive quoad rationes, quibus exprimuntur, sive quoad executionem (cfr. Const. *Sacrosanctum Concilium* 11, 14, etc.). His quoque labor quo formae et sermo sacrorum rituum aptantur ad necessitates pastorales ad finem catecheticum cultus divini, ad institutionem spirituales et morales fidelium, ad desiderium animae cum Deo se coniungendi, ad naturam signi sacri, qua fit, ut comprehendi possit et experiendo cognosci etiam quoad virtutem suam religiosam, quantam scientiam ex usu hauritam, quantam caritatem a vobis postulat, qui estis artifices no-

vae Liturgiae et repertores thesaurorum eius usque adhuc abditorum; sacrae Liturgiae dicimus, in qua volumus, ut pulchritudo et simplicitas, sententiarum gravitas et perspicuitas, argumentum et brevitās, soni ab antiquis aetatibus accepti vocesque horum temporum in novum quendam concentum apte conveniant. Praeelsum munus id efficiendi Ecclesia Dei vobismet ipsis mandavit.

Haec, Venerabiles Fratres ac dilecti filii, vobis diximus, ut ostenderemus, quanti opus, ad quod assidue incumbitis, faceremus. Animadvertimus autem id latius patere aliaque complecti officia aliasque praebere utilitates, quatenus videlicet moderamini ampla et multiformia incepta ad renovationem spectantia, quae Constitutione Concilii de sacra Liturgia sunt excitata. Vestustae et bene meritae Nostrae Sacrae Rituum Congregationis est novas formas definire ut instituta certa et obligantia, et eas, quae vigent, tueri; istius vero Consilii est advigilare hoc tempore, quo experimenta fiunt novarum rationum cultus divini, quae in singulis regionibus ecclesiasticis temptantur eoque inducuntur, corrigere devios conatus, qui hic illic possunt deprehendi, cohibere eos, qui sine permissione ad suum arbitrium agunt, quod quidem rectam disciplinam orationis publicae perturbare potest et circa ipsam doctrinam gignere errores. Itaque vestrum est pravos usus prohibere, cunctantes et obnitentes exstimulare, vires excitare, egregia incepta provehere, bene merentes laude afficere. Quod munus moderatorum hoc tempore magni momenti est, et ad id singularem in modum vos confirmamus. Scientes vero, quanta cum vigilantia, quanta cum prudentia vos idem geratis vobis propter hoc gratiam habemus. Licet autem varietas linguarum habeatur et novitas rituum, quos studium renovationis in Liturgiam invexit, tamen nihil assumatur, quod cum auctoritate et officii onerisque conscientia ab Episcopis et ab hac Sede Apostolica non sit iuste probatum, nihil quod cultu divino sit indignum, nihil quod manifesto sit profanum neque idoneum ad exprimendam interiorem illam sacramque vim orationis, nihil demum singulare et insolitum, quod, nedum foveat pietatem communis orantis, ei admirationem moveat eamque perturbet, atque impediat, ne pietas traditioni inhaerens convenienter et legi-

time excolatur, ad hoc enim quod attinet, suaderi videtur, ut procedatur veluti per gradus secundum paedagogiae praecepta.

Non sine animi gaudio advertimus parvos sed utiles commentarios vestros, qui Notitiae inscribuntur, huiusmodi opus iam efficere. Quod quidem commentariolum de alia etiam re bene meretur, ob quam libenter honorem adhibemus huic Consilio; scilicet quod per totam Ecclesiam nuntia pertinentia ad liturgicam disciplinam et incepta divulgat, hoc modo studens alios movere ad aemulationem in bono exemplo praebendo, et fovere legitimam varietatem rationum, quibus Liturgia exprimitur, ac simul in primariis rebus unitatem, quam in vita liturgica Ecclesiae semper magni aestimare debemus.

Gaudemus etiam de accurato et recte disposito labore in quo Consilium versatur eo cum studio se devovendi, quod aliis in exemplum praelucet, et iis cum effectibus, qui iam sunt felices et copiosi et quos tales futuros esse licet praesagire. Ecclesia, quae post celebratum Concilium ad opus attendit, quo huius incepta compleantur ac decreta ad usum deducantur, laetatur de hoc pio ac nobili labore, quatenus pertinet sive ad fidelitatem erga praescripta Concilii, qua totus conformatur ac ducitur, sive ad magnitudinem negotiorum, quae expediuntur, sive ad celeritatem, qua opus fit, quantum eius ratio difficilis et multiplex atque necessitas perfectionis, qua res oportet absolvantur, id sinit.

Existunt vero nonnullae quaestiones magni ponderis, quas Purpuratus Pater Consilii Praeses significavit, et quae postulant, ut peculiari cum diligentia considerentur, etiam a Nobis. Ex quibus una musicam sacram respicit, quae studia movet multorum, sive eorum, qui Liturgiae sunt periti, sive eorum, qui musicam colunt. Haec quaestio ampla indiget lucubratione, quae sine dubio in posterum quoque fiet, prout hinc experientia pastoralis, illinc ingenium musicorum mutua ratione se attingere pergent, quod exoptamus ut benevole et fructuose agatur. Instructio, qua eiusmodi rationi inter Liturgiam et musicam intercedenti consulatur, faciliorem reddet eam concordiam et restituet — ita fore confidimus — novam quasi sociam operam, quam duae voces sublimes spiritus humani sibi invicem praebeant: oratio et ars. Conven-

tus de Musica sacra nuper Chicagiae celebratus hanc spem Nostram confirmat. Hic autem in memoriam revocare cupimus ea, quae Constitutio universalis Synodi *Sacrosanctum Concilium* hac de re statuit, honorem dans et Liturgiae, et musicae (n. 39, 44, 112, 114, 115, 116, 120, 121), id tantum moventes indolem pastorem et communivitatis propriam, qua renovatio liturgica est insignis et quam Concilium postulavit, exigere, ut musica et cantus sacer recognoscantur et perficiantur quod attinet ad eorum rationes, quibus cum actione sacrorum rituum, ut nunc esse debet, coniungantur, eandemque utrique praebere opportunitatem nova quasi merita colligendi novamque gloriam sibi comparandi in artis et religionis provincia, et ad hoc hortari, secundum illud: «Musica sacra tanto sanctior erit quanto arctius cum actione liturgica connectetur» (n. 112).

Alia quaestio, inter omnes digna in quam potissimum mentes intendantur, pertinet ad *Ordinem Missae*. Iam compertum habemus opus patratum, non ignorantes, quot disceptationes erudite ac meditate habitae eo referantur, sive circa textum praedicti *Ordinis Missae* sive circa compositionem novi libri Missalis et calendarium sacrorum sollemnium. Agitur autem de re tam gravi et momenti tam universalis, ut facere non possimus quin antea Episcopos consulamus quam ea, quae considerate sunt proposita, auctoritate Nostra approbemus.

Interea, Venerabiles Fratres et incliti cultores disciplinae liturgicae, pergite studia vestra atque labores. Semper vos erigat conscientia magnae utilitatis, quam opere vestro causae fidei affertis, cuius professio publica et sollemnis fit cultu divino et quae ex eo solacium percipit, quod singulis et societati obveniat; de utilitate loquimur, quae opere vestro accedit illi epiphaniae seu manifestationi Christi, quam Liturgia verbis, sacramentis, sacerdotio talem efficit, ut ab animis credentium quasi sensibus percipi possit, et quam in iisdem vivacem reddit; utilitatem significamus, quam Ecclesia accipit e Liturgia, seu sermone sacro, qui purus effectus, altius assurgit, et quo ea talem se praebet, qualis est, videlicet Corpus mysticum, Christo, capiti suo, iunctum, humanitas redempta et quasi amantissima

Sponsa omnia dans Christo ab eoque omnia recipiens; utilitatem dicimus, quae populo Dei comparatur, qui in Liturgia, dummodo sit perspicua, simplex, divini afflatus plena, sapientiam, pacem, unitatem, sanctificationem potest invenire; de utilitate denique tractamus, qua cunctos huius aetatis homines iuvatis, quos, blandiente humili et mirabili pulchritudine sacrae Liturgiae, quae e germanis formis elucet, vocatis ad reperendam eximiam illam regionem amissam, quae scilicet propria est spiritus et in qua ineffabili et incomparabili modo praesens adest mysterium divinum.

Quemadmodum diximus, pergite naviter atque fidenter; et adiuvet vos persuasio vobis non deesse, immo certam esse fiduciam et benevolentiam Nostram; ac demum vos adiuvet lux, signum amoris, Christi Domini, pro quo suscepistis labores et in cuius nomine Nos, qui indigne eius personam gerimus, vobis benedicimus.

(L'OSSERVATORE ROMANO, Oct. 15, 1966)

SACRA CONGREGATIO PRO DOCTRINA FIDEI

EPISTULA

AD VENERABILES PRAESULES CONFERENTIARUM EPISCOPALIU*

Cum Oecumenicum Concilium Vaticanum II, nuper feliciter absolutum, sapientissima documenta promulgaverit, sive in re doctrinali, sive in re disciplinari, ad Ecclesiae vitam efficaciter promovendam, grave populo Dei universo incumbit onus, nempe omni nisu satagendi ut ad actum perducatur quidquid, Spiritu Sancto afflante, in amplissimo illo Episcoporum coetu, Praesidente Summo Pontifice, sollemniter propositum vel decretum fuit.

Ad Hierarchiam vero spectat ius et officium vigilandi, dirigendi, promovendi renovationis motum a Concilio inchoatum, ita ut eiusdem Concilii Documenta et Decreta rectam interpretationem accipiant et ad effectum deducantur secundum

* Has litteras edendi nobis licentia facta est, ut earum genuinus tenor innotescat, quia folia quaedam diurna, quamvis earumdem litterarum natura omnimodam discretionem postularet, partes nonnullas textus publici iuris facere non dubitaverunt, non tamen servata propria documenti indole.

Ita factum est ut circa ea quae reapse in litteris continentur et circa finem per eas a Sancta Sede intentum dubia exorirentur. (N. R.).

propriam ipsorum vim et mentem adamussim servatam. Haec enim doctrina ab Episcopis est tuenda, quippe qui sub Petro capite munere auctoritative docendi pollent. Laudabiliter vero multi Pastores Concilii doctrinam apte explicandam iam susceperunt.

Dolendum attamen est ex variis partibus nuntios non faustos pervenisse de abusibus in doctrina Concilii interpretanda invalescentibus, necnon de peregrinis et audacibus opinionibus hic illic insurgentibus quae plurium fidelium animos non parum perturbant. Laudanda sunt studia et conamina ad veritatem penitus investigandam, probe distinguendo inter id quod est credendum et id quod est opinabile; at ex documentis ab hac Sacra Congregatione examinatis constat de non paucis sententiis quae limites simplicis opinionis vel hypotheseos facile praetergredientes ipsum dogma et fidei fundamenta aliquatenus afficere videntur.

Aliquot ex istis sententiis et erroribus, per modum exempli, expedit tangere prout ex relationibus virorum doctorum necnon ex editis scriptis innotescunt.

1) Imprimis occurrit ipsa Sacra Revelatio: sunt etenim qui ad Sacram Scripturam recurrunt Traditione consulto seposita, sed Biblicae inspirationis et inerrantiae ambitum et vim coartant et de historicorum textuum valore non recte sentiunt.

2) Quod autem attinet ad doctrinam Fidei, formulae dogmaticae dicuntur ita historicae evolutioni subesse ut etiam ipsarum sensus obiectivus mutationi obnoxius sit.

3) Magisterium ordinarium Ecclesiae, praesertim Romani Pontificis ita interdum negligitur et parvipenditur, ut ad regionem rerum opinabilium fere relegetur.

4) Veritatem obiectivam absolutam, firmam et immutabilem, quidam fere non agnoscunt omniaque cuidam relativismo obnoxia faciunt, et quidem ea fucata ratione secundum quam veritas quaecumque rythmum evolutionis conscientiae et historiae necessario sequatur.

5) Ipsa D. N. Iesu Christi adorabilis Persona impetitur, cum in recogitanda christologia tales de natura et persona conceptus adhibeantur qui cum dogmaticis definitionibus vix componi possunt. Serpit quidam humanismus christologicus ob quem Christus ad condicionem simplicis hominis reducitur, qui sensim suae divinae Filiationis conscientiam acquisierit. Eius virginalis conceptio, miracula, ipsa Resurrectio verbotenus conceduntur sed reapse ad merum ordinem naturalem reducuntur.

6) Itidem in Sacramentorum theologica tractatione quaedam elementa vel ignorantur vel non sufficienter attenduntur, maxime quod ad Ssmam Eucharistiam attinet. De praesentia reali Christi sub speciebus panis et vini non desunt qui disputent exaggerato symbolismo faventes perinde ac si panis et vinum non per transubstantiationem converterentur in Corpus et Sanguinem D. N. Iesu Christi, sed mere transferrentur ad quamdam significationem. Sunt etiam qui conceptum *agapes* quoad Missam plus aequo urgent prae idea Sacrificii.

7) Sacramentum Paenitentiae quidam explicare malunt tamquam medium reconciliationis cum Ecclesia, non satis exprimendo reconciliationem cum ipso Deo offenso. Contendunt etiam huic Sacramento celebrando necessariam non esse personalem confessionem peccatorum, sed solam functionem sociale reconciliationis cum Ecclesia exprimere satagunt.

8) Nec desunt qui doctrinam Concilii Tridentini de peccato originali vel parvipendunt vel ita commentantur ut originalis culpa Adami et ipsius peccati transmissio saltem obfuscentur.

9) Nec minores circumferuntur errores in ambitu theologiae moralis. Etenim non pauci obiectivam rationem moralitatis reicere audent; alii legem naturalem non accipiunt, asserunt vero legitimitatem *moralis situationis* quam dicunt. Perniciosae opiniones propagantur de moralitate ac responsabilitate in re sexuali et matrimoniali.

10) His omnibus addenda est nota de Oecumenismo. Laudat profecto Sedes Apostolica eos qui in spiritu Decreti Conciliaris de oecumenismo incepta promovent ad caritatem cum

seiunctis fratribus fovendam eosque ad unitatem Ecclesiae attrahendos, sed dolet non deesse qui Decretum Conciliare suo modo interpretantes talem actionem oecumenicam urgent quae veritatem offendant de Fidei et Ecclesiae unitate, favendo periculoso irenismo et indifferentismo, quod quidem a mente Concilii omnino alienum est.

Huiusmodi errores et pericula, singula quidem hic illic sparguntur, summaria vero synthesi collecta hac epistola locorum Ordinariis exhibentur, ut pro suo quisque munere et officio satagat ad ea compescenda vel praecavenda.

Enixe autem hoc Sacrum Dicasterium rogat ut iidem locorum Ordinarii in propriis Conferentiis Episcopalibus adunati de illis agant et ad Sanctam Sedem opportune referant suaeque pandant consilia ante festum Nativitatis D. N. I. Ch. anni currentis.

Has Litteras quas publici iuris fieri patens ratio prudentiae vetat, Ordinarii alique quibuscum ipsi eas communicare iusta de causa censuerint, sub stricto secreto tegant.

Roma, 24 iunii, 1966.

A. Card. OTTAVIANI

(A.A.S., 1966, pg. 659-661)

SACRA CONGREGATIO CONCILII

De participatione ad Missam festivam eorum qui animi relaxandi causa (v. touristes) ad alias regiones se conferre solent

Supra relata (pp. 157) Em.mi Card. Iacobi Lercaro ad Praesides Coetuum Episcoporum cuiusque nationis, diei 25 ianuarii 1966, in nn. 2-3, hortatur locorum Ordinarios ut, pro opportunitate, congruas edant normas, ut in determinatis ecclesiis, praesertim in magnis civitatibus et in locis ubi frequentior habetur itinerantium (vulgo touristes) concursus, certis horis, statuant unam vel, si oportuerit, plures Missas, lingua latina; iterum ut provideant spiritualibus necessitatibus fidelium diversarum linguarum, distinctis celebrationibus, iuxta possibilitatem, pro singulis linguis.

Sacra autem Congregatio Concilii, nuperrime quasdam dedit Exc.mis locorum Ordinariis normas, quae cum his indicationibus coherent, quasque referre placet.

Omnibus in comperto est peregrinationes relaxationis causa susceptas (v. *tourisme*) in dies augeri illis quoque in regionibus ubi oeconomicarum rerum processus parvi adhuc est momenti.

Quin internum in singulis regionibus peregrinantium incrementum consideremus, in mentem revocare sufficit memoratas peregrinationes ab anno 1958 usque ad hodiernum diem duplicatas esse, numerum autem ad exterarum regionum peregrinantium millies centena millia (100 millions) superexcedere, quorum octingenties centena millia (80 millions) in Europa.

Quapropter peregrinationes, utpote primaria eaque complexa res temporis liberi hominis hodierni, nova genera ducendi vitam — ut patet — attingunt.

Voluptuariarum enim peregrinationes — si recto animo his homines fruuntur — non tantum corporis animique viribus relaxandis atque levandis favent, sed et civilis cultus progressum offerunt per itinera ad exterarum Nationes, quibus hominis spiritus excolitur omnesque per mutuam conversationem ditiores evadunt.¹

Huiusmodi vero tam magna hominum itinerantium copia expostulat, ut animarum cura apta his manifestis necessitatibus fiat ad diem praesertim Domini colendum quod attinet, celebratione nempe in diversis linguis Missarum cum homilia et copia sacerdotum ad audiendas peregrinantium confessiones in suo cuiusque idiomate addictorum.

* * *

Summus Pontifex Paulus VI pluries Pastorum considerationi proposuit peregrinationum delectationis causa susceptarum momentum et gravitatem, ad curam quod spectat; eosdemque exhortatus est ne in traditionalibus formis morarentur, sed novas formas inquirerent quae apostolicae anxietati, a Divino Salvatore Ecclesiae traditae, responderent.² Singulae enim Ecclesiasticae Auctoritates grave a Deo habent onus in spiritualem curam incumbendi etiam pro fidelibus qui, etsi ad tempus, in earundem dioecesibus vel paroeciis degunt, et ita exercendi ministerium ut hodiernis necessitatibus Pastoralis organicae aptatum succedat.³

Sic accidit ut libertas, quae revera peregrinantium propria est, non licentiam vel a Deo recessionem gignat, sed hoc novum «sociale factum»⁴ suos beneficos effectus inducere possit in ministerii opus aliosque, quos negativos vocant, ab eo avertere.

Hanc ob causam Concilii Vaticani II Patres, postquam hortati sunt locorum Ordinarios ut «erga omnes sollicitos se praebeant cuiuscumque sunt . . . nationis, tum incolas, tum advenas et peregrinos»,⁵ addunt: «aptae methodi pastorales promoveantur ad vitam spiritualem fovendam eorum qui relaxationis causa

¹ Cfr. Const. past. *Gaudium et spes*, de Ecclesia in mundo huius temporis, nn. 54, 61.

² Cfr. Paulus VI, Allocutio ad participantes III Symposio de re peregrinatorum, in *L'Osservatore Romano*, diei 7 iunii 1964.

³ Cfr. Paulus VI, Allocutio pro proclamatione Sanctae Martae ad patronam exercentium operam in ostellis, *ibid.*, diei 8 martii 1964.

⁴ Paulus VI, Allocutio in festo Assumptionis 1963, in *L'Osservatore Romano*, dierum 17-18 Augusti 1963.

⁵ Decr. *Christus Dominus*, de pastoralis Episcoporum munere in Ecclesia, n. 16.

ad tempus alias regiones petunt. Episcoporum Conferentiae, praesertim Nationales, urgentioribus quaestionibus ad praedictos spectantibus sedulo studeant, et aptis instrumentis ac institutionibus spirituali eorum curae . . . consulant atque faveant, attentis in primis normis ab Apostolica Sede statutis vel statuendis, temporum, locorum et personarum condicionibus apte accommodatis». ⁶

Tantum igitur abest ut Ecclesia *passivam* huic sociali facto sese habeat, quin etiam munus sibi proprium existimat, conari ut opera quam maxime sedula exerceatur ubi peregrinationes relaxationis causa contingunt.

Opportunum insuper erit incepta quae ad animorum culturam et relaxationem pertinent numerosiora frequentibus promovere coetibus, quibus ad Dei Verbum audiendum homines disponantur. ⁷

Cum autem hae omnes activitates ad ultimum eo spectent ut fideles Templum Dei adeant, ⁸ necessarium erit, Ordinariorum locorum iudicio, ⁹ quoties coetus maxime ex exteris fidelibus componitur ut *instituantur speciales et integrae liturgicae actiones, S. Missa festiva scilicet cum praescripta homilia, ¹⁰ confessionum auditio, vel forte aliae in Domo Dei celebrationes, in ea lingua cuius maior peregrinatorum (v. touristes) participantium pars est et coadiuvantibus, si fieri potest, sacerdotibus eiusdem linguae.* ¹¹

In multis enim dioecesibus et paroeciis, in quarum finibus sunt curae thermales vel loca ubi peregrinationes relaxationis causa fiunt, peringens fit incolarum numerus; et christiano cum gaudio assidua frequentatio Sancti Sacrificii saepe comprobatur, una cum valde notabili participatione SS. Sacramentorum etiam ex parte advenarum.

⁶ *Ibid.*, n. 18.

⁷ Cfr. Paulus VI, Adlocutio ad participantes III Symposio de re peregrinatorum, in *L'Osservatore Romano*, diei 7 iunii 1964.

⁸ Cfr. Ioannes XXIII, Adlocutio iis qui interfuerunt Conventui primo, S. Congregationis Concilii opera Romae habito, proposito argumento v. «Turismo e Pastorale», diei 19 februarii 1963; AAS, LV (1963) 232-238.

⁹ Cfr. Const. *Sacrosanctum Concilium*, de sacra Liturgia, nn. 22; 36; 39 et Decr. *Christus Dominus*, de pastoralis Episcoporum munere in Ecclesia, n. 15.

¹⁰ Cfr. Const. *Sacrosanctum Concilium*, de sacra Liturgia, nn. 14; 52; 54.

¹¹ Cfr. Decr. *Christus Dominus*, de pastoralis Episcoporum munere in Ecclesia, nn. 23; 30.

Constat ex hoc, quantopere veri nominis christiani eidem Dei caritati communicent,¹² unam in Christo, ut Patris Communis filii, familiam efficientes.¹³

Haud raro, e contra, evenit ut huiusmodi peregrinatores quasi extranei liturgicis actionibus et sacrae praedicationi aegro animo intersint. Quod sane contrarium est spiritui conciliari qui, ut vere oecumenicus sit, nulla alia re inniti potest nisi mutua caritate quae, ut *vinculum perfectionis*, omnes unit christifideles.

Ceterum peregrinationes (v. *tourisme*), ut diximus, optimam nostris fidelibus occasionem praebent alia membra Christi cognoscendi, cum eis colloquendi et immensam varietatem Ecclesiae perspectam habendi.

Quod tamen possibile erit tantum si communitates christianae quae in locis peregrinationum sedem habent, spatia caritatis dilatantes, peregrinatores cuiuscumque linguae et Nationis ut sibi amicos et fratres recipiant. Etenim peregrinationes illam pretiosam offerunt opportunitatem apostolatus communitarii, in Decr. *Apostolicam actuositatem*, de Apostolatu laicorum (n. 10), commendati, qui quotquot invenit diversitates humanas in unum congregat et Ecclesiae universalitati inserit. Immo spiritus ille oecumenicus, qui e Concilio tam magnum impulsus habuit, et libertas religiosa in locis ad quos peregrinatores se conferre solent, magnopere exerceri possunt.¹⁴

Omnes enim sciunt nihil magis prodesse spiritui oecumenico, quam relationes inter eos qui dialogo participant. Ita Ecclesia, in qua «laici . . . ius habent . . . verbi Dei praesertim et sacramentorum adiumenta a sacris Pastoribus accipiendi»,¹⁵ apparebit quod reapse est, Corpus Christi in quo non est «iudaeus, neque graecus, non est servus neque liber quia omnes unum sunt in Christo» (*Gal* 3, 28; *Col* 3, 11).

* * *

Commendamus ergo vobis, Venerabiles Fratres, ut quod statutum est in Const. *Sacrosanctum Concilium*, de sacra Liturgia (nn. 14; 52; 54) et in Decr. *Christus Dominus*, de pastoralis

¹² Cfr. Const. dogm. *Lumen Gentium*, de Ecclesia, n. 49; AAS, LVII (1965) 54.

¹³ Cfr. *Ibid.*, n. 51; AAS, LVII (1965) 58.

¹⁴ Cfr. Decl. *Dignitatis humanae*, de libertate religiosa, nn. 3; 6.

¹⁵ Const. dogm. *Lumen Gentium*, de Ecclesia, n. 37; AAS, LVII (1965)

Episcoporum munere in Ecclesia (nn. 16, 23; 30), quodque in mentem revocavimus, ad effectum deducatur.

Sic fiet ut peregrinationes delectationis causa susceptae tempus vere evadant relaxandi simul corporis animique vires. Quinimmo ipsae ad hodiernam animorum culturam, ad necessitudines inter gentes atque ad pacem inter omnes Nationes instaurandas conferre valebunt.¹⁶

Quoad impensam ac sedulam executionem eorum quae hic consuluntur, impetret omnibus Mater Ecclesia, ut «omnia . . . in caritate fiant» (1 Cor 16, 14).

Atque haec conciliet a Deo Apostolica Benedictio, quam beatissimus Pater caelestium munerum auspicem paternaeque benevolentiae suae testem Episcopis et Parochis omnibus, iis imprimis qui in salutarem hanc rem suam conferant operam, libentissime impertit.

Haec ex mandato mihi munere Vobiscum communico.

Datum Romae, ex aedibus S. Congregationis Concilii, die XIX mensis martii, in Festo S. Ioseph, anno MCMLXVI.

PETRUS Card. CIRIACI, *Praefectus*

✠ P. Palazzini, *a Secretis*

¹⁶ Cfr. Paulus VI, Adlocutio iis qui interfuerunt Coetui ex omnibus Nationibus Romae habito, Consilii Unitarum Nationum opera, de peregrinationibus delectationis causa susceptis seu v. tourisme, diei 31 augusti 1963; AAS, LV (1963) 746-749.

LITURGICAL SECTION

DOCUMENTORUM EXPLANATIO

D U B I A

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

98. ULTRUM LICEAT MISSAM LINGUA VERNACULA CANTARE

A nonnullis dubium movetur an liceat Missam etiam lingua vernacula cantare. Asserunt enim quidam e Constitutione de sacra Liturgia hoc erui non posse.

* * *

Principia ad dubium solvendum habentur in ipsa Constitutione.

Explicita vero et authentica eorundem principiorum interpretatio legitur in Instructione ad eiusdem Constitutionis executionem recte ordinandam, die 26 sept. 1964, a SRC data.

Singula percurramus, *integros* articulos eorumque ad invicem connexionem prae oculi habendo.

1. Principium generale de admissione linguae vernaculae in liturgiam habetur in art. 36 Constitutionis, qui statuit:

1. Lingua latinae usus, salvo particulari iure, in Ritibus latinis servetur.

2. Cum tamen, sive in Missa, sive in Sacramentorum administratione, sive in aliis Liturgiae partibus, haud raro linguae vernaculae usurpatio valde utilis apud populum existere possit, amplior locus ipsi tribui valeat, imprimis autem

in lectionibus et admonitionibus, in nonnullis orationibus et cantibus, iuxta normas quae de hac re in sequentibus capitibus singillatim statuuntur.

3. *Huiusmodi normis servatis, est competentis auctoritatis ecclesiasticae territorialis, de qua in art. 22, 2, etiam, si casus ferat, consilio habito cum Episcopis finitimarum regionum eiusdem linguae, de usu et modo linguae vernaculae statuere, actis ab Apostolica Sede probatis seu confirmatis.*

4. *Conversio textus latini in linguam vernaculam in Liturgia adhibenda, a competente auctoritate ecclesiastica territoriali, de qua supra, approbari debet.*

Ex hoc articulo eruitur:

- a) Linguam latinam retinendam esse in ritibus latinis, idest linguam liturgicam propriam ritus latini permanere, etsi ex Concilii deliberationibus etiam lingua vernacula in liturgiam admittitur.
- b) Linguam vernaculam admitti, quibusdam condicionibus, uti linguam liturgicam, in sacras celebrationes.
- c) Condiciones autem ut lingua vernacula in liturgiam admittatur, esse:
 - 1. ut Coetus Episcoporum cuiusque nationis statuatur de eius *usu* (idest de facultate eam adhibendi) et de eius *modo* (idest de limitibus intra quos eam adhibere licet);
 - 2. ut normae servantur, quae pro diversis liturgiae partibus in respectivis capitibus indicantur.
- d) Exempla adducta esse tantummodo indicativa: nam dicitur *imprimis . . . in nonnullis*, et expresse remittitur ad ea quae pressius indicantur in sequentibus capitibus.
- e) Nullum haberi discrimen inter celebrationes in cantu et sine cantu peractas.

II. Ad Missam quod attinet, principia in art. 36 enucleata pressius explicantur et applicantur in art. 54, qui proinde satisfacit statutis articuli 36 de normis singillatim statuendis. En textus art. 54: *Linguae vernaculae in Missis cum populo celebratis congruus locus tribui possit, praesertim in lectionibus et «oratione communi», ac, pro condicione locorum, etiam in partibus quae ad populum spectant, ad normam art. 36 huius Constitutionis.*

Provideatur tamen ut christifideles etiam lingua latina partes Ordinarii Missae quae ad ipsos spectant possint simul dicere vel cantare.

Sicubi tamen amplior usus linguae vernaculae in Missa opportunus esse videatur, servetur praescriptum art. 40 huius Constitutionis».

Ex hoc eruitur:

- a) linguam vernaculam admitti «in Missis cum populo celebratis», nullo facto discrimine inter Missam in cantu et Missam lectam.
- b) Dari gradus huius admissionis:
 - praesertim*, idest quodammodo ex natura rei, in lectionibus et oratione communi;
 - pro condicione locorum*, idest maiore vel minore extensione prout fidelium facultas conscie et actuose participandi id requirit, etiam in partibus quae ad populum spectant.
- c) Servandas esse normas art. 36, idest, in concreto paragraphos tertiam et quartam. Nam prima paragraphus principium statuit generale, de servanda lingua latina in ritibus latinis; secunda vero iam determinatur verbis ipsius art. 54.

III. Ad concrete applicandum ergo art. 54 determinandae manent, in praxi, quatenus sint partes «quae ad populum spectant».

Haec autem locutio, quae in hoc articulo 54 substituit et definit illa generaliora verba art. 36: *in nonnullis orationibus et cantibus*, derivatur ab Instructione SRC diei 3 sept. 1958, in qua gradus proponuntur participationis populi tum pro Missa in cantu (n. 25) tum pro Missa lecta (n. 31) et partes innuuntur, quas fideles opportune participare possunt.

Quae omnia aperte assumuntur et, iuxta principia Constitutionis, per gradus ordinantur in n. 57 *Instructionis ad executionem Constitutionis de sacra Liturgia recte ordinandam*, diei 26 sept. 1964.

En textus huius numeri:

In Missis sive in cantu sive lectis, quae cum populo celebrantur, competens auctoritas ecclesiastica territorialis linguam ver-

naculam admittere potest, actis ab Apostolica Sede probatis seu confirmatis:

- a) *praesertim in proferendis Lectionibus, Epistola et Evangelio, necnon in oratione communi seu fidelium;*
- b) *pro condicione autem locorum, etiam in cantibus Ordinarii Missae, nempe: Kyrie, Gloria, Credo, Sanctus-Benedictus et Agnus Dei, et in antiphonis ad introitum, ad offertorium et ad communionem, necnon in cantibus inter lectiones occurrentibus;*
- c) *insuper in acclamationibus, salutationibus et formulis dialogi, in formulis: Ecce Agnus Dei; Domine, non sum dignus et Corpus Christi in communionem fidelium, et in oratione dominica cum sua admonitione et embolismo.*

Hoc textu omne dubium adimitur. Nam non solummodo excluditur per silentium, sicut in Constitutione, discrimen quodlibet inter Missam in cantu et Missam lectam, sed idem discrimen aperte reicitur: dicitur enim expresse: «*In Missis sive in cantu sive lectis, quae cum populo celebrantur*».

IV. Nullo modo ergo accipi potest interpretatio a quibusdam data, nempe verba art. 36: *in nonnullis orationibus et cantibus* intellegenda esse solummodo de orationibus aut cantibus lingua vernacula, quae fideles in Missa addere possunt praeter textus liturgicos.

Hoc iam licebat, habitualiter in Missa lecta, ex consuetudine vel indulto in Missa in cantu (cfr. *Instr.* 3 sept. 1958, n. 14 et 13 c).

Ceterum natura verae participationis actuosae exigit ut fideles non alias preces aliosve cantus proferant, quasi aliam actionem ab actione sacerdotis celebrantis peragentes, sed ut easdem preces eosdemque cantus, pro sua parte, participant, ita ut unitas actionis liturgicae clare manifestetur.

V. In praxi ergo Missam lingua vernacula cantare licet, dummodo:

- a) Coetus Episcoporum nationalis hoc permiserit et interpretationes approbaverit atque confirmationem Apostolicae Sedis habuerit;
- b) cantus qui lingua vernacula proferentur intra limites contineantur ab eodem Coetu Episcoporum statutos;

- c) Melodiae a sacerdote eiusque ministris canendae sint a Coetu Episcoporum approbatae.

N.B. — Melodiae pro cantibus *Ordinarii* Missae non requirunt approbationem Coetus Episcoporum.

VI. Quid ergo de thesauro musicae sacrae saeculis anteactis pro textibus latinis conscripto?

- a) Etsi lingua vernacula admittitur, lingua latina non excluditur: proinde in celebrationibus lingua latina, aut ex integro aut partim, peractis, thesaurus traditus adhibetur, formis selectis quae facultatibus cuiusque fidelium et cuiusque scholae cantorum respondeant.
- b) Huic autem thesauro, a saeculis anteactis tradito, nunc apponitur alia eiusdem thesauri pars, pro textibus lingua vernacula conscriptis. Tempus certe necessarium erit, ut ad perfecta opera habenda perveniatur; proinde laude digni sunt, qui suum ingenium suamque artem ad novas melodias conscribendas applicant.
- c) Periti insuper bene indicare valent num in singulis celebrationibus aliae partes lingua latina aliae lingua vernacula cani possint, attentis cuiusque linguae ingenio et peculiaribus dotibus.

(NOTITIAE, Julio-Augusto, 1966, pp. 240-243)

DOCTRINAL SECTION

THE ROLE OF THE CHURCH IN CHARACTER BUILDING¹

Ladies and Gentlemen:

I was told by the Chairman of the Board of Management, Dr. Blas Rayos, Sr., in his Letter of invitation to this gathering that these walls have already echoed and reechoed learned disquisitions on the theme "THE HOME, SCHOOL AND CHURCH IN CHARACTER BUILDING", "particularly, on 'HOME and SCHOOL'", and he presumes that, due to my position, the "aspect not yet thoroughly dissected" will be thoroughly pulverized and graded like a gravel or poorly asphalted road under an extra-heavy bulldozer and road-roller. I am afraid I might disappoint him and everybody here due to the fact that it is the very first time I am called upon to examine the subject thoroughly, and, scientifically and methodically in a well-ordered manner, present my report to you. However, I will do my best to perform the task that I have thoughtlessly, rashly and presumptuously assumed.

If I understand well the task I am expected to accomplish this morning, I have to talk on the **ROLE** of the Church in character building. I have therefore to tell you about:

1. The mind, intention, desire and purpose of the Church in character building;
2. The authority it exerts and the extent of this authority on this matter; the importance of character-building by the Church;

¹ Speech delivered by His Excellency Mons. Mariano A. Madriaga, D.D., Archbishop of Lingayen-Dagupan, at the YMCA Laymen's Convention, Dagupan City, October 9, 1966.

3. The motives of the Church in character-building;
4. The agencies, instruments or means used by the Church in character-building;
5. How she builds character;
6. Whether the Church's action on character building is self-sufficient and comprehensive or merely supplementary like that of the school;
7. Whether the Church's action on character building is merely contemporaneous with the individual as the action of the school, or also anterior or antecedent;
8. What does the Church actually do in order to form character;
9. Probable effects of II Vatican Ecumenical Council on character formation by the Church.

In order to avoid confusion, let me tell you what I mean by Character building. Character building means the formation of the personality. Personality means the total picture of an individual's organized behavior. Character building, therefore, means the development of the whole man, the way he thinks and talks; the way he acts and reacts to different stimuli; what are his guiding principles, his ideas, desires, aspirations; in other words, his moral strength or vigor as shown by his acts and ideas.

We speak of weak character, bad character, strong character, etc. Naturally, in this talk, I confine myself to the ideal character, which is the CHRISTIAN CHARACTER. I visualize here the individual as a complete ideal Christian gentleman or lady — a law-abiding person, civic-minded, lover of home and family, and, above all, deeply conscious of his dependence upon God and his obligations towards his neighbor. He may be a poor and ignorant peasant, or a physically disabled person, but he is courteous, respectful, considerate, industrious, altruistic, honest, sincere, just, moral and religious.

1. — THE MIND, INTENTION, DESIRE AND PURPOSE OF THE CHURCH IN CHARACTER BUILDING. — Our Lord Christ, the Founder of the Church, said to His disciples, "You therefore are to be perfect, even as your heavenly Father is perfect" (St. Matt. 5:48). So St. Paul says: "Him we preach, admonishing every man and teaching every man

in all wisdom, that we may represent every man perfect in Christ Jesus" (Col. 1:28). And again, "All Scripture is inspired by God and useful for teaching, for reproving, for correcting, for instructing in justice; that the man of God may be perfect, equipped for every good work" (2 Tim. 3:16-17). Spiritual perfection naturally includes moral perfection, wherefore, if one is to be spiritually and morally perfect, he has to have a good character. Accordingly, the Church takes as her most important mission to form in every individual a good and solid Christian character so as to "present every man perfect in Christ Jesus", "equipped for every good work". Her purpose and intention is to put into realization the invitation of the Master to perfection.

2.—THE AUTHORITY IT EXERTS AND THE EXTENT OF THIS AUTHORITY IN THIS MATTER; THE IMPORTANCE OF CHARACTER BUILDING BY THE CHURCH. — To the apostles and their successors, our Lord Jesus Christ, before ascending into heaven, said: "All power in heaven and on earth has been given to Me. Go, therefore, and make disciples of all nations, baptizing them..., teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world" (St. Matth. 28:17-20). "Go into the whole world and preach the Gospel to every creature. He who believes and is baptized shall be saved, but he who does not believe shall be condemned" (St. Mark 16:15-16). Before His passion and death He had already said to His disciples on their first preaching mission, "He who receives you, receives Me; and he who receives Me, receives Him Who sent Me" (St. Matth., 10:40; St. John 13:30). "He who hears you, hears Me, and he who rejects you, rejects Me; and he who rejects Me, rejects Him Who sent Me" (St. Luke 10:16).

From the words of the Lord, the Church has the whole world to teach, and every man of every race, culture and political system of government is subjected to her to be instructed and be baptized. Yes, every man, of every generation from the time of His ascension up to judgment day. So in matters regarding doctrines, morals, and, therefore, also character education among her children, she has the authority to criticize, condemn and reject any system of thought, any show or manifestation that may ruin, destroy or mar her doctrines and discipline. In order to build or form good and solid characters,

parents, teachers and civil officials on educational and cultural matters must recognize that there must be no contradictory opinions, no contradictory practices, no quarrels between the HOME, SCHOOL and Church in a christian community. These three educational institutions should help and complement one another. They are like three concentric circles with the child or youth as the common center of their solitudes. If they run counter to each other, the product is spoiled.

Since character is part of spiritual perfection, the Church regards character formation as an integral part of her most important mission.

3. — THE MOTIVES OF THE CHURCH IN CHARACTER BUILDING. — The motive of the Church in Character building is the same as that of Christ, her Founder: the perfection of individuals and their final salvation — “that they may be saved” (1 Cor. 10:33). Also to make law-abiding and useful citizens of their earthly countries, good and honorable members of human society and loving members of their respective families. Of course, she makes them pious and zealous members of the Mystical Body of Christ which is the Church herself (Col. 1:18, 24).

4. — THE AGENCIES, INSTRUMENTS OR MEANS USED BY THE CHURCH IN CHARACTER BUILDING. — The Christian homes (cfr. Eph. 6:4; Col. 3:21) and church schools (cfr. Act 19:9) are the most important agencies of the Church in character building. Besides these she has the religious and civico-religious societies and organizations; youth organizations, such as, Boy Scouts, Girl Scouts or Guides, Student Catholic Action, Young Christian Workers, Columbian Squires, Junior Legion of Mary as other agencies.

Of means, spiritual retreats and recollections and religious seminars, the latest form of which is the now famous CURSILLOS DE CRISTIANDAD, Little Courses in Christianity are properly and exclusively her own. She also uses all known means used in secular instruction and education, in propaganda and in the dissemination of information. So she uses as means in character building all forms of stage entertainment, such as: drama, pageants, dance, poetry and music; all forms of plastic arts, such as: drawing, painting, sculptures, engraving, etc.; all forms of mass media of information, such as: books pam-

phlets, newspapers and magazines and comics, cinema, radio and television.

And since St. Paul asserted, "We know that for those who love God all things work together unto good" (Rom. 8:28), and the Book of Wisdom, addressing the Lord, exclaims, "So careful are You that the gifts Your Wisdom affords us should not go unused" (Wisdom 14:5 Knox Version); the Church does not disdain but uses effectively all the findings of the different branches of science, especially those of pedagogy, psychology, psychiatry, medicine, anthropology and others which are of practical value in the difficult process of character building.

5. — HOW THE CHURCH BUILDS CHARACTER. —

a) She prays that all families be good and produce good children because it was said, "Every good tree bears good fruit but the bad tree bears bad fruit" (St. Matth. 7:17). "If the root is holy, so also the branches" (Rom. 11:16).

b) She uses the spiritual means in her possession, the Sacraments and Sacramentals, to put the individual spiritually at peace with God, drive away the evil one and gives grace and the indwelling of the Holy Spirit in the soul (cfr. Acts 19:5-6; St. James 5:14-15).

c) Previous instruction of the parents in their duties to have a favorable environment for their children through Cane Conferences, Catholic Family Movements, etc., which conduct family workshops. This shows that the Church's character building action begins long before the birth of the person whose character must be formed.

d) The Great Apostle, Paul, solemnly charged St. Timothy thus: "I charge thee, in the sight of God and Christ Jesus Who will judge the living and the dead by His coming and by His kingdom, preach the word, be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching" (2 Tim. 4:1-2), hence:

- (1) The Church gives direct instruction through catechetical or religion classes, sermons, lectures and seminars (cfr. Col. 1:28; 3:16; 1 Tim. 4:11; 6:2; 2 Tim. 2:2; 24; Tit. 2:4).
- (2) Spiritual guidance in the confessional or talks with spiritual directors. Admonitions in case of small de-

fects (cfr. Acts 20:31; Rom. 15:14; Col. 3:16; 1 Thes. 5:12; 2 Thes. 3:15; 1 Cor. 5:1-11; 2 Tim. 2:25).

- (3) Fraternal correction (Gal. 6:1; 2 Thes. 3:15; 2 Tim. 2:25).
- (4) Exhortation for greater efforts in the practice of virtue (cfr. Acts 11:23; 2 Cor. 9:5; 1 Tim. 6:2; Tit. 1:9; 2:6-15; Heb. 3:13; 10:25).
- (5) Pleadings for more evangelical perfection and not only avoiding what is dangerous or sinful (cfr. Philem. 1:9).
- (6) Warning when great dangers are foreseen (cfr. Ezech. 3:20-21; Acts 20; 31; Rom. 16:17).
- (7) Rebukes or reprimands when dangerous or contagious examples or influences or occasions that lead to moral or spiritual degradation or ruin are permitted or tolerated or condoned (Cfr. 1 Cor. 1:1-13; Tit. 1:11).
- (8) She commands with authority the performance of a necessary action or the avoidance of a dangerous occasion, plan or temptation (cfr. 1 Tim. 4:11; Tit. 2:15).

e) She administers spiritual punishment for the reform and rehabilitation of fallen or lapsed sinners (cfr. 1 Cor. 5:1-5; 13:10; Gal. 1:8-9; 1 Tim. 1:20; Tit. 3:10; 2 Thes. 3:6-14; 2 John 1:10).

f) Gives pardon and consolation to the contrite or repentant sinner (2 Cor. 2:7). Prays for the perseverance of the individual and for wisdom and heavenly guidance for him (cfr. 2 Cor. 1:11; 13:7; Col. 1:9).

g) Rewards even in this life those who are deserving as, for example, the slave Onesimus (Philem. 1:10-16).

6. — IS THE CHURCH'S PART IN CHARACTER BUILDING MERELY SUPPLEMENTARY, OR IS IT COMPREHENSIVE AND SELF-SUFFICIENT? — In theory the Church's part in character building is in itself comprehensive and self-sufficient. It is not merely supplementary as the schools. Educational authorities will be the first to recognize and admit that their principal concern is with the mental, scientific, and even physical development of the student, and that in spiritual, and, for that matter, moral matters, they have no

authority or competence. Here they look to those who have authority in spiritual matters, mindful of the Church's commission to teach direct from the Lord. The school can only urge students to be good. The Church Law enforces with divine authority and sanction. The Church actually punishes neglectful parents and gravely delinquent members.

7. — IS THE CHURCH'S ACTION ON CHARACTER BUILDING MERELY CONTEMPORANEOUS WITH THE INDIVIDUAL OR ALSO ANTERIOR OR ANTECEDENT? — As we have already noted at the beginning of the preceding number (5 c), the Church's action for character building, with respect to the individual, antedates his birth, nay, even long before he is conceived. It is because the Church recognizes and believes that there are factors influencing a person before he is conceived and born. Parents are therefore instructed of their duties to be not only good parents but pious as well as industrious individuals. Since "Cleanliness is next to godliness", they are told to be clean in soul, in mind, in thought, in character, in reputation, to be clean in body, habits, environment.

8. — WHAT DOES THE CHURCH ACTUALLY DO TO FORM CHARACTER. — The Church believes that "The beginning of wisdom is the fear of the Lord, and acknowledge of the Holy One is understanding" (Prov. 9:10); that "prudent are all who live by it" (Ps. 110:10), and that "avoiding evil is understanding" (Job 28:28). Wherefore she teaches that God is the "one Lawgiver and Judge, Who is able to destroy and to save" (St. Jas. 4:12), "Who without respect of persons judges according to each one's work" (1 Pet. 1:17), the "searcher of heart and soul, ... just God" (Ps. 7:10), and, at the same time, "witness" (Jer. 29:23).

Then she teaches the TEN COMMANDMENTS (Exod. 20:1-17); Deut. 5:6-21), THE BEATITUDES (St. Matth. 5:1-10; St. Luke 6:20-23), and the EVANGELICAL COUNSELS (St. Matth. 19:12, 16-21).

She emphasizes that God does not tolerate any rival because "He is a jealous God" (Exod. 20:5; 34:14; Deut. 4:24; 5:9; 6:15; Jos. 24:19; Ezech. 39:25; Nahum 1:2; Zach. 8:2); that covetousness is idolatry (Eph. 5:5; Col. 3:5). He said, "No man can serve two masters ... God and mammon, that is wealth" (St. Matth. 6:24; St. Luke 16:13).

That God is the Father of all "from Whom all Fatherhood in heaven and on earth receives its name" (Eph. 3:15), "and all you are brothers" (St. Matth. 23:8), "For you are all children of God through faith in Jesus Christ" (Gal. 3:26; 1 John 3:1).

All forms of immorality are forbidden because man is the temple of God, and "if anyone destroys the temple of God, him will God destroy" (1 Cor. 3:16-17). Therefore "everyone (must) learn how to possess his vessel in holiness and honor, not in the passion of lust like the Gentiles who do not know God. . . . For God has not called us unto uncleanness, but unto holiness" (1 Thes. 4:4-5, 7). Therefore "Let marriage be held in honor with all, and let the marriage bed be undefiled" (Heb. 13:4). "For she who gives herself up to pleasures is dead while she is still alive" (1 Tim. 5:6).

We ought to love our neighbor for "he who loves God should love his brother also" (1 John 4:21; St. John 13:34), "for he who loves his neighbor has fulfilled the Law" (Rom. 13:8). "For the whole Law is fulfilled in one word: 'Thou shalt love thy neighbor as thyself'" (Gal. 5:14). "Everyone who hates his brother is a murderer" (1 John 3:15).

"We should be mindful of the poor". (Gal. 2:10). For they, too, are our brothers of Christ, Who "being rich, He became poor for our sake, that by His poverty we might become rich" (2 Cor. 8:9). Hence "we are sons of God... heirs also, heirs indeed of God and joint heirs with Christ" (Rom. 8:17). The poor represent the person of Christ Who said to those who help the poor and to those who do not help them: "Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for Me"... "Amen I say to you, as long as you did not do it for one of these least ones, you did not do it for Me" (St. Matth. 25:40, 45). We must therefore practice real charity towards them knowing that St. Paul himself said, "If I do not have charity, I am nothing" (1 Cor. 13:2), St. James, "Faith without good works is useless" (St. James 2:20), and St. Peter, "Charity covers a multitude of sins" (1 Pet. 4:8).

Humility is the root and foundation of all virtues. Christ said, "Learn from Me, for I am meek and humble of heart" (St. Matth. 11:29). And really "He humbled Himself, becoming obedient to death, even to death on a cross" (Phil. 2:8). Therefore each one must "do nothing out of conten-

tiousness or out of vainglory, but in humility let each one regard the others as his superiors, each one looking not to his own interests but those of others" (Phil. 2:3-4), "anticipating one another with honor" (Rom. 12:10). You have to "bear one another's burden and so you will fulfill the law of Christ" (Gal. 6:2). We "ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1).

Boasting is out of place in christian society. The Lord said, "When you have done everything that was commanded you, say, 'We are unprofitable servants; we have done what it was our duty to do'" (St. Luke 17:10). "We are not sufficient to ourselves to think anything as from ourselves but our sufficiency is from God" (2 Cor. 3:5). "No one can receive anything unless it is given to him from heaven" (St. John 3:27). "Every good gift and every perfect gift is from above, coming down from the Father of Lights" (St. James 1:17). "What have you that you have not received? And if you have received it, why do you boast as if you have not received it?" (1 Cor. 4:7). "He who boasts, let him boast in the Lord. For he is not approved who commends himself, but he whom the Lord commends" (2 Cor. 10:17-18).

Manual labor is dignified. The Master himself was called "the carpenter, the Son of Mary, the brother of James, Joseph, Jude and Simon" (St. Mark 6:13). Idleness is condemned. St. Paul vehemently addressed the Thessalonians thus: "When we were with you we used to charge you: 'if any man will not work, neither let him eat', For we have heard that some among you are living irregularly, doing no work but busy meddling. Now, such persons we charge and exhort in the Lord Jesus Christ that they work quietly and eat their own bread" (2 Thes. 3:10-12).

There must be a judicious use of all the gifts of the Lord: talents, opportunities, wealth, for as St. Peter said: "According to the gift that each has received, administer it to one another as good stewards of the manifold grace of God" (1 Pet. 4:10). Wherefore, Sirach also said, "Use your time well" (Sirach 4:20) "Refrain not from speaking at the proper time, and hide not away your wisdom; for it is through speech that wisdom becomes known, and knowledge through the tongue's rejoinder. Never gainsay the truth". (Sirach 4:23-25). "Hidden wisdom and unseen treasure — of what value is either? Better the man who hides his folly than the one who hides his

wisdom" (Sirach 20:29-30). God wills that the products of His wisdom be not idle (cfr. Wisdom 14:15).

Obedience to parents is emphasized: "Obey your parents in all things, for that is pleasing to the Lord" (Col. 3:20; Ephes. 6:1). And obedience to civil authorities is commanded "Let everyone be subject to the higher authorities, for there exists no authority except from God, and those who exist have been appointed by God. Therefore, he who resists the authority resists the ordinance of God; and they that resist bring on themselves condemnation . . . For this is also why you pay tribute, for they are ministers of God, serving unto this very end. Render to all men whatever is their due; tribute to whom tribute is due; taxes to whom taxes is due; fear to whom fear is due; honor to whom honor is due" (Rom. 13:1-2, 6-7). "Continue under discipline" (Heb. 12:7).

Hypocrisy is bitterly condemned by the Lord who called hypocrites "whitened sepulchers which outwardly appear to men beautiful, but within are full of dead men's bones and of all uncleanness" (St. Matth. 23:27). So works of charity and piety are to be done not as the hypocrites do them, who perform similar things "in order that they may be honored by men"! They must be done 'in secret; and the Father Who see in secret will reward you". (St. Matth. 6:1-4) Hypocrites and liars are called by the Lord "children of the devil, a liar and father of lies" (St. John 8:44), so everybody is exhorted to "put away living and speak truth each one with his neighbor, because we are members of one another" Eph. 4:25) that is, members of the Mystical Body of Christ Who said, "I am the Truth" (St. John 14:6). "In simplicity and godly sincerity, . . . renounce these practices which shame conceals, . . . avoid unscrupulous conduct" (2 Cor. 1:12; 4:2). "Even to the death fight for truth, and the Lord God will battle for you" (Sirach 4:28).

Honesty is the best policy. From the beginning the Lord said: "You shall not take a bribe, for a bribe blinds the eyes even of the wise and twists the words even of the just. Justice and justice alone shall be your aim" (Deut. 16:12-20; Exod. 23:8). "He who is greedy of gain brings ruin on his own house, but he who hates bribes will live" (Prov. 15:27). "Do not act dishonestly in using measures of length or weight or capacity. You shall have a true scale and true weights, an honest epha and an honest hin" (Lev. 19:35-36). "The trust-

worthy man will be richly blessed; he who is in haste to grow rich will not go unpunished" (Prov. 28:20). "The honesty of the upright guides them; the faithless are ruin by their duplicity . . . The honest man's virtue makes his way straight, but by his wickedness the wicked man falls. The virtue of the upright saves them, but the faithless are caught in their own intrigue" (Prov. 11:3,5,6).

Hot temper must be controlled, "Be angry and do not sin; do not let the sun go down upon your anger" (Eph. 4:26). "Give up your anger and forsake wrath; be not vexed, it will only harm you" Ps. 36:8). "Strive to live peacefully, minding your own affairs, working with your own hands as we charged you, so that you may walk becomingly towards outsiders and may need nothing" (1 Thss. 4:11-12). "Give no offense to anyone" (2 Cor. 6:3). "Let no ill speech proceed from your mouth, but whatever is good for supplying what fits the current necessity, that it may give grace to the hearers" (Eph. 4:29).

Worldliness is surely the one big cause of many of the world's troubles. The worldly "haves" are hated by the "have-nots" while life is getting more and more difficult due to excessive luxuries. So the Church repeats St. John's admonition: "Do not love the world, or the things that are in the world. If anyone loves the world, the love of the Father is not in him; because all that is in the world is the lust of the flesh and the lust of the eyes, and the pride of life, which is not from the Father but from the world. And the world with its lust is passing away, but he who does the will of God abides forever" (1 St. John 2:15-17).

Notwithstanding all this, we can "live as freeman, yet not using your freedom as a cloak for malice but as servants of God (1 St. Pet. 2:16) because "where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17). "Only let all things be done properly and in order". (1 Cor. 14:40) "Let all things be done unto edification" (Cor. 14:26). "For God is a God of peace, not of disorder" (1 Cor. 14:33). "Do not be led astray, evil companionships corrupt good morals" (1 Cor. 15:33). "Beloved, do not imitate evil but that which is good" (3 John 1:11). We must not imitate him "who esteemed our life a plaything, and our span of life a holiday for gain; 'for one must', says he, 'make profit every way, be it even out of evil'" (Wisdom 15:12).

For almost two thousand years these teachings of the Church have produced heroes, characters of supereminent degree — the Saints, whose lives have been subjected to a severe scrutiny by the Church Herself. They range from children of tender age to those of venerable old age of both sexes and of all races of mankind of different cultural backgrounds. Thus She offers youth models to follow: St. Dominic Savio and St. Stanislaus Kotska, both teenagers; Maria Goretti who, like another teenager St. Agnes preferred death to losing her virginity. From the coloured races, too, come sterling examples of character: the martyrs of Uganda, young boys preferred to disobey their earthly monarch who wanted to pervert them than to disobey their God and King; St. Thomas More, Lord Chancellor of England; the Negros St. Martin de Porres, so popular nowadays, who was only a simple Dominican lay-brother. Then there is old St. Conrad Parzham, a Capuchin whose main concern all his life was to be a good porter of his community; the Italian housewife St. Zita and the Spanish farmer St. Isidore; the young Chinese and Japanese martyrs and countless other witnesses of the faith who resisted temptations, allurements of pleasure, positions, honours and wealth, from the foundation of the Church down to our own days.

Like ourselves they were frail creatures who avidly followed the teachings of Mother Church. But now they are shining examples of virtue and character, constant incentives to every youth, to every man that they, too, can be great like these saints.

But the "last word, when all is heard: 'Fear God and keep His commandments': for this is man's all; because God will bring to judgment every work, with all its hidden qualities, whether good or bad" (Ecces. 12:13-14).

9. — PROBABLE EFFECTS OF VATICAN COUNCIL II ON CHARACTER FORMATION BY THE CHURCH. — New things have been wrought by the recent Second Vatican Ecumenical Council. Greater honor is given to laymen by the application of St. Peter's doctrine of the participation of the lay people in the holy and royal priesthood (cfr. 1 Pet. 2:5-9). By this change, still greater care in the character education of lay people must be the logical outcome.

Thank you.

THE POST-CONCILIAR CHRISTIAN: A TRUE WITNESS OF CHRIST

To a recent General Audience, the Holy Father, Pope Paul VI, addressed these meaningful words, intended for all Christians: "That which gives to the Second Vatican Council a peculiar note is the acknowledgment of the vocation of the people of God; the acknowledgment of their obligation to defend and spread the faith both by word and by deed as true witnesses of Christ. We would like at this point to ask each one of you whether you have given attention to this new apostolic vitality which must now permeate the spirit of all Catholics, and which must enable all of them to give a new and positive testimony of Christ. This should be the 'post-council'. This should be the renewal, the 'aggiornamento' called for by the Ecumenical Council."

The Church of Christ is in the "post-council", in the period which follows the celebration of Vatican II, which ended in Rome on December 8, 1965. The "post-council" is a most important period for the life of the Church and the lives of the Christians — so much so, that the real success or failure of the Second Vatican Ecumenical Council depends upon the real success or failure of the "post-council" in implementing the program of pastoral renewal threshed out inside St. Peter's aula during the four-session ecumenical gathering. For the Christians, the "post-council" is the vital time to make of the historic reality of Vatican II, a living reality, the time of true renewal: this renewal means fundamentally a closer faithfulness to the demands of Christian faith, a renewed witnessing of Christ. Authentic Christian witnessing is *the post-council!*

1. — *Witnesses in word and in deed*

As the chosen people of God, the Christians are bound to give living testimony of Christ in everything they do.

Who are the false and the true witnesses of our Lord? Jesus answered: "By their fruits you will know them; every good tree bears good fruit, but the bad tree bears bad fruit" (Mt. 7:16-17); yes, by the kind of fruit, we know if the tree is good or bad; likewise by the kind of deeds we distinguish the false from the true witness. "By their fruits you will know them."

The bad Christian, like the bad tree, produces bad fruits, and how many kinds of bad fruits there are among the false witnesses of Christ! What is the Christian who hears the word of God, but does not act upon it? A false witness. And what is the Christian who hears the word of God, but not always, and acts like a true Christian, but only at times? The Christian who always remembers his various devotions to the saints, but who repeatedly forgets his devotion to God; the Christian who fulfills dutifully his Sunday obligation, but who does not fulfill but poorly his everyday obligation at home, in school, in the office? All false witnesses of Christ... Christians by name, Christians with a baptismal certificate, Christians who are unemployed in Christ's service. In short witnesses in word but not in deed, false witnesses of Christ. "Everyone who listens to these words of mine and does not act upon them will be like a stupid man who built his house on sand" (Mt. 7:26).

The Dogmatic Constitution on the Church, the heart of Vatican II's work, says: "The faithful are strictly obliged to spread and defend the faith, both by word and by deed, as true witnesses of Christ" (No. 11). And the Pastoral Constitution on the Church in the Modern World, the conciliar document which "all intelligent men, all honest souls must know" (Pope Paul VI), affirms: "The split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age" (No. 43). In this way, the conciliar documents have merely stressed what Christ Our Lord had repeatedly taught: his followers should act upon his words, should give living testimony of his teachings: "Everyone who hears my word and act upon it shall be likened to a wise man who built his house on rock" (Mt. 7:24); "Blessed are they who hear the word of God and keep it" (Lk.

11:28). Yes, blessed are the Christians who are hearers and doers of Christ's word, the Christians who know their faith and live it, the Christians who live their Christian faith in love, for —as St. Paul said— “faith finds its expression in love”, and the life of Christ was centered on love. Vatican II concludes: “Hence it is by the love of God and the love of his neighbor that the disciple of Christ is marked and known” (*Const. on the Church*, no. 42). It is this spirit of charity, this attitude of fraternal service which should specially distinguish the sincere Christian, the true witness of Christ.

Every Christian of every age is obliged to be a true witness of Christ; today's Christian, the post-conciliar Christian is being urgently reminded of this fundamental obligation; and each one of us who is earnestly trying to embark on the tides of renewal of Vatican II, each one of us who is trying to be a good Christian of our age asks: “Why do I have to be a true witness of Christ?”

2. — *Christian Faith and Baptism.*

Why are the Christians obliged to be true witnesses of Christ? At Baptism, through the Church of Christ, they received the divine gifts of God, they received Christian faith! And the Christians received it as a unmerited gift of God; but also as a responsibility: faith was not given to the Christian as a piece for a museum, but as a talent to be used, as a field to be cultivated; for faith does not mean merely to accept some truths which are beyond our intellectual capacity, but also, and specially, it means to accept Christ, to follow Him, to surrender to Him completely: genuine Christian faith is living faith, faith enlivened by charity. In this regard, the words of Vatican II are most enlightening: “All the Church's children should remember that their exalted status is to be attributed not to their own merits, but to the special grace of Christ. Moreover if they fail to respond to that grace in thought, word and deed, not only shall they not be saved, but they will be more severely judged” (*Const. on the Church*, no. 14). Our Christian faith, then, can not be like a museum piece: we are obliged to profess it in the world of man. Likewise, our Christian faith cannot be like a piece of private property: we are asked to share it with others, to spread it among men through its testimony in our lives — “Let your light shine

before men, in order that they may see your good works and give glory to your Father in heaven" (Mt. 5:16).

At Baptism, we received the gratuitous gift of God; also in Baptism we were constituted members of the Church of Christ and as members, bound to be true witnesses of Christ (in Confirmation we became more strictly obliged to confess our Christian faith). The Church of Christ has a unique mission from its Founder: "Preach the gospel of Christ to every creature"; her mission is to spread the kingdom of God, to enable all men to share in the redemption of Christ. This mission of the Church is also the unique mission of the people of God, of the members of the Church, of each Christian: "The obligation of spreading the faith is imposed on every disciple of Christ, according to his state" (*Const. on the Church*, no. 17). But, some might say: "This obligation to spread the gospel of Christ belongs to the apostles only: to the priests, the religious, the members of the Secular Institutes, the lay men and women who pertain to some religious organizations; but not to the ordinary Christian, the Christian on the street." Is this true? The *magna carta* of the Apostolate of the Laity states clearly: "The member who fails to make his proper contribution to the development of the Church must be said to be neither useful to the Church nor to himself" (*Decree on the Apostolate of the Laity*, no. 2).

Because the Christians possess the gift of Christian faith, because they belong to God's people, their vocation consists in spreading the message of Christ, through the living testimony of their faith. Besides, as citizens of a troubled world searching for peace and justice, as members of the human family, which is forgetting God, as brothers and sisters of millions and millions of men who are questioning them about God, and the meaning of life, about suffering and death, all Christians are obliged to witness Christ and be ready to give an account of the hope of eternal life which is in them (Cfr. I Pet. 3:15). From one of Paul Claudel's wonderful plays, I remember the delicate and attractive character of a young girl; she is absolutely charming, but she is blind. Once, at the door of her home, she exclaims tenderly: "You people who can see, what do you do with the light?". Millions of men, who do not believe in God, who are blind to the light of faith are shouting, anxiously shouting to the Christians: "You people who can see, what do you do with the light, with light of faith?"

3 — *All Christians: True witnesses of Christ.*

To the *Priests of God*, consecrated to preach the gospel, annointed to serve the people of God, Christ is asking through his Church, "to show the face of a truly pastoral and priestly ministry" to all men, "to bear witness to the truth and life" (*Const. on the Church*, no. 28).

Religious men and women, dedicated to God through the observance of the evangelical councils, who are "more closely bound to the service of God and neighbor", who left many earthly concerns to show to all men the reality of heavenly treasures, must give witness to that new and eternal kingdom, manifest Christ to believers and non-believers, making always "progress on the way of charity" (*Const. on the Church*, no. 43).

To the lay men and women, who live in the world of men, the Council addresses these commanding words: "Each individual layman must stand before the world as a witness to the resurrection and life of the Lord Jesus and a symbol of the living God" (*Const. on the Church*, no. 38). The Council advises *the adult generation* to stimulate young people to take part in the building of the Church of Christ, first by good example, and then by offering them not negative criticism but effective advice and willing assistance; for *young people*, the hope of the Church, Vatican II wrote: "Cultivate towards adults respect and trust, and duly appreciate praiseworthy traditions" (*Decree on the Apostolate of the Laity*, no. 12).

In every temporal affair, in every profession the laity must be guided by a Christian conscience; specially so, those laymen who play a decisive role in shaping the opinions and destinies of man and society. To *husbands and wives*, the Council advises: be witnesses of Christian marriage, true witnesses, by "harmonizing conjugal love with the responsible transmission of life," be "true witnesses of your faith to each other, to your children, to your household." To our professional people, Vatican II urges to behave and live as true witnesses of Christ, by "conforming their lives to their faith so that they become the light of the world as well as by practicing honesty in all their dealings so that they attract all men to the love of the true and the good and finally to the Church and to Christ" (*Decree on the Apostolate of the Laity*, no. 13). To *Catholic politicians*, specially dedicated to the service of the people and

their common good, Vatican II issued special words: "You who exercise the difficult but at the same time the very noble art of politics should seek to practice this art without regard for your own interest or for material advantages, should dedicate yourselves to the service of all with sincerity and fairness, indeed, with the charity and fortitude demanded by the political life" (*Const. on the Church in the Modern World*, no. 75). To newsmen, writers, actors, producers, designers, to them who exercise also a powerful influence in shaping man's opinions and customs, the Councils asks to fulfill their professions by proclaiming the dignity and freedom of man, by serving their common good: to "bear witness to Christ, first of all by carrying out their individual duties or office expertly and with an apostolic spirit, and, further, by being of direct help in the pastoral activity of the Church through their technical, economic, cultural and artistic talents" (*Decree on the Media of Social Communication*, no. 13).

In the "post-council", then, all Catholics should become wholly aware of their primary obligation to be true witnesses of Christ—witnesses in word and in deed; in truth—, proclaimers of their Christian faith, active members of the Church of Christ. Young and old, rich and poor, American and Asian, priest and layman, man and woman: all those who unmeritoriously belong to God's chosen people, must give "a new and positive testimony of Christ". This authentic Christian witnessing is "the post-council". Pope Paul VI recently said: "Every son of the Church is invited to march at her side, to understand with the Church the vocation for salvation, to believe, hope and love with her, to suffer and rejoice with her, and to GIVE WITNESS with her in unity and in the apostolate."

FR. FAUSTO B. GOMEZ, O.P.

PASTORAL SECTION

HOMILETICS

NEW YEAR (January 1)

BLESSED BE THE NAME OF JESUS

Some names inspire pride—like those of Rizal and Bonifacio—but none so much as that of Jesus Christ. Other names bring to mind honor and glory—like those of McArthur, Magsaysay and Quezon—but none more honor and glory than the name of the Son of God.

To the joyous greetings of "Happy New Year" the Church today adds a reverent refrain: "Blessed be the Name of Jesus." Jesus means: He who saves—you and me!

The Name by which we are saved

Jesus is a powerful Name. The Apostle, we know, prayed, preached and worked miracles in the Name of Jesus. St. Peter healed a man lame from birth in this Name: "Silver and gold I have none. But what I have, that I give thee. In the Name of Jesus Christ of Nazareth, arise and walk." Later on he told his unbelieving audience: "Be it known to all and to all the people of Israel that in the Name of Jesus Christ of Nazareth, whom you crucified and whom God has raised up from the dead, even in this Name does he stand here before you sound... Neither is there salvation in any other. For there is no other Name under heaven given to men by which we must be saved (AA 3, 6; 4, 10-12).

St. Paul to the Roman repeated: "Whosoever calls upon the Name of the Lord shall be saved" (10, 13). It took a divinely inspired dream to assure Joseph: "(Mary) shall bring forth a son, and thou shalt call His Name Jesus; for He shall save His people from their sins" (Mt. 1, 21).

It is this Name that inspires the Church to teach and preach, founded as She is upon it. Her prayers even end with the familiar phrase:

"Through our Lord Jesus Christ..." which recalls the solemn statement of Jesus Himself at the Last Supper: "Amen, amen, I say to you, if you ask the Father anything in My Name, He will give it to you (Jo. 16, 23).

The Name in which we must live.

If it is by Jesus that we are all saved, it must be in Jesus that we must all live. "Whatever you do in word or in work, do all in the Name of the Lord Jesus" (Col. 3, 17). Jesus is the good news that we must carry to all people. With our word and our work we must proclaim Jesus Christ. This does not mean proclaiming a reality that is outside of our life, but one that animates our life and give it its meaning. To proclaim Jesus is to reveal our living relationship with Him. No man can say he lives in Jesus Christ unless he reveals the presence of Jesus Christ totally in his life.

Jesus is salvation. On Jesus is founded our dignity and our happiness. He is our Light and our Life. Without Him we cannot go to the Father, because He alone can show us the Father. Without Him there is no strength in our lives. Salvation is in Jesus and not in any other. Blessed be the Name of Jesus Christ. Amen.

THE HOLY FAMILY (January 8)

A GOD-CENTERED FAMILY

Why was the Holy Family of Jesus, Mary and Joseph a happy family? Was it because they controlled their tempers? Was it because they remembered each other's birthday. Certainly. But there is a more basic reason.

It was God-centered

The Holy Family of Jesus, Mary and Joseph was a happy family because it was a God-centered family. "Of course," you would say, "because it was a family of saints which mine is not."

Now, how can you make your family God-centered like theirs? Your family ought to be a happy one. And since happiness is to be found only in God, God must be in the minds and hearts and will of the members of your family.

This means, first of all, faith, the vision of God in the members of your family. Do you see the image of God in the members of your family, no matter what their exterior may be? Before you go home try to think of this. God in my brothers and sisters; God in my mother-in-law; God in my brothers-in-law and sisters-in-law. This kind of faith will furnish you to see family life in its proper perspective. Quarelling, nagging, telling tales, bitter rivalry which can undermine family relationship will have no part in a family that believes in God.

Then there is hope. Do member's of your family trust in God? or do they trust more their individual talents than the Providence of God? Problems in married life, misunderstanding, financial distress, difficulties with the growing children, illness, bereavement. If you trust only in your strength, these problem will overwhelm you. But if you do your best and trust in God, He would make up for your deficiencies.

Members must know how to give

Parents and children must know what God is. *God is love*. And love is *giving*. Couples who know how to give have discovered the key to a successful married life. The goal of marriage, today, seems to be providing self-satisfaction for those who live within the home. But couples must understand that a good family life is more important than the individual satisfaction, that love is something one does in giving himself or herself to a partner for life, that love implies sacrifice and involvement in the life of members of the family.

Parents and children, examine yourselves by asking questions like these: "Do I co-operate in family plans, instead of being a kill-joy?" "Do I respect the rights and privacy of my brothers and/or sisters?" "Am I sensitive and sympathetic to the problems and trials of members of my family?" "Do I act in such a way that I will be a credit to my family?" "Do I pray for them?" In the family we need more awareness of giving and less of getting. "It is more blessed to give than to receive" (AA. 20, 30).

But of course all this is natural love. Only the love of God will purify this love. Only the love of God will make you co-operative, respectful, understanding, patient and capable of loving your family as God loves them.

Make God the center of your family life. And it will be a happy one.

EPIPHANY II (January 15)

THE COMMON GOOD

(Epistle: Rom. 12, 6-16). There is one lesson that Jesus and Mary are teaching us in the miracle of the wine. And that is concern for the common good, concern about others. "They have no wine." Mary informed our Lord. In the next instant we see Him requesting the servants "to fill the jars with water," and to "draw out and take to the chief steward." Jesus turned the water into wine in order to save the hosts from embarrassment.

Develop good relations

You can develop good relations with other by being concerned about them. St. Paul in the Epistle says: "We have gifts differing according to the grace that has been given us." What does that imply? It implies that we make a just estimate of what God has given us to contribute to the community. Each of us must be faithful to his function if we are all to work together in harmony. One gift differs from another and no two people have identically the same gift.

St. Paul lays down this basic criteria: whatever one says or does should be related to the common good ("to the measure of faith" Rom. 12, 3).

The Council, for instance, decrees: "In loyalty to their country and in faithful fulfillment of their civic obligations, Catholics should feel themselves obliged to promote the true common good. Thus they should make the weight of their opinion felt in order that civil authority may act with justice and that legislation may conform to moral precepts and the common good. ... Catholics should try to cooperate with all men and women of good will to promote whatever is true, whatever is just, whatever holy, whatever lovable."

Always the question must be: what can I do for the building up of the Body of Christ. By giving others the benefit of our gifts and experience we are developing Christian relations. Let us then do our job not just on occasion or for the sake of popularity and personal gain but "in simplicity" and "without pretense."

What else is necessary?

What else is necessary? St. Paul says: "Rejoice with those who rejoice." Rejoice with others. Rejoice that others have gifts that you don't have. Be generous in complimenting, praising, encouraging others

who do well in the work. This quality of praising and encouraging others means that you see yourself as you really are and others as they are (humility).

Whatever we say or do should not infringe on the gifts and grace that God has given to others. But "let us be of one mind towards one another."

"Among the signs of our times, the irresistibly increasing sense of the solidarity of all peoples is especially noteworthy. It is a function of the lay apostolate to promote this awareness and to transform it into a sincere and genuine love of brotherhood."

(Cf. Vatican II's *Decree on the Apostolate of the Laity*, no. 14; T. Maertens, *Guide for the Christian Assembly*, Vol. I, pp. 159-160)

SEPTUAGESIMA (January 22)

EASTER: THE PRIZE AHEAD

With this Sunday the whole mood of the liturgy is suddenly changed. The priest now wears violet vestments, the garments of sorrow, sacrifice and expectation. Flowers no longer decorate our altar, The *Gloria* and the joyful *Alleluia* are dropped until the Holy Saturday Vigil.

It is Septuagesima Sunday; literally 70 days before Easter, corresponding to the 70-year captivity of the Jews in Babylon prior to their deliverance.

The prize is worth the contest

The Gospel-parable is a solemn invitation to begin work today in God's vineyard of the soul. God directs His call to everyone. We are not called to a life of ease and comfort, but of hard work "in the heat of day." It gives us a preview of our task as Christians. Hence, the spirit of lent.

The goal from hereon is *Easter*, our glorious resurrection with Christ and in Christ. We have no other goal but to profit from this victory of Christ over sin.

Easter, victory with Christ, is the prize to be won. How appropriate is the admonition of St. Paul in the Epistle (I Cor. 9, 24; 10, 5). "I so run as not without a purpose (he says); I so fight as not beating the air; but I chastise my body and bring it into subjection..." If basketball

players, boxers, businessmen and the worldly-wise count no exertion too great to win perishable prizes, how much more should we, Christians, control our personal desires and personal rights in order to win the imperishable prize of salvation!

We want the goal. But let us not disqualify ourselves from the contest by not subjecting our bodies. "Bodily control, the surrender of the things we are free to do, even when these are lawful, with a view to a greater good." This is the work God has called us to do. We are the vineyard. We are the workers.

I challenge your originality to think of the personal desires and rights that you can control, of the chastisements that you can inflict on your bodies. Do not think in terms of hair-shirts and flagellations and "hunger strike." Think more of the little things that give your bodies aches, because they count much in the contest.

The prize is for everybody

But your task as Christians is not to assure your own Easter alone. Easter is for everybody; all are made for salvation. Late comers as well as early comers will enjoy the justice of God.

You were baptized, you entered the community of Christians, the Church, in order "to cooperate with Christ in seeking the salvation of humanity as a whole." Christ we must remember became obedient, chastised His own Body, not in order to achieve the glory of Easter for Himself alone, but in order to assure our salvation. "The perspective of a purely individual salvation (therefore) is not sufficient for a Christian. For Him to belong to Church means to cooperate with Christ in seeking salvation of humanity."

That is thinking big ... with our little sacrifices and mortifications and chastisements.

(Cf. *Guide for the Christian Assembly*, Vol. II, pp. 11-19)

SEXAGESIMA (January 29)

STRENGTH IN WEAKNESS

(Epistle: II Cor. 11, 19; 2, 9). Courage is indispensable; or else our apostolate is doomed to failure and our eternity endangered. God we said

last week is inviting us to cooperate with Christ not only in assuring our own salvation but also the salvation of humanity. It is a work that demands means beyond our strength.

I glory ... in my infirmities

What kind of courage is needed? The courage, we may say, of weakness, the courage that St. Paul displays in his infirmities. "Thrice I was scourged, once I was stoned, thrice I suffered shipwreck, ... in perils from robbers, ... in perils in the wilderness, ... in perils from false friends, in labor and hardships, in many sleepless nights, in hunger and thirst, in fastings often, in cold and nakedness." All this Paul suffered for the sake of the apostolate, in order to assure together with Christ the salvation of men. "Of myself," Paul says in the end, "I will glory in nothing save in my infirmities."

What marks have you and I to show that we have laboured in the heat of day? Are we, like Paul, "satisfied, for Christ's sake, with infirmities, with insults, with hardships, with persecutions, with distresses?" Or do we rather limp off to a dark corner to brood over our weakness? — "God is asking too much." "This is simply impossible." "I can only mind my business and that's all." "I'm too weak for sacrifices like those." "How can I make anyone holy! I can't even make myself one!"

My grace is sufficient for thee

The answer to objections like these against the apostolate is this: we are weak of ourselves; then let God have His way with us. The grace of the apostolate is sufficient. "My grace is sufficient for thee for strength is made perfect in weakness." Christ is saying this to us personally.

Like Paul we should rejoice in our infirmities, trial and sufferings rather than slip back (which any coward can do). "This weakness," someone commented, "is the greatest thing an apostle has to boast of, because it is the indispensable condition for possessing the strength of Christ." The greater the weakness of the apostle, the more evident will be the strength of Christ in him (Cf. I Cor. 1, 27-29).

But it all depends upon the kind of soil that receives this grace of the apostolate. "Some seed fell by the way side ... some fell upon the rock ... some fell among thorns ... and other seed upon good ground." The Gospel of the Sower compliments the lesson of the Epistle: it is God's grace (the seed of the apostolate) that works in us; we cannot do anything by ourselves, but it depends upon us whether we bring forth more or less fruit.

Weak, yet we must work hard, faithful to God's grace. And courage is required for robust and effective apostolate. But we must get it into our hearts that God's grace is sufficient for us, that He is on our side, within us, above us, around us. Above all remember this: if you want courage to come to you, you must approach it in the best way possible. And that is through Holy Communion. Amen.

REV. FR. ANGEL N. LAGDAMEO

CASES & QUERIES

DE DIRECTA VOTI IRRITATIONE

Romana, decimo octavo eatatis anno completo, votum emissit perfectae et perpetuae castitatis. Nunc viginti annos habens, ob vehementer quas patitur tentationes matrimonium contrahere desiderat. Cum vero eius confessarius potestate careat hoc votum dispensandi, huius petit irrotationem a suo patre sub cuius potestate adhuc ipsa remanet.

Quaeritur:

- I. *Quid sit voti directa irritatio.*
- II. *Quinam possint directam irrotationem voti concedere.*
- III. *Quid dicendum de hoc casu.*

* * *

RESP.: ad Ium.—Irritatio est actus potestatis dominativae non iurisdictionis. Cum autem potestas dominativa exerceatur vel in voluntatem voventis vel in materiam voti, duplex datur species irrotationis, *directa*, nempe, quae est vera annullatio voti ab eo qui habet potestatem dominativam in voluntatem voventis, et *indirecta*, seu suspensio voti facta ab eo qui potestatem dominativam exercet in substantiam voti.

Canon 1312 quae ad utramque irrotationis speciem respiciunt iis verbis tradit:

§ 1. Qui potestatem dominativam in voluntatem voventis legitime exercet, potest eius vota valide et, ex iusta causa, etiam licite irrita reddere, ita ut nullo in casu obligatio postea reviviscat.

§ 2. Qui potestatem non quidem in voluntatem voventis, sed in voti materiam habet, potest voti obligationem tandiu suspendere, quandiu voti adimplementum sibi praeiudicium habeat.

Ad IIum.—Prout ad casum nostrum attinet pater potest dispensare omnia vota filiorum ante pubertatem emissa. Patre deficiente idem ius competit illis qui vices patris gerunt, v.gr. matri, tutori... Haec paterna potestas, ait Prummer, derivatur ex ipso jure naturali; impuberes enim in illa tenera aetate solent esse inferioris iudicii et rationis, ideoque aequum censetur cum in iure ecclesiastico tum in iuribus civilibus, ut omnes eorum actus sint rescindibiles a patre vel eius vices gerentibus. Ita nullum votum ab impubere emissum excipitur a potestate paterna irritante.

Quid autem est dicendum de paterna potestate circa vota filiorum minoris aetatis nondum emancipatorum? Res non est ita clara. Attamen prae oculis habentes can. 89 sic sonantem: "persona major plenum habet suorum iurium exercitium; minor in exercitio suorum iurium potestati parentum vel tutorum obnoxia manet, iis exceptis in quibus ius minores a patria potestate exemptos habet", hodie videtur, vi Codicis, eos qui paterna gaudent potestate, omnia vota filiorum minorum etiam puberum directe irritare posse.

Ad IIIum.—Pater Ramonae votum ipsius irritare potest *valide* et, si adsit iusta causa, ut adesse videtur in casu, etiam *licite*: quod clare apparet ex littera canonis 1312, § 1. Etenim Ramona, etsi pubertatem sit adepta, adhuc tamen est in minore aetate et subiecta paternae potestati, utpote quae emancipata non est. Ergo pater habet potestatem dominativam in voluntatem Ramonae, et consequenter potest eius vota privata irritare. Etenim nec Codex canonicus neque alii codices civiles recentiores distinguunt inter filios puberes et impuberes, sed omnes minores eodem modo subiciunt patriae potestati.

Ergo cum ex tali voti irritatione votum sit omnino annullatum, nihil impedit quominus Ramona matrimonium *licite* contrahere possit. Dicitur licite quia *valide* etiam subsistente votum contrahere potuisset, quia votum perpetuum castitatis etsi perpetuae subsequens matrimonium non dirimit, sed tantum impedit.

NEWS

Pontifical Appointments. — His Holiness Pope Paul VI Saturday, November 19, took steps to further strengthen the Philippine Hierarchy. The Holy Father, in a communication to Archbishop Carlo Martini, Apostolic Nuncio, announced: the appointment of Rev. Teotimo Pacis, C.M., former rector of the Major Seminary of Naga, to the Bishopric of Palo; the appointment of Rev. Mario Baltazar, O.P., Master of Novices, Sto. Domingo Convent, Q.C., as Prelate of Batanes and Babuyan Islands; the elevation of the Prelature of Davao to the status of a diocese with the Most. Rev. Clovis Thibault, PME, as its first Bishop; and the erection of the new Prelature of Bayombong, Nueva Vizcaya, with Rev. Alberto Overbeke, CICM, as Prelate of the same.

Very Rev. Fr. Mario Baltazar, O.P., is Master of Novices and professor of Sacred Scriptures at the U.S.T. Central Seminary and the Dominican House of Studies at Sto. Domingo Convent, Quezon City. Born on September 1, 1926 in Bayombong, Nueva Vizcaya, Fr. Baltazar is a graduate of Letran College. After completing his Philosophy and Theology studies in Hongkong, he studied at the An-

gelicum (now the University of Sto. Tomas) in Rome where he obtained a Licentiate in Sacred Theology. Specializing in Sacred Scriptures at the Ecole Biblique in Jerusalem he later also obtained a Licentiate in the same science from the Biblical Commission in Rome. He was ordained priest of the Dominican Order on March 8, 1952. He now succeeds the late Bishop Peregrín de la Fuente, O.P. in the Batanes and Babuyan Islands.

The Very Rev. Fr. Alberto van Overbeke, CICM, has run one of the most unique parishes in the world, Tagudin, Ilocos Sur. Fr. Overbeke was among the first group of six Belgian missionaries who came to the Philippines immediately after World War II. Born in Oost-Rozebeke, Belgium, he studied Philosophy and Theology in Brussels and at the University of Louvain. In the Philippines, he obtained a Master of Arts in Education at the University of Santo Tomas in 1949. One of his first assignments in the Philippines was assistant parish priest of Baguio Cathedral. He also served as superintendent of Catholic Schools in the Mt. Province, as well as Dean of College, Graduate School in Baguio Colleges. From 1954 to

1962 he was Rector of the St. Louis College (now University of St. Louis). Then he was named parish priest in Tagudin.

Bishop-Elect Teotimo Pacis, C.M., will be the first Vincentian bishop in the Philippines since the Congregation's arrival here in 1862. The new Bishop is well known throughout the country for his book of allocutions to the Legion of Mary, titled *In Battle Array*. His new *Bicol Missal* is now being used in the Bicol area. Born on April 20, 1913 in Tiwi, Albay, he took his early seminary training in Humanities and Philosophy in Naga Seminary. He then studied Theology at the U.S.T. Central Seminary from where he obtained his doctorate degree in Theology as well as a Bachelor's Degree in Education

(BSE). On July 4, 1935, he joined the Congregation of the Missions. After his ordination on March 20, 1943, he was assigned to San Carlos Seminary in Mandaluyong, Rizal. Then he was named Vice-Rector of the Congregation's Seminary in Valenzuela, Bulacan. Afterwards he became Rector of Our Lady of Peñafrancia Seminary in Sorsogon, Sorsogon. In 1958, he was named Rector of the Archdiocesan Seminary of Caceres. He served in this post until his appointment to the bishopric of Palo. He succeeds His Excellency Mons. Lino Gonzaga, who has been transferred to Zamboanga only recently.

To the three Pontifical Appointees our most heart-felt congratulations and *Ad Multos Annos!*

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