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SANCTISSIMI DOMINI NOSTRI

P A U L I

DIVINA PROVIDENTIA

P A P A E V I

CONSTITUTIO APOSTOLICA

QUA INDICITUR ET PROMULGATUR

IUBILAEUM EXTRAORDINARIUM

IN SINGULIS CATHOLICI ORBIS DIOECESIBUS

AB INEUNTE MENSE IANUARIO

AD EXEUNTEM MENSEM MAIUM

ANNI MDCCCCLXVI CELEBRANDUM

PAULUS EPISCOPUS

SERVUS SERVORUM DEI

UNIVERSIS CHRISTIFIDELIBUS

PRAESENTES LITTERAS INSPECTURIS

SALUTEM ET APOSTOLICAM BENEDICTIONEM

MIRIFICUS EVENTUS, cui modo finis est factus, ad quemque animos et mentes cum tota catholicorum familia, tum vero etiam universa hominum coniunctio incensiore cotidie studio per hos quattuor annos adhibuerunt, Concilium Oecumenicum Vaticanum II dicimus, a Nobis factum itidem permagnum expostulare videtur, quod non solum in hominum mentibus diuturnam imprimat memoriam amplissimi illius Consessus, in praesenti in fu-

turoque rerum Ecclesiae cursu praecipui, sed, quod pluris interest, christifidelium animos ad sacratissimae Synodi praecepta tenenda componat.

Iamvero hoc Nobis in pectore volutantibus visum est, ut iam nuntiavimus, nihil magis ad rem conducere posse quam Iubilaei extraordinarii celebrationem. Hac enim via opinamur optime fieri, ut hinc — quod aequissimum est — summo Deo grates publice agantur de donis uberrimis Ecclesiae suae allatis, sive cum trepidanter laeteque Concilium appareretur, sive cum per quadriennium maxima cum alacritate et utilitate eius momenta agerentur; hinc ut divina subsidia in hoc praesertim tempus implorentur, cum exsultantium et exspectantium animorum quasi fremitus Nos sperare sinit, plurima fore commoda ab huius aetatis hominibus inde percipienda.

Iubilaeum deinde, ut equidem sentimus, praeclaram opportunitatem christifidelibus bonae voluntatis praebere potest, sese ad christianam virtutem recipiendi, ut renovatio illa exspectatissima in singulorum vita, in domestica, in publica, in sociali, effecta de-
tur, ad quam unam dimissum nuper Concilium spectavit.

Neque sine causa magna emolumenta de Iubilaeo Nobis spondemus; cum, si memoriam rerum gestarum Ecclesiae repetamus, profecto doceamur, numquam sine magno fructu salutare huiusmodi institutum instauratum esse. Quod, ut sescenta aliorum testimonia praetereamus, plane monent haec verba Decessoris Nostri ven. mem. Pii XII, Sacrum Iubilaeum in annum millesimum nongentesimum quinquagesimum indicentis: *Si enim homines hanc Ecclesiae vocem exaudierint, si a terrenis fluxisque rebus ad aeterna se converterint perpetuoque mansura, tum procul dubio optatissima illa habebitur renovatio animorum, ex qua non tantum privati, sed publici etiam mores christianis praeceptis christianoque afflatu conformabuntur* (Litt. Ap. Iubilaeum maximum, 26 Maii 1949; A.A.S. XXXXI, 1949, p. 257).

Has ob causas, Romanorum Pontificum Decessorum Nostrorum vestigiis insistentes, ac de Venerabilium Fratrum Notrorum S. R. E. Cardinalium consilio, Iubilaeum extraordinarium in om-

nibus ac singulis catholici orbis dioecesibus, a die primo mensis Ianuarii proximi anni millesimi nongentesimi sexagesimi sexti inchoandum et ad diem festum sacrae Pentecostes, hoc est ad diem undetricesimum mensis Maii eiusdem anni finiendum, auctoritate omnipotentis Dei, beatorum Apostolorum Petri et Pauli ac Nostra, ad ipsius Dei gloriam, ad animorum salutem et catholicae Ecclesiae incrementum, indicimus per has Litteras et promulgamus, ac pro indicto promulgatoque haberi volumus.

Quo praecipuo supernae salutis tempore nuntiato, atque caelestium gratiarum aperto fonte, Nostrum esse ducimus statim in medio ponere, quid potissimum, hac egregia occasione oblata, quaeramus.

Primum omnium, non secus atque Decessores Nostri in eiusdem generis condicionibus, a christifidelibus omnibus expetimus miram eam animorum mutationem, quae haberi nequaquam potest, nisi in intimis hominis sensibus: in cultu nempe virtutis paenitentiae, cui quidem accedat sacrae Confessionis Sacramentum, quo fideles, quasi in salutari quodam balneo, se in pretiosissimo Christi sanguine mergant; neque haberi potest, nisi christiani homines, se nobilitandi gratia, quam maxime cum divino mortalium Redemptore coniungantur qui sive redintegrato incruente Crucis Sacrificio, nostrae salutis causa, sive facta nobis sui Eucharistici Corporis facultate ita animos nostros extollit et perficit, ut ad verum germanumque divinae vitae consortium perveniamus. Quare in spe sumus fore, ut promulgatum Iubilaeum christianorum optimos ad altiora quaeque impellat, bonos vero ad acriorem alacritatem commoveat ad cotidianae vitae officia servanda, secundum Dei praecepta. Atque utinam inter hoc piacular tempus fiat, ut qui vel a fonte ac principio gratiae longe absint, vel maxime qui fidem in Deum inconsulte seu obliiti sint, seu repudiaverint, ii singulari condicione, quae nunc defertur, utantur, atque ita cum Deo pacem reconcilient!

Quin etiam optamus vehementer, ut Christi sectatores, satis non habentes mores tenere inculpatos, vitae sanctitatem, quoad per humanas vires liceat, appetant ac veluti sitiant: qua nimirum tum ad christianarum virtutum, ac praecipue caritatis, certam

exercitationem, tum ad firmissimam voluntatem imitandi Christum Crucifixum, tum ad studium cupiditatemque regni Dei amplificandi maiorem in modum inflammentur. Quibus ex rebus simul fieri non poterit, quin Ecclesia, ad pristinam vim suam revocata, summas capiat utilitates, ac natus eius tamquam impetus animorum Deo quaerendorum magis magisque exacuatur, ab excultiore conscientia profectus; simul consequi non poterit, quin amplissimi illi fructus longe lateque in Ecclesia maturecant, quorum percipiendorum causa in Oecumenica Synodo tot tantique labores insumpti sunt. Quas spirituales utilitates Nosmetipsi quasi summatim in primis Litteris Encyclicis Nostreis delineavimus, hoc animo praecipientes, ut *ex Concilio gloriam Deus, gaudium Ecclesia, mundus salutiferum exemplum acciperet* (Cfr. Litt. Enc. *Ecclesiam suam*, 6 Aug. 1964; A.A.S. LVI, 1964, pp. 621-22).

Quoniam vero, quod modo clausimus Concilium, iure merito ab Ecclesia appellationem traxit, utpote in quo Christi Sponsa datum sibi a Deo mandatum animorum hominum servandorum diligentius cognoverit, nunc par esse arbitramur indictum Iubilaeum ad hunc finem tamquam sibi proprium pertinere: ut scilicet in omnibus christifidelibus, cum e sacra Hierarchia tum e laicorum ordine, increbrescat sensus Ecclesiae, huiusque rei magis illustrata magisque actiosa conscientia excutiat. Quapropter omnino oportet, inter sacrum tempus quod sequitur, Ecclesia illud insistens iter, quod per Concilium esse tenendum diximus, non intermittat *in seipsam introspicere penitus; suum meditari mysterium; se docendi et incitandi causa, altius perscrutari doctrinam de sua origine, de sua natura, de suo persequendo mandato, de suo fine; quae doctrina, licet iam sibi sit nota, atque superiore hoc saeculo sit enucleata et vulgata, numquam tamen satis neque excussa neque intellecta dici potest* (Litt. Enc. *Ecclesiam suam*, 6 Augusti 1964; A.A.S. LVI, 1964, p. 611).

Nunc vero rati nulla alia ratione posse aptius salutaria haec consilia ad effectum adduci, haud perperam expetere videmur, ut sacrum Iubilaeum, in unaquaque dioecesi peragendum, suam

sedem ac veluti domum habeat aedem cathedralem, atque in uno Episcopo, concreditarum sibi ovium Patre et Pastore, nitatur.

Etenim cathedrale dioecesis templum, quod haud raro artis pietatisque studium maiorum nostrorum splendide declarat, operibusque exornatur mirabili artificio factis, ea in primis insignitur dignitate ut, quemadmodum pervetusto eius significatur nomine, in eo Episcopi cathedra consistat, quae est unitatis, ordinis, potestatis, veracisque magisterii cum beato Petro coniuncti tamquam cardo. Quin et hoc accedit, quod cathedralis aedes, ob exstructae molis maiestatem, spiritualis illius templi index est, quod intus in animis aedificatur ac divinae gratiae magnificentia nitet; ex ea Pauli Apostoli sententia: *vos enim estis templum Dei vivi* (2 Cor. 6, 16).

Deinde templum cathedrale expressa imago est ducenda aspectabilis Christi Ecclesiae, quae in terrarum orbe et precatur, et canit, et adorat; est nimirum imago putanda Mystici eius Corporis, cuius membra in una conglutinantur caritatis compage, supernorum donorum roratione nutrita; nam, ut die festo Dedicationis scriptum apud ritum Ambrosianum legimus: *haec est mater omnium, filiorum numero facta sublimior: quae per Spiritum Sanctum quotidie Deo filios procreat: cuius palmitibus mundus omnis impletus est: quae propagines suas ligno baiulante suspensas erigit ad regna caelorum. Haec est civitas illa sublimis iugo montis erecta, perspicua cunctis, et omnibus clara* (Missale Ambrosianum, in Praefatione diei festi Dedicationis Ecclesiae).

Fere igitur naturae convenienter, tempore proximi Iubilaei, christifideles aut piis caerimoniis operam daturi, aut sacris vacaturi contionibus, aut peculiares eas poenae remissiones, peccatis debitae, lucraturi, quae usitatiores vocabulo indulgentiae nuncupantur, in princeps dioecesis templum vel singuli vel per turmas confluent.

Siquidem vero necesse esse diximus, celebrandum Iubilaeum circa Episcopum, quasi circa fulcimentum suum, totum verti, adhortamur idcirco, ut Ecclesiae filii ipsi circumfundantur.

Quam ob rem, cum Episcopi, hoc concluso Concilio, ad suas sedes sancto inflammati ardore reversi erunt, ducti consilio fideles exacuendi ad Concilii praescripta efficienda, eos in singulis dioecesibus sacerdotes et christianus populus universus circumstent, ut iisdem animum profiteantur gratum ob diligentem operosamque industriam, quam in celebrando Concilio posuerunt; ut observantiam pietatemque, filiorum propriam, iterum testentur; ut praesertim suam adiutricem operam polliceantur, quae in deprecationibus, in vitae actione atque in voluntaria sui castigatione consistat. Scilicet clerus, Religiosi, sacrae virgines omnesque laicorum hominum coetus, inter se arte coniuncti, alacri studio ad sapientem paternamque suorum Pastorum moderationem sese conferant, qui, ut significantem sententiam mutuemur ex Oecumenico Concilio Vaticano II. oportet *Ecclesias sibi concreditas ita sanctificent, ut in eisdem universae Christi Ecclesiae sensus plene effulgeat* (Decr. *Christus Dominus*, n. 15).

Episcopus autem, dum in cathedrali aede omnibus hisce coetibus christianae sibi concreditaе familiae auctoritate sua praeest, apostolatus obeundi normas impertit, eosque ad caritatem exercendam precesque fundendas incendit, tunc re vera efficit, ut per sollemniores sacrorum officiorum externas celebrationes, in principe dioecesis templo interna mentium voluntatumque concordia et consensio gregis cum Pastore suo apertissime ostendantur.

Curet igitur in primis Episcopus, ut illis salutis diebus in cathedrali aede habeantur, tum peculiare sacrarum contionum series, quibus Concilii decreta explicentur; tum sacrae Missiones, quas vocant; tum pro clero populoque christiano piaе animi exercitationes, praesertim Quadragenarii ieiunii tempore, animis ad festum Paschatis praecolendis; ita nimirum ut in omnibus summa cupiditas sui renovandi innascatur.

Ad Nos autem quod attinet, cum id etiam ad fructum huius Iubilaei conferre posse existimemus, Nostra apostolica auctoritate concedimus sacris Confessariis, ad audiendas sacramentales confessiones legitime approbatis, quae sequuntur, facultates, quibus solummodo per idem tempus, in foro conscientiae et in sacramentali confessione uti possint: 1) absolvere a quibusvis

censuris et poenis ecclesiasticis quoscumque paenitentes, qui scienter doctrinas haereticas, schismaticas vel atheisticas quomodocumque externe professi fuerint, dummodo unusquisque paenitens, sincere dolens, coram confessario errores detestetur et data forte scandala se resarturum promittat; iniuncta congrua et salutari paenitentia, et addito consilio ad Sacramenta frequenter accedendi; 2) absolvere a censuris et poenis ecclesiasticis eos qui libros apostatarum, haereticorum aut schismaticorum, pro apostasia, haeresi aut schismate propugnantes, aliosve per Apostolicas Litteras nominatim prohibitos, scienter sine debita venia legerint, vel apud se retinuerint; iniuncta congrua ac salutari paenitentia, et addita admonitione circa librorum cautam retentionem vel destructionem; 3) absolvere a censuris et poenis ecclesiasticis eos qui nomen dederint sectae massonicae aliisque eiusdem generis consociationibus, quae contra Ecclesiam vel legitimas civiles potestates machinantur, dummodo a sua secta vel consociatione omnino se separent, et scandala vel damna, pro viribus, se sarturos et praecauturos esse promittant; iniuncta, pro modo culparum, gravi paenitentia salutari; 4) solvere, commutando, consideratis causis, in alia poenitentiae vel pietatis opera, ab omnibus votis privatis, etiam Sedi Apostolicae reservatis, dummodo solutio ne laedat ius aliis quaesitum.

Concedimus praeterea ut, piaculari hoc tempore, omnes utriusque sexus christifideles, qui rite Paenitentiae Sacramento expiati et sacra Synaxi refecti ad mentem Nostram precati fuerint, *Indulgentiam plenariam* lucrari valeant: 1) quotiescumque, aut saltem tribus institutionibus de Concilii Oecumenici Vaticani II decretis, vel contionibus per sacras, quas vocant, Missiones habendi interfuerint; aut Eucharistico Sacrificio quadam cum sollemnitate ab Episcopo in cathedrali templo celebrato pie interfuerint; 2) semel vero tantum, si, inter sacrum idem tempus, cathedrale templum pie inviserint, ibique, qualibet legitima formula adhibita, fidei professionem iteraverint.

Id insuper libenti animo damus, ut singuli Episcopi, opportuniore eiusdem temporis die, occasione praecipuae celebrationis, semel impertiri valeant Benedictionem Papalem, addita *Indul-*

gentia plenaria, a christifidelibus lucranda, qui, ita animo affecti ut supra diximus, eandem Benedictionem pia mente acceperint.

Ut autem haec Constitutio ad omnium notitiam facilius perveniat, volumus eius exemplis, etiamsi typis editis, manu tamen alicuius notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adiungatur, quae ipsi praesenti haberetur, si foret exhibita vel ostensa. Nulli igitur hominum liceat hanc paginam Nostrae indictionis, promulgationis, concessionis et voluntatis infringere, vel ei ausu temerario contraire.

Datum Romae, apud S. Petrum, die VII mensis Decembris, anno MDCCCCLXV, Pontificatus Nostri tertio.

Ego PAULUS catholicae Ecclesiae Episcopus.

SACRA PAENITENTIARIA APOSTOLICA

DECRETUM

circa iubilaei extraordinarii Indulgentias

Cum plures Episcopi enixe petierint ut iubilares Indulgentiae per Constitutionem Apostolicam "*Mirificus eventus*" christifidelibus concessae acquiri possint etiam ab iis quibus, ob peculiariora locorum vel temporum adiuncta, difficilis ad ecclesiam cathedralem sit aditus, Summus Pontifex Paulus Divina Providentia Pp. VI, hoc Sacrae Paenitentiariae decreto, facultatem omnibus locorum Ordinariis benigne concedit—si ad feliciorum iubilaei exitum id conferre censuerint—designandi, praeter ecclesiam cathedralem, unam vel plures dioecesis ecclesias, in quibus christifideles iubilares gratias pariter assequi valeant.

Datum Romae, ex Sacra Paenitentiaría, die 20 Decembris 1965.

✠ F. Card. CENTO
Paenitentiarius Maior

I. Sessolo, Regens

SACRA PAENITENTIARIA APOSTOLICA

Sectio de Indulgentiis

DECLARATIO

circa iubilaei extraordinarii Indulgentias

Cum non pauci locorum Ordinarii quaestiones vel dubia circa iubilares Indulgentias, per Constitutionem Apostolicam "Mirificus eventus" concessas, proposuerint, Sacra Paenitentia-
ria, de expresse mandato SS.mi D.N.Pauli div. Prov. Pp. VI, ad omnes haesitationes in explicanda eadem Constitutione auferendas, declarat Indulgentiam plenariam acquiri posse a christifidelibus confessis, sacra Communionem refectis et ad mentem Summi Pontificis orantibus:

1. quotiescumque tribus saltem institutionibus de Concilii Oecumenici Vaticani II decretis in qualibet ecclesia vel loco apto habendis interfuerint;

2. quotiescumpue tribus saltem sacrarum Missionum concionibus in qualibet ecclesia devote adstiterint;

3. quotiescumque eucharistico Sacrificio, a quolibet Episcopo quadam cum sollemnitate in cathedrali ecclesia vel in alia ecclesia ab Ordinario loci designata, ad normam Decreti Sacrae Paenitentiariae Apostolicae diei 20 Decembris 1965, devote interfuerint;

4. semel tantum, durante extraordinarii iubilaei tempore, si cathedrale templum vel aliam ecclesiam, a loci Ordinario ut supra designatam, pie visitaverint ibique, qualibet legitima formula adhibita, fidei professionem renovaverint;

5. si Benedictionem Papalem, semel occasione praecipue celebrationis impertiendam ab Episcopo loci vel ab eius Coadiutore aut Auxiliari vel etiam ab alio Episcopo rite delegando, pia mente acceperint.

Convenit ut loci Ordinarius, si, praeter cathedralem ecclesiam, unam vel plures ecclesias ad Indulgentias iubilares lu-

crandas designare velit, eligat quae sint in dioecesi principaliores, uti ecclesia primaria alicuius vicariatus foranei vel insigne sanctuarium.

Maxime insuper expedit ut institutiones de Concilii Oecumenici decretis, in qualibet paroeciali ecclesia vel alia sede laudabiliter faciendae, compleantur cum peregrinatione ad ecclesiam cathedralem vel ad aliam ecclesiam ab Ordinario loci uti supra designatam, ad quam christifideles eiusdem loci vel ordinis simul, quantum fieri potest, accedere curent.

Confessarii omnes, vi can. 935 C.I.C., commutare possunt pia opera de quibus supra, ad iubilares Indulgentias acquirendas iniuncta, in favorem christifidelium, qui, legitimo detenti impedimento, eadem praestare nequeunt.

Datum Romae, e S.Paenitentiaria Apostolica, die 5 Ianuarii 1966

L. ✙ S.

✙ F.Card. CENTO, Paenitentiarius Maior

I. SESSOLO, Regens

SANCTISSIMI DOMINI NOSTRI

PAULI

DIVINA PROVIDENTIA

PAPAE VI

LITTERAE APOSTOLICAE

MOTU PROPRIO DATAE

QUIBUS SACRAE CONGREGATIONIS S. OFFICII

NOMEN ET ORDO IMMUTANTUR

PAULUS PP. VI

Integrae servandae revelatae Religionis depositum sibi divino consilio commissum ita per saeculorum decursum humanasque vicissitudines Romani Pontifices et cum iis coniunctus Episcoporum coetus custodierunt, ut ad nostra usque tempora, non sine superni adiutorii significatione, intactum transmiserint, nimirum per eos operante Spiritu Sancto, qui Mystici Corporis Christi est veluti anima.

Ecclesia porro, quae divinitus est instituta et divina pertractat, ex hominibus constat et inter homines degit: unde ad explenda munera sua, pro temporum humanique cultus diversa ratione, diversis est usa instrumentis, cum nempe tot tantaque negotia dirimenda suscepisset, ad quae et ipsi Romani Pontifices et Episcopi innumeris distenti sollicitudinibus, per se non

suffecissent. Ex rerum igitur natura instituta administrationis seu Curiae ortum duxerunt: quibus id muneris est attributum, ut expeditiorem redderent Ecclesiae gubernationem, legum conditarum tuendo observantiam, inceptis favendo, quae ad Ecclesiae finem adipiscendum conducere, controversias forte subortas solvendo.

Nihil igitur mirum si, temporum mutatis adiunctis, quaedam in huiusmodi institutis immutanda fuerunt; et reapse non semel praeteritis temporibus Romani Pontifices Decessores Nostri curaverunt, ut opportuna in Romanae Curiae compaginem inducerentur reformationes; ad quam rem quod attinet, memoratu dignae in primis sunt Constitutiones *Immensa Aeterni Dei Sixsti V.* et *Sapienti Consilio S. Pii X.*, quarum quidem praescripta Codex Iuris Canonici fere integra recepit.

At vero post hasce Constitutiones, immo etiam post ipsum promulgatum Codicem, magna rerum conversio temporumque inclinatio facta est, sicut Nos ipsi affirmavimus in Allocutione habita ad Romanae Curiae Em.mos Cardinales et administros, die XXI mensis Septembris anno MCMLXIII (cfr. A.A.S., LV, 1963, p. 793 ss.).

Quibus consideratis, et venerabilium Fratrum Nostrorum S. R. E. Cardinalium et Episcoporum petitis consiliis, Romanae Curiae quandam reformationem efficiendam decrevimus. Et initium esse faciendum a Congregatione Sancti Officii non est dubium, quippe cui potissima tributa sint inter Romanae Curiae negotia, qualia profecto sunt de fide moribusque doctrina et causae cum hac doctrina artius conexas.

Etenim die XXI mensis Iulii anno MDXXXII, Decessor Noster f. r. Paulus III Constitutione Apostolica *Licet ab initio* condidit Sacram Congregationem Romanae et Universalis Inquisitionis, cui finem proprium attribuit persequendi haereses, et consequenter compescendi delicta contra fidem, libros proscribendi, Inquisitores in universa Ecclesia nominandi. His autem accessit persaepe potestas circa alia etiam negotia, vel ob peculiare difficultates vel ob singulare eorundem momentum.

Anno vero MCMVIII, cum temporum iam non congrueret adiunctis appellatio Romanae et Universalis Inquisitionis, eam S. Pius X Constitutione *Sapienti consilio* in Congregationem Sancti Officii mutavit.

Quoniam vero caritas *foras mittit timorem* (1 Io. 4, 18), tuendae fidei nunc melius consulitur per officium promovendae

doctrinae: quo dum corriguntur errores, et errantes ad bonam frugem suaviter revocantur, Evangelii praecones novas vires accipiunt. Praeterea humani cultus progressus, cuius momenta in re religiosa non sunt neglegenda, id efficit ut fideles plenius et amantius Ecclesiae ductum sequantur, si definitionum legumque perspectam habuerint rationem: quoad scilicet id materia fidei ac morum natura patitur.

Itaque, ut munus suum promovendae sanae doctrinae navitatisque Ecclesiae circa summa apostolatus officia aptius deinceps haec Sacra Congregatio sustineat, Suprema Apostolica Nostra Auctoritate ad eius nomen ordinemque immutandum sequentia statuimus:

1. Quae hactenus appellata est *Sacra Congregatio Sancti Officii*, in posterum appellabitur *Congregatio pro doctrina fidei*, cuius munus est doctrinam de fide et moribus in universo catholico orbe tutari.

2. Ei praeest Summus Pontifex, eamque dirigit Cardinalis Secretarius, iuvantibus Adsessore, Substituto et Promotore Iustitiae.

3. Ad eam proinde spectant quaestiones omnes, quae fidei morumque doctrinam attingunt, vel cum ipsa fide conectuntur.

4. Examinat novas doctrinas novasque opiniones, quavis ratione evulgatas, atque studia de hac re promovet, Congressusque virorum doctorum fovet; illas vero reprobatur de quibus constat fidei principiis esse oppositas, auditis tamen Episcopis regionum, si eorumdem intersit.

5. Delatos sibi libros diligenter excutit, et eos, si oportuerit, reprobatur, audito tamen auctore, eique facta facultate sese, etiam scripto, defendendi, et nonnisi praemonito Ordinario, uti iam cautum est in Constitutione *Sollicita ac provida* Decessoris Nostri f. r. Benedicti XIV.

6. Eiusdem pariter est cognoscere in iure aut in facto quae circa privilegium fidei versantur.

7. Eidem competit iudicare de delictis contra fidem, iuxta processus ordinarii normas.

8. Agitur ad sacramenti Poenitentiae dignitatem tutandam, secundum suas emendatas et probatas normas procedens; quae quidem Ordinariis locorum significabuntur, facta reo sese defendendi facultate, eligendive patronum ex iis qui apud Congregationem adprobati sunt.

9. Rationes opportunas fovet cum Pontificia Commissione de re biblica.

10. Eidem Congregationi coetus Consultorum adest, qui a Summo Pontifice ex viris doctrina, prudentia, usu praestantibus ex universo terrarum orbe eliguntur.

Consultoribus adiungi possunt, si materia tractanda id exigat, viri periti, praecipue ex magistris Studiorum Universitatum electi.

11. Congregatio duplici modo procedit: vel administrativo vel iudiciali, pro diversa rerum tractandarum natura.

12. Regulae ad ordinem internum Congregationis spectantes, peculiari data Instructione, publici iuris fient.

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

Datum Romae, apud Sanctum Petrum, die VII mensis Decembris anno MCMLXV, Pontificatus Nostri tertio.

PAULUS PP. VI

DECRETUM

DE APOSTOLATU LAICORUM

(Continuatio)

CAPUT V

DE ORDINE SERVANDO

23. Laicorum apostolatus, sive a singulis sive a consociatis christifidelibus exerceatur, *recto ordine insertus esse debet in apostolatum totius Ecclesiae; immo coniunctio cum eis, quos Spiritus Sanctus posuit regere Ecclesiam Dei (cfr. Act. 20, 28), elementum essenziale apostolatus christiani est.* Non minus necessaria est cooperatio inter varia apostolatus incepta, congrue ab Hierarchia ordinanda.

Etenim ad promovendum spiritum unitatis, ut in toto apostolatu Ecclesiae splendeat caritas fraternitatis, fines communes obtineantur ac perniciosae aemulationes vitentur, exigitur omnium formarum apostolatus in Ecclesia mutua aestimatio et—servata uniuscuiusque propria indole—apta coordinatio.¹

Quod maxime convenit, cum peculiaris actio in Ecclesia requirit harmoniam et cooperationem apostolicam utriusque cleri, religiosorum et laicorum.

24. Hierarchiae est laicorum apostolatum fovere, principia et subsidia spiritualia praebere, eiusdem apostolatus exercitium ad bonum commune Ecclesiae ordinare atque, ut doctrina et ordo servantur, invigilare.

Varios quidem modos relationum ad Hierarchiam apostolatus laicorum admittit secundum varias eiusdem apostolatus formas et obiecta.

Plurima enim inveniuntur in Ecclesia incepta apostolica quae laicorum libera electione constituuntur et eorum prudenti iudicio reguntur. Huiusmodi inceptis in quibusdam adiunctis missio Ecclesiae melius impleri potest, et proinde ipsa non raro ab Hierarchia laudantur vel commendantur.² *Nullum autem inceptum nomen catholicum sibi vindicet, nisi consensus accesserit legitimae auctoritatis ecclesiasticae.*

Quaedam laicorum apostolatus formae, variis quidem modis, ab Hierarchia explicite agnoscuntur.

Potest insuper ecclesiastica auctoritas, propter exigentias boni communis Ecclesiae, ex consociationibus et inceptis apostolicis immediate finem spirituales intendentibus, aliqua eligere et particulari modo promovere in quibus specialem assumit responsabilitatem. Ita Hierarchia, apostolatum iuxta adiuncta diversimode ordinans, aliquam eius formam cum suo proprio munere apostolico arctius coniungit, servata tamen utriusque propria natura et distinctione, nec proinde laicorum ablata necessaria facultate sua sponte agendi. Qui actus Hierarchiae in variis documentis ecclesiasticis mandatum appellatur.

Denique Hierarchia laicis munia quaedam committit, quae propius cum officiis pastorum coniuncta sunt, ut in propositione doctrinae christianae, in quibusdam actibus liturgicis, in cura animarum. Vi huius missionis laici quoad muneris exercitium plene subduntur superiori ecclesiasticae moderationi.

Quod attinet ad opera et institutiones ordinis temporalis, munus ecclesiasticae Hierarchiae est docere et authentice interpretari principia moralia in rebus temporalibus sequenda; ipsi

etiam fas est iudicare, omnibus rite perpensis et auxilio adhibito peritorum, de conformitate talium operum et institutionum cum principiis moralibus et decernere de eis quae ad ordinis supernaturalis bona custodienda et promovenda requiruntur.

25. Prae oculis habeant Episcopi, parochi, ceterique sacerdotes utriusque cleri, ius et officium exercendi apostolatatum esse commune omnibus fidelibus sive clericis sive laicis, et in aedificatione Ecclesiae etiam laicos proprias partes habere.³ Quapropter fraterne cum laicis operentur in Ecclesia et pro Ecclesia, specialemque curam habeant laicorum in eorum operibus apostolicis.⁴

Diligenter seligantur sacerdotes apostolatus laicorum specialibus formis iuvandis idonei et apte formati.⁵ Qui vero huic ministerio vacant, missione accepta ab Hierarchia, hanc repraesentant in sua actione pastoralis; congruas laicorum relationes cum ipsa foveant, semper spiritui et doctrinae Ecclesiae fideliter inhaerentes; seipsos in alenda vita spirituali et sensu apostolico consociationum catholicarum sibi commissarum impendant; earum apostolicae operositati sapienti suo consilio adsint atque incepta foveant. Continuo cum laicis instituto colloquio, attente inquirant quae sint formae ad magis frugiferam reddendam apostolicam actionem; spiritum unitatis intra ipsam consociationem et eam inter et ceteras promoveant.

Religiosi demum, sive fratres sive sorores, opera apostolica laicorum aestiment; secundum spiritum et normas suorum institutorum, operibus laicorum promovendis libenter se devoveant;⁶ munera sacerdotalia sustinere, adiuvere, complere studeant.

26. In dioecesibus, in quantum fieri potest, habeantur consilia quae operam apostolicam Ecclesiae, sive in campo evangelizationis et sanctificationis sive in campo caritativo, sociali et aliis, adiuvent, cooperantibus convenienter clericis et religiosis cum laicis. Haec consilia poterunt variarum laicorum consociationum et inceptorum mutuae coordinationi inservire, salva uniuscuiusque indole propria et autonomia.⁷

Huiusmodi consilia habeantur, si fieri potest, etiam in am-

bitu paroeciali vel interparoeciali, interdioecesano, necnon in ordine nationali vel internationali.⁸

Constituatur insuper apud Sanctam Sedem peculiaris aliquis *secretariatus* in servitium et impulsus apostolatus laicorum, tamquam centrum, quod aptis instrumentis nuntia de variis inceptis apostolicis laicorum suppeditet, investigationibus de hodiernis quaestionibus in hoc campo orientibus studeat et suis consiliis Hierarchiae et laicis in operibus apostolicis adsistat. In hoc secretariatu varii motus et incepta apostolatus laicorum in universo mundo existentia suas partes habeant, coeperantibus cum laicis etiam clericis et religiosis.

27. Commune veluti patrimonium evangelicum communeque inde consequens christiani testimonii officium commendant et saepe exigunt cooperationem catholicorum cum aliis christianis, a singulis et a communitatibus Ecclesiae exercendam, sive in actionibus sive in consociationibus, in campo nationali vel internationali.⁹

Communes valores humani similem quoque cooperationem christianorum, apostolicos fines prosequentium, cum eis haud raro postulant, qui nomen christianum non profitentur, sed hos valores agnoscunt.

Hac cooperatione dynamica et prudenti,¹⁰ quae magni momenti in activitatibus temporalibus est, laici testimonium praebent Christo, Salvatori mundi, et unitati familiae humanae.

CAPUT VI

DE FORMATIONE AD APOSTOLATUM

28. Apostolatus plenam efficaciam attingere potest solummodo multiformi et integra formatione; quam exigunt non solum continuus spiritualis et doctrinalis profectus ipsius laici, sed et varia adiuncta rerum, personarum et officiorum ad quae na-

vitas eius accommodanda est. Haec formatio ad apostolatam iis fundamentis inniti debet quae ab hoc Sacrosancto Concilio in aliis locis asserta et declarata sunt.¹ Praeter formationem omnibus christianis communem, ob varietatem personarum et adiunctorum, non paucae apostolatus formae specificam quoque et peculiarem formationem requirunt.

29. Cum laici suo modo missionem Ecclesiae participant, formatio eorum apostolica ab ipsa indole saeculari et propria laicatus, eiusque spiritualis vitae ratione notam specialem accipit.

Formatio ad apostolatam formationem integram quandam humanam uniuscuiusque ingenio condicionibusque accommodatam supponit. Laicus enim, mundum huius temporis bene cognoscens, membrum propriae societatis eiusque culturae aptatum esse debet.

Imprimis autem laicus discat implere Christi et Ecclesiae missionem, ex fide in divino mysterio creationis et redemptionis vivens, motus Spiritu Sancto populum Dei vivificante, qui omnes homines impellit ad Deum Patrem diligendum atque mundum et homines in Ipso. Quae formatio ut fundamentum et condicio cuiusvis apostolatus fructuosi considerari debet.

Praeter formationem spiritualem, requiritur solida institutio doctrinalis, et quidem theologica, ethica, philosophica, secundum diversitatem aetatis, condicionis et ingenii. Momentum etiam culturae generalis una cum formatione practica et technica minime negligatur.

Ad bonas relationes humanas colendas oportet ut valores vere humani foveantur, imprimis ars fraternae convivendi atque cooperandi, necnon colloquium instituendi.

Quoniam vero formatio ad apostolatam non potest in sola instructione theoretica consistere, gradatim quidem et prudenter, inde ab initio formationis suae, discant omnia sub lumine fidei aspicere, iudicare et agere, per actionem seipsos cum aliis efformare ac perficere, et sic in operosum servitium Ecclesiae ingredi.² Quae formatio, semper perficienda propter personae humanae crescentem maturitatem et propter evolutionem proble-

matum, altiore in dies cognitionem et aptatam actionem postulat. In omnibus formationis exigentiis explendis semper unitas et integritas personae humanae prae oculis habenda est, ita ut eius harmonia et aequilibrium salvetur et augeatur.

Hoc modo laicus penitus et naviter sese inserit in ipsam realitatem ordinis temporalis suamque partem in eius gerendis rebus efficaciter suscipit, simulque tamquam vivum membrum et testis Ecclesiae eandem in sinu rerum temporalium praesentem et actuosam reddit.³

30. *Formatio ad apostolatam a prima puerorum institutione incipere debet.* Peculiari autem modo initientur apostolatu adulescentes et iuvenes atque hoc spiritu imbuantur. Per totam vitam haec formatio perficienda est prout nova suscepta munera requirunt. *Patet igitur eos ad quos spectat educatio christiana, officio quoque formationis ad apostolatam devinciri.*

Parentum est in familia filios suos ab ipsa pueritia disponere ad agnoscendum amorem Dei erga universos homines, illosque gradatim, praesertim exemplo, docere sollicitudinem de proximi necessitatibus tam materialibus quam spiritualibus. Tota ergo familia eiusque communis vita quasi tirocinium apostolatus evadat.

Pueri insuper educandi sunt ut, fines familiae transcendentes, communitatibus tam ecclesiasticis quam temporalibus animum pandant. In locali communitate paroeciae ita assumantur, ut in ea conscientiam acquirant se viva et activa membra esse populi Dei. Sacerdotes autem in catechesi et ministerio verbi, in moderatione animarum, necnon in aliis ministeriis pastoralibus formationem ad apostolatam prae oculis habeant.

Scholarum quoque, collegiorum aliorumque institutionum catholicarum formationi inservientium est in iuvenibus sensum catholicum et actionem apostolicam fovere. Quae formatio si deficit, vel quia illas scholas iuvenes non frequentant, vel alia de causa, eo magis de ea curent parentes et animarum pastores et consociationes apostolicae. Magistri vero et educatores qui vocatione sua et officio formam egregiam apostolatus laicorum

exercent, doctrina necessaria et arte paedagogica imbuti sint, quibus hanc institutionem efficaciter tradere valeant.

Coetus et consociationes item laicorum, sive apostolatium sive alios fines supernaturales intendant, pro fine et modulo suo formationem ad apostolatium sedulo et assidue fovere debent.⁴ Ipsae sunt saepe via ordinaria congruentis formationis ad apostolatium. In ipsis enim habetur formatio doctrinalis, spiritualis et practica. Sodales earum cum sociis vel amicis in parvis coetibus methodos et fructus suae navitatis apostolicae perpendunt et rationem vitae suae cotidianae cum Evangelio comparant.

Huiusmodi formatio ita ordinanda est ut ratio habeatur totius apostolatus laicorum, qui non tantum inter coetus ipsos consociationum, sed in omnibus etiam adiunctis per totam vitam est exercendus, praesertim professionalem et socialem. Immo unusquisque ad apostolatium seipsum naviter praeparare debet, quod magis urget in adulta aetate. Progrediente enim aetate melius animus panditur atque ita unusquisque diligentius detegere potest talenta quibus Deus animam suam ditavit illaque charismata efficacius exercere quae ei a Spiritu Sancto in bonum fratrum suorum collata sunt.

31. Variae formae apostolatus peculiariter congruentem formationem quoque expostulant.

a) Quoad apostolatium ad homines evangelizandos et sanctificandos, laici specialiter formandi sunt ad colloquium instaurandum cum aliis, credentibus vel non credentibus, ad nuntium Christi omnibus manifestandum.⁵

Cum autem nostris temporibus diversi generis materialismus late ubique, etiam inter catholicos, diffundatur, laici non tantum diligentius doctrinam catholicam ediscant, ea peculiariter capita quae in controversiam vocantur, sed etiam contra quamlibet formam materialismi exhibeant testimonium vitae evangelicae.

b) Quoad instaurationem christianam ordinis rerum temporalium, laici edoceantur de vera significatione et valore bonorum temporalium, tum in se ipsis, tum ad omnes fines perso-

nae humanae quod attinet; exerceantur in recto usu rerum et organizatione institutionum, semper attendentes ad bonum commune iuxta principia doctrinae moralis et socialis Ecclesiae. Socialis doctrinae imprimis principia eiusque conclusiones ita laici addiscant, ut capaces reddantur, tum ad operam pro parte sua praestandam doctrinae progressui, tum ad eadem singulis casibus rite applicanda.⁶

c) Cum caritatis et misericordiae opera praeclarissimum testimonium christianae vitae efferant, formatio apostolica ad haec quoque exercenda adducere debet, ut discant christifideles ab ipsa pueritia fratribus compati eiusque indigentibus generoso animo subvenire.⁷

32. Laicis apostolatus deditis iam exstant multa subsidia, scilicet sessiones, congressus, recollectiones, exercitia spiritualia, frequentes conventus, conferentiae, libri, commentaria, ad altiorem cognitionem Sacrae Scripturae et doctrinae catholicae consequendam, ad vitam spiritualem alendam necnon ad mundi condiciones dignoscendas et aptas methodos inveniendas et excolendas.⁸

Quae formationis subsidia rationem habent variarum formarum apostolatus in ambitibus ubi exercetur.

Hunc in finem etiam erecta sunt centra vel instituta superiora quae optimos fructus iam dederunt.

Sacrosanctum Concilium laetatur de huius generis inceptis iam in quibusdam partibus florentibus et exoptat ut aliis etiam in locis, ubi necessaria fuerint, promoveantur.

Centra insuper documentationis et studiorum non solum in re theologica, sed etiam in materia anthropologica, psychologica, sociologica, methodologica, quo melius foveantur laicorum ingenii facultates, virorum mulierumque, iuvenum et adultorum, pro omnibus apostolatus campis erigantur.

ADHORTATIO

33. Sacrosanctum igitur Concilium omnes laicos enixe in Domino obtestatur ut voci Christi, hac hora se instantius invitanti, et impulsui Spiritus Sancti libenter, generoso animo, prompto corde respondeant. Speciali modo hanc appellationem ad se directam esse sentiant iuniores, eamque accipiant cum alacritate et magnanimitate. Ipse enim Dominus omnes laicos per hanc S. Synodum iterato invitat ut intimius in dies sibi iungantur et quae ipsius sunt, tamquam propria sentientes (cfr. *Phil.* 2, 5), in eiusdem salvifica missione consocientur; eosque denuo mittit in omnem civitatem et locum quo ipse venturus est (cfr. *Lc.* 10, 1); ut variis formis et modis unius apostolatus Ecclesiae, novis necessitatibus temporum continenter aptandi, cooperatores ei se exhibeant, abundantes in opere Domini semper, scientes quod labor eorum non est inanis in Domino (cfr. *1 Cor.* 15, 58).

Haec omnia et singula, quae in hoc Decreto edicta sunt, placuerunt Sacrosancti Concilii Patribus. Et Nos, Apostolica a Christo Nobis tradita potestate, illa, una cum Venerabilibus Patribus, in Spiritu Sancto approbamus, decernimus ac statuimus et quae synodaliter statuta sunt ad Dei gloriam promulgari iubemus.

Romae, apud S. Petrum, die XVIII mensis novembris anno MCMLXV.

Ego PAULUS Catholicae Ecclesiae Episcopus.

(Sequuntur Patrum subsignationes).

VACATIO LEGIS

Beatissimus Pater pro novis legibus quae in modo promulgato decreto continentur, statuit vacationem usque ad diem vigesimam nonam mensis iunii anni MCMLXVI, nempe usque ad festum Ss. Apostolorum Petri et Pauli proximi anni.

Interea Summus Pontifex normas edet ad praedictas leges exsequendas.

Romae, die XVIII mensis novembris anno MCMLXV.

† PERICLES FELICI
Archiepiscopus tit. Samosatensis
Ss. Concilii Secretarius Generalis

NOTAE

AD CAPUT V

¹ Cfr. Pius XI, Litt. Encycl. *Quamvis Nostra*, 30 apr. 1936: A.A.S. 28, 1936, pp. 160-161.

² Cfr. S. C. Concilii Resolutio *Corrienten.*, 13 nov. 1920: A.A.S. 13, 1921, pp. 137-140.

³ Cfr. Pius XII, Alloc. *ad II Conventum ex Omnibus Gentibus Laicorum Apostolatus provehendo*, 5 oct. 1957: A.A.S. 49, 1957, p. 927.

⁴ Cfr. Conc. Vat. II, Const. dogm. *de Ecclesia*, n. 37: A.A.S. 57, 1965, pp. 42-43.

⁵ Cfr. Pius XII, Adhort. Apost. *Menti Nostrae*, 23 sept. 1950: A.A.S. 42, 1950, p. 660.

⁶ Cfr. Conc. Vat. II, Decr. *De accommodata renovatione vitae religiosae*, n. 8.

⁷ Cfr. Benedictus XVI, *De Synodo Dioecessana*, l. III, c. IX, n. VII.

⁸ Cfr. Pius XI, Litt. Encycl. *Quamvis Nostra*, 30 apr. 1936: A.A.S. 28, 1936, pp. 160-161.

⁹ Cfr. Ioannes XXIII, Litt. Encycl. *Mater et Magistra*, 15 maii 1961: A.A.S. 53, 1961, pp. 456-457. Cfr. Conc. Vat. II, Decr. *de Oecumenismo*, n. 12: A.A.S. 57, 1965, pp. 99-100.

¹⁰ Cfr. Conc. Vat. II, Decr. *de Oecumenismo*, n. 12: A.A.S. 57, 1965, p. 100. Cfr. etiam Const. dog. *de Ecclesia*, n. 15: A.A.S. 57, 1965, pp. 19-20.

AD CAPUT VI

¹ Cfr. Conc. Vat. II, Const. dogm. *de Ecclesia*, cap. II, IV V: A.A.S. 57, 1965, pp. 12-21; 37-49; cfr. etiam Decr. *de Oecumenismo*, nn. 4, 6, 7, 12: A.A.S. 57, 1965, pp. 94, 96, 97, 99, 100; cfr. etiam supra, n. 4.

² Cfr. Pius XII, Alloc. *Ad I Conferentiam internationalem «boy-scouts»*, 6 iunii 1952: A.A.S. 44, 1952, pp. 579-580; Ioannes XXIII, Litt. Encycl. *Mater et Magistra*, 15 maii 1961: A.A.S. 53, 1961, p. 456.

³ Cfr. Conc. Vat. II, Const. dogm. *de Ecclesia*, p. 33: A.A.S. 57, 1965, p. 39.

⁴ Cfr. Ioannes XXIII, Litt. Encycl. *Mater et Magistra*, 15 maii 1961: A.A.S. 53, 1961, p. 455.

⁵ Cfr. Pius XII, Epist. Encycl. *Sertum laetitiae*, 1 nov. 1939: A.A.S. 31, 1939, pp. 643-644; cfr. Idem. *Ad «laureatis» Act. Cath. It.*, 24 maii 1953.

⁶ Cfr. Pius XII, Alloc. *ad Congressum Universalem Foederationis Mundiali Iuventutis Femininae Catholicae*, 18 apr. 1952: A.A.S. 44, 1952, pp. 414-419. Cfr. Idem, Alloc. *ad Associationem Christianam Operariorum Italiae (A. C. L. I.)*, 1 maii 1955: A.A.S. 47, 1955, pp. 403-404.

⁷ Cfr. Pius XII, *Ad Delegatos Conventus Sodalitatum Caritatis*, 27 apr. 1952: pp. 470-471.

⁸ Cfr. Ioannes XXIII, Litt. Encycl. *Mater et Magistra*, 15 mai 1961: A.A.S. 53, 1961, p. 454.

ARCHDIOCESE OF JARO

Romae, die 7 mensis Decembris, anni 1965

Excellentissime Domine,

Dum, toto plaudente orbe, felicissimo faustissimoque coronatur exitu Sacrosanctum Oecumenicum Concilium Vaticanum II, miratione imo et stupore afficior, quanta considerans solertia atque peritia superatae sint tot tantaeque difficultates, quae primum vix superabiles fore videbantur.

Haec igitur apud me, animo commotus, recogitans, non possum quin praecipuas agnoscam partes quas Ipse, Excellentissime Domine, qua Secretarius Generalis habuisti in hoc mirabili semperque in posterum mirando opere Concilii in felicissimum ducendo exitum. Quis enim poterit Tuam vere immanem, quam sine intermissione in eo exercuisti, actuositatem recensere? Quisnam vero sufficienter valebit extollere mentis claritatem, quam semper exhibuisti, atque indeficientem, quam in quibuslibet sublevandis laboribus continuo servasti patientiam, vel ipsam quoque amabilem illam, qua Patrum animos opportune sciebas recreare, hilaritatem?

Quae porro omnia in mentem meam iterum atque iterum revocans, ex toto corde fraternoque spiritu Tibi gratulor ob tanta merita quae in tuo gravissimo munere adimplendo obtinere valuisti. Et Dominum deprecor ut Te dignetur diu servare, ut melius possis adhuc de Ecclesia animabusque mereri.

Velis interdum, Excellentissime Domine, meam fraternam gratulationem etiam cum illis praeclaris Patribus, qui Tibi, qua Subsecretarii, validum praestiterunt auxilium, communicare.

Libentissime hanc opportunitatem nanciscor, ut me, ea qua par est observantia, profitear.

Excellentiae Tuae Reverendissimae addictissimus.

(Fdo.) ✝ JOSEPH MARIA CUENCO
 Archiepiscopus Iarensis
 Insulis Philippinis

Exc.mo ac Rev.mo Dno.

PERICLI FELICI

Secretario Generali Oecumenici Concilii Vaticani II

R o m a e

THE POPE SPEAKS...

ON CANON LAW

In a special address to the Cardinals and Consultors of the Pontifical Commission for the Revision of the Code of Canon Law, Pope Paul VI strongly emphasized that "the Church of charity cannot exist without the juridical Church".

"One must not believe those who claim that the nature of the Church is in contrast with law and who recognize only a sacramental law," he said. "That would mean that the hierarchy is necessary only for the administration of the sacraments. Such errors deny positive law itself and are contrary to the Gospel, according to which Christ established a hierarchy with special authority so that it could feed his sheep."

The Pope stressed the "triple authority" of the Church—teaching, sanctifying and ruling. Citing objections which have been made to the Church's jurisdictional authority, he said: "One must not accept the opinions of those who, exaggerating the rights of liberty, say that liberty is contrary to the law since the law repress liberty."

Obedience does not "suffocate liberty, but completes it, stimulating its usefulness and exalting human being; whereas disobedience disperses energies and allows man to become the slave of his passions."

"Nor should one listen to those who scorn canon law, claiming that the letter kills, whereas the spirit brings life. Although one can affirm that the letter must never go against the spirit, at the same time the law needs the letter inasmuch as it has to have clear and written statement."

"Still others set up a difference between the juridical or ministerial Church and the Church of charity, claiming that charity is the first commandment and that all the ills afflicting

the Church arise from its juridical aspects. On the contrary, the Church of charity cannot exist without the juridical Church any more than the soul can be separated from the body without death following."

Since canon law reflects the life and progress of the community of the faithful, it allows for "gradual developments that are not only useful but also necessary."

He asked the Commission to give serious consideration to the possibility of combining the two distinct sets of Church law—one for the Latin rite and one for the Eastern rites.

ON ST. THOMAS AND THE CHURCH

The Pope, speaking to the sixth International Thomistic Congress, posed the following questions in reference to the study of the teaching of a single philosopher-theologian, St. Thomas:

"Can the teaching of a thinker of the Middle Ages have any other than a historic interest, and pretend to a universal value? How could the ecclesiastical magisterium involve its authority in the approval given to this doctrine? Are not the liberty and progress of intellectual research threatened with being shackled?"

In reply the Pope referred to the "permanent aptitude of the philosophy of St. Thomas" to lead the human mind "towards the knowledge of the true, the truth of being, which is its first object, the knowledge of first principles, and the discovery of its transcendent cause, God."

Following after Pius XII, Pope Paul VI said: "we continue to recommend the works of St. Thomas as a sure norm for sacred teaching." "In so doing, we in no way intend to diminish—there is scarcely need to emphasize it—the value that the Church has never ceased to recognize in the precious heritage of the great Christian thinkers of East and West, among whom the names of a St. Augustine shines with particular brilliance. The natural study of being and of the true, like the faithful ser-

vice of God's word, certainly are not the exclusive prerogative of the Angelic Doctor."

"In declaring him the 'common doctor' and in the making of his teaching the basis of ecclesiastical teaching, the Church's magisterium did not mean to make him an exclusive teacher, or to impose on every one his theses, or to exclude the legitimate diversity of schools and of systems, and still less to forbid just liberty of research. The preference according to Aquinas—preference and not exclusivity—goes to this exemplary realization of philosophic and theological wisdom, no less than to the harmonious agreement he was able to bring out between reason and faith."

Before giving his blessing, the Pope said: "At a time when the council is getting ready to give practical directives for ecclesiastical studies, there is no doubt that the return to living sources of Holy Scripture, and the study of the Fathers, joined with the indispensable deep study of the doctrine and light of the magisterium's teachings, will spur an ardently desired renewal. In this humble and confident approach of faith seeking intelligence, you will be anxious to maintain a vivifying and fecund contact with St. Thomas' thought, as you have done in your congress. You will show by your living example that Thomism, far from being a system sterilely closed upon itself, is capable of successfully applying its principles, its methods and its spirit to the new tasks that the problematic of our times proposes to the reflection of Christian thinkers."

A NEW PLEA FOR PEACE

In his Christmas broadcast to the world last December 23, the Pope warned that no one should restrict love to peace "within the limits of self-interest or personal ambition. No one ought to set about disturbing the peace of others by means of underhanded schemes and contrived disorder." "No one ought to force his neighbors—and today we are all neighbors—to resort to armed defense. And no one ought to shirk just and sincere negotiation to restore order and friendship."

He pointed out that peace "needs to be built through a courageous revision of the inadequate ideology of egoism, strife and national superiority." "We need to know how to forgive and begin again so that the relationship between men will not be determined by powers and force nor simply by economic gain or the state of civic development; but by a higher concept of equality and solidarity which in the long run, only the fatherhood of God, manifested in Christ, reveals as logical, easy and worthwhile."

On New Year's Day the Holy Father sent out messages that were specially addressed to President Nikolai Podgarny of the Soviet Union, Mao Tse-Tung of Communist China, Ho Chi Minh of North Vietnam, and to Nguyen Van Thieu of South Vietnam. A Vatican spokesman said that he also sent a message to President Johnson through Arthur Goldberg, the United States Ambassador to the United Nations. "Interpreting the anxious aspiration for peace which animates all humanity", the Pope made a pressing appeal to the world leaders "to favor a just solution of the Vietnam problem" . . . "that nothing be neglected to achieve a peace so eagerly desired that will deliver humanity from a terrible menace".

Fr. ABELARDO NAVATA, O.P.

LITURGICAL SECTION

CONGRESO SOBRE LAS TRADUCCIONES DE LOS TEXTOS LITURGICOS A LAS LENGUAS VULGARES

Organizado por el "Consilium" para la ejecución de la Constitución Conciliar sobre la Sagrada Liturgia, tuvo lugar el Congreso los días 9 al 13 de noviembre del pasado año en el Palacio de la Cancillería, en Roma, con asistencia de numerosos participantes que excedían de 400.

Los temas discutidos en las reuniones generales por sí solos dejan ver la importancia del Congreso.

La Secretaría del "Consilium" había extendido invitación a los Moderadores de Centros Litúrgicos y de publicaciones periódicas sobre liturgia a una sesión especial el último día del Congreso, durante la cual el Cardenal Lercaro, Presidente del "Consilium", dirigiría la palabra a los asistentes, y el Secretario haría algunas comunicaciones.

El *Boletín Eclesiástico de Filipinas*, que había recibido invitación para asistir, estuvo representado por el Decano de Derecho Canónico de la Universidad de Santo Tomás, presente en Roma durante la celebración del Congreso.

A las 5:30 p.m. entraba en el lugar de la Conferencia el Cardenal Lercaro, que fué acogido con nutridos aplausos de los presentes.

Su Eminencia dirigió un breve saludo a todos los Directores de Centros y publicaciones litúrgicas, a quienes llamó "nuestras columnas", es decir del "Consilium", no por la autoridad jurídica, pero sí por el apoyo de su ciencia y experiencia, y por la labor de información y formación de los lectores, cuyos ánimos han preparado para la reforma litúrgica y su aceptación y puesto en práctica con entusiasmo. Sin el trabajo previo de los Centros de Estudio y Formación Litúrgica, y la divulgación lleva-

da a cabo por las publicaciones, dijo el Cardenal, la reforma y renovación (iniciada por la encíclica *Mystici Corporis* de Pío XII, y llevada a su culmen en la Constitución del Concilio Ecuménico), tal vez no hubiera sido posible. Y la reforma litúrgica, dijo, ha de ejercer un grande influjo en la renovación de la vida cristiana en la Iglesia, y en la misma renovación del mundo. Basta para darse cuenta de ello fijarse en el número de veces que los principios y enseñanzas de la Constitución sobre la Liturgia se alegan e invocan en los demás documentos Conciliares, y sería un trabajo interesante, añadió, si alguno de vosotros se decidiera a constatarlo. Terminó dando a todos las gracias por su cooperación valiosa, y también por su asistencia.

A continuación el P. A. Bugnini, C.M., Secretario del "Consilium", comunicó a la Asamblea las conclusiones del Congreso, y los principios que todos deben de tener presentes. Los clasificó en tres capítulos: *I. Las Relaciones entre las Publicaciones y los Centros Litúrgicos con los Obispos y las Comisiones Litúrgicas del Episcopado. II. Las Ediciones de los Libros Litúrgicos. III. Los Experimentos litúrgicos.*

I. Relaciones entre Publicaciones y Centros Litúrgicos con la Jerarquía.

Sobre el primer punto habló bien claro el Papa en su discurso de hace tres días. Su Santidad hizo alusión a las dificultades de la tarea que se requiere por parte de quien se compromete a traducir los textos litúrgicos. Antes tales traducciones pertenecían a iniciativas privadas. Pero en estos tiempos la traducción de los Libros litúrgicos debe ser única por ser parte integrante de la Liturgia, y constituye la voz oficial de la Iglesia.

Después de hacer notar la necesidad de que tales traducciones sean sencillas e inteligibles, y al mismo tiempo severas y en conformidad a los varios textos, el Papa recomendó en particular que en materia tan delicada se proceda con la mayor prudencia, que en los países en que se habla la misma lengua sea una sola la versión oficial; que cuanto se haga en este campo sea hecho con estricta dependencia de la Jerarquía Eclesiástica, según las normas de las disposiciones conciliares.

Además el Papa afirmó que cuando las traducciones son definitivamente aprobadas, deben tener el valor de leyes eclesiásticas, y por lo tanto obligatorias. Finalmente el Papa recordó que a nadie le es permitido introducir novedades en la Liturgia a modo de experimento, pues esto lleva grave daño al

culto divino y a los fieles; y que tales experimentos pueden ser únicamente autorizados por la Santa Sede.

Los periódicos y Centros litúrgicos extienden en todos los países el movimiento litúrgico, a veces con no pequeño esfuerzo y sacrificio económico. Mérito de ellos es la instauración litúrgica, y en gran parte la misma Constitución litúrgica. Por eso dichos Centros deben fomentarse y crecer en número.

Pero es preciso que ellos tengan siempre presentes las disposiciones de la Constitución, según la cual la renovación litúrgica y su régimen pertenece a los Obispos y a las Conferencias Episcopales puesto que tiene tan grande influjo en la renovación de la Iglesia.

Por tanto es necesario unir las fuerzas y proceder de acuerdo y bajo la autoridad competente, ya que muchas veces puede ser y es diversa la opinión de Padres, y de Directores de Periódicos y de Centros Litúrgicos. Unión y acuerdo que es necesario incluso entre las mismas Conferencias Episcopales.

Con más estricta razón están obligados a ello los Directores de Periódicos y Centros Litúrgicos, incluso en manos de religiosos exentos, puesto que:

- a) ejercen una actividad o apostolado litúrgico y pastoral;
- b) no son meros centros o publicaciones de estudios teóricos, sino de influjo práctico eficaz;
- c) y corresponde a los Prelados competentes determinar cómo debe desarrollarse ese influjo pastoral y litúrgico.

En toda la región, por tanto, la dirección, las normas de la actividad y movimiento litúrgico competen a la Comisión Episcopal.

II. *Las Ediciones de Libros Litúrgicos.*

El "Consilium" se propone dirigir una Instrucción a los Presidentes de Las Comisiones Litúrgicas. Los principales puntos serán comunicados a los Directores de Periódicos y Centros.

1. En primer lugar debe cuidarse la dignidad y perfección de los libros litúrgicos, incluso en lo referente a la presentación tipográfica. (Las ediciones serán propiedad de las Juntas de Obispos—incluso de las Juntas de varias naciones).

2. Probablemente las ediciones bilingües serán consideradas y llamadas "ediciones típicas".

Para el Misal y el Breviario es obligatorio el texto latino (sea a doble columna, sea a páginas paralelas) junto con el vulgar. Las ediciones en lengua vulgar sin texto latino no están aprobadas, están solamente *toleradas* hasta que se agoten los ejemplares existentes; pero no pueden ser reeditadas, ni enviar a otras regiones. Ni se permite *encuadernar* juntos un texto en latín con un texto en lengua vulgar.

3. La Comisión Litúrgica Nacional debe determinar quiénes deben ser los *Editores nacionales oficiales*, escogidos por la Comisión sobre las bases de experiencia, facilidades técnicas, confianza que ofrecen, etc. Por esos títulos pueden ser preferidos los que hasta ahora eran Editores Pontificios (apelativo que probablemente desaparecerá).

4. La Comisión y los Editores deben cumplir las normas dadas por las S. C. de Ritos el año 1946.

La Comisión debe designar una persona que vigile las ediciones, la dignidad del libro, la integridad del texto en ambas lenguas, y que certifique la conformidad con el original.

5. La Comisión debe también vigilar para impedir la inmoderada y perjudicial competencia comercial entre los Editores.

6. En la Sede o Centro de la Comisión se debe conservar colección completa de todas las ediciones litúrgicas (de todas ellas deben mandarse dos ejemplares al "Consilium").

III. *Experimentos Litúrgicos.*

Con frecuencia se habla y escribe de los defectos existentes, de las dificultades en la traducción de textos que algunas veces son difíciles de expresar en lengua vulgar, otras suenan mal, otras no concuerdan con la manera de pensar y sentir actual; de lo inconveniente de algunos ritos, que parecen no tener sentido actual, y que no mueven.

Aunque eso sea verdad en ocasiones, hay que tener en cuenta que la reforma es cosa que requiere ardua labor y esfuerzo, y que todos deben abstenerse en absoluto de introducir experimentos que debilitan la liturgia, y causan grave daño a la empresa de renovación litúrgica. Todos deben insistir en esto, sin miedo a ser calificados de *anticuados*. Las leyes litúrgicas retienen su fuerza obligatoria, a no ser que alguna haya sido expresamente modificada, o la esencia misma de las cosas implique su cesación.

Ciertamente se harán algunos experimentos, pero por mandato de la autoridad competente, y por las personas a quienes encomiende hacerlo una vez que haya aprobado el proyecto. Pero a nadie le es permitido hacer experimentos o innovaciones sin autorización, y deben rechazarse sin reservas los que algunas personas se han atrevido a hacer por propia iniciativa.

Aun cuando se trate de experimentos autorizados no es lícito escribir sobre ellos en las publicaciones. Ciertamente que la novedad es una atracción para los lectores y una tentación para los editores; pero la publicación ningún beneficio reportaría y podría acarrear muchos inconvenientes. El mismo "Consilium" facilitará información a las publicaciones cuando convenga divulgar alguna innovación, pues tiene el propósito de enviarles informaciones e incluso indicación de temas que convenga tratar tal vez para preparar los ánimos.

Por último observó el Secretario que debe evitarse toda polémica entre la Liturgia y la Música, o mejor dicho entre liturgistas y músicos. Tales polémicas son superfluas e inútiles, y con frecuencia viciadas de personalismo, perjudiciales para todos y beneficiosas para ninguno.

Terminada la exposición, el Secretario del "Consilium" invitó a los asistentes a formular las preguntas que juzgaran oportunas sobre lo expuesto.

En relación con la autoridad de las Comisiones Episcopales, el primero que intervino preguntó si se pueden publicar en las Revistas sobre liturgia las respuestas contenidas en las "NOTITIAE" del "Consilium", aun cuando no estén de acuerdo con las normas dadas por la Comisión Nacional.

Como es obvio, el Secretario respondió que de suyo tal caso no debe ocurrir. Pero si pudiera suceder que una respuesta del "Consilium" fuere contraria a una disposición *anterior* de la Comisión Episcopal. En tal supuesto es claro que prevalece la respuesta posterior del "Consilium", y no hay de suyo inconveniente en que se divulgue (a no ser en el caso que los Obispos expresamente hubieran pedido alguna dilación para hacer ellos cambios oportunos). Y en general, añadió, las respuestas del "Consilium" pueden publicarse, incluso íntegramente, sin necesidad de pedir previamente permiso alguno.

Con respecto a los experimentos autorizados, se observó por alguno la necesidad que hay de preparar pastoralmente la mentalidad de los fieles, para la mejor inteligencia y aceptación de los eventuales cambios que las experimentaciones recomienden.

A esto el Secretario respondió exponiendo la dificultad práctica de hacerlo, ya que un experimento autorizado en determinadas circunstancias no puede introducirse para todos antes de que el Papa lo haya aprobado después de experimentado; y si se diera a conocer antes es obvia la confusión y desorientación consiguiente si no se decide introducir la reforma o modificación previamente sometida a experimento.

Tomando la palabra el Cardenal Lercaro insistió en la gran necesidad del secreto en semejantes casos, aunque comprendía el interés de las publicaciones en darlo a conocer, haciendo resaltar la contradicción entre secreto y periódicos, sobre todo diarios. Pero razones más altas imponen la reserva en estos casos, aunque no se excluye que esos experimentos se lleven a cabo en presencia de grupos selectos de fieles capacitados para entender las razones de los cambios. Hacerlo de otro modo causaría ciertamente admiración, y posiblemente escándalo en los sencillos: cosas que deben a toda costa evitarse.

Una vez aprobado un cambio previamente experimentado, la preparación de los fieles para aceptarlo y practicarlo se puede hacer muy bien en el periodo de vacación de la ley, es decir entre la fecha de promulgación y la fecha fijada para poner en práctica la innovación.

Por último el Director de la "Settimana del Clero" de Bolo-
nia, preguntó si no sería conveniente que las Comisiones Episcopales tuvieran una Agencia para información de los Directores de Centros y Periódicos Litúrgicos. Interrogó además sobre la conveniencia de que antes de hacer modificaciones y experimentos, se procurase conocer las opiniones de diversos sectores tanto del clero como de los fieles, para de ese modo llegar a un conocimiento más completo de las cuestiones, y las conveniencias de los propuestos cambios o reformas.

A la primera pregunta contestó el Cardenal Lercaro que, así como el "Consilium" tiene su agencia de información, del mismo modo pueden tenerla sin inconveniente alguno las Comisiones Episcopales. Es cuestión práctica de la competencia de ellas, y que a ellos toca determinar.

En cuanto a la segunda cuestión, su Eminencia hizo notar que, a diferencia de los Estados y las empresas privadas (cuyo ejemplo alegó el interlocutor), la Iglesia tiene una Constitución que no es hechura suya, sino de origen divino, y según la cual debe guiarse. Pero no creía imposible que a veces se puedan hacer *encuestas*, sobre todo entre personas de ciertas categorías

y preparación, por ejemplo, clérigos, religiosos, sobre la manera de pensar y sentir sobre ciertos puntos, pero siempre presupuesta la convicción de que es la Jerarquía la única autorizada para enjuiciar y decidir.

Por lo demás, es necesario tener muy presente siempre lo peligroso e inconveniente que es despertar expectativas e infundir ilusiones de cambios y reformas de cosas, que luego no se llevan a cabo y que tal vez en principio no se pueden hacer.

Roma, 15 de Nov. de 1965.

FR. BERNABE ALONSO, O.P.

DOCTRINAL SECTION

AFTER THE COUNCIL, WHAT?

Not a few men, Catholic or otherwise, keep on questioning what good the Vatican Council that has just passed into history has accomplished. Outside of a few changes in the Mass and the ceremonies of a few sacraments, what other innovations have been brought about, if any, they persist in asking.

There are optimists who praise its success to high sky, and there are debunkers that think that the time and efforts were not worth the candle. Some are trying to convince us that it achieved all the aims proposed by Popes John and Paul; others see in its operations and results nothing but failures and frustrations after the flaming expectations it had enkindled; still others, adopting a well-balanced *via media*, regard its workings and decisions as an initial and partial success whose fruits will reach maturity when its approved schemata are duly implemented. Furthermore, a few journalists read between lines of the points discussed and the attitudes and expressions of some Council Fathers the symptoms of an intestine strife that almost paralleled the wranglings of political parties in a parliament; many goodly commentators extol and amplify almost the complete unanimity in all decisions and perceive not a single ripple of dissension that breaks the turgid tranquility of the sessions where all the Fathers had but one mind and one heart; most chroniclers portray an assembly of respectful and self-respected members who exposed various points of view according to their different attitudes and who listened to each other with comprehensive diffidence while arguing and perhaps lobbying in favor of their diverse positions.

Now, what is a Catholic layman, and even perhaps a good number of clerics to make out of this potpourri of visions and versions about the Council? Is he to consider it as a panacea of all evils, a solution to all the problems that confront the Church today, a genuine answer to the call for the *aggiornamento* and ecumenism sounded by the last two Popes, or an utter failure? What position is he to take amid the various opinions and solutions presented in the Council and bandied about by its critics or its eulogists?

Before we attempt an explanatory comment on the foregoing queries, let us state some bare, salient facts that have made this Council unique.

1. It was a dignified assembly, an august body of councilmen, imposing because of their large number, their solemn posture, their brilliant attire.

2. It conducted its deliberations and decisions on a high level; and not even suggestive personalities were heard. Compared to it, the Assembly of the United Nations is often a rabble of vociferous and passionate pedants and some previous Councils a vociferous place of disputatious discussants.

3. In spite of a membership of over 2,300—a number usually unwieldy and too large for effective deliberations and decisions—most of the schemata presented were thoroughly and serenely discussed, occasionally to the point of tediousness.

4. A large number of questions were voted upon only after the chairman of the commission was sure that they would be acceptable in their substance and in their phrasing to the almost totality of the Council Fathers.

5. The 1,443 deputies of the Supreme Soviet constitute the most decorous, solemn-faced and well behaved assemblage in any national body. But, they cannot speak out their minds freely. When Mikoyan surprised every deputy with the announcement of his retirement, the baffled members reacted with stony silence, unable to decide whether they were witnessing a forced or a genuine retirement. When the Party boss Brezhnev praised the resigning President and made it clear that he was stepping down of his own free will, the Supreme Soviet broke into a clamorous—though belated—applause. The assemblage at the Vatican Council was far more numerous and more imposing than the rubber-stamp Soviet Parliament; yet the Council Fathers enjoyed complete freedom in their addresses or interventions. They freely exposed their views and patiently listened to the fellow-councilmen's speeches which, at times, were tryingly boresome.

Coming now to the last of the inquiries, we should be aware of the fact that the safest road to travel is that of the golden mean. We should not lag behind our times nor should we try to emulate the superman some centuries hence, if he is to show up, according to Teilhard's predictions.

GUIDEPOSTS —

The following directives might serve as general guiding norms in assuming the correct position that will keep us from falling into the pitfalls of obscurantism at the right or of dazzling blindness at the left.

1. Avoid a rigidity that petrifies faith, dogma, theology, exegesis and, to some extent, philosophy. To take the stand that theological studies should be limited to the inquiry of what the Fathers of the Church, the General Councils, and the theologians of the 13th and 16th centuries and their commentators taught and the faithful adherence to their teaching, as if we were contemporaries of Cayetan, Suarez, Billwart would be an anachronistic barbarism. Catholic thinkers should keep abreast of modern science and the syllogistic or strait-laced scholastic method is neither an article of faith nor a *sine qua non* for theological studies. But to throw overboard the whole philosophico-theological system of scholasticism as an outworn, outdated apparatus, to discard the traditional rationalization of faith and morals elaborated under the aristotelico-thomist school to be replaced by more allegedly scientific methods in consonance with modern advances of this space-age or to do away with the traditional set up on the ground that faith and the new theology, both dogmatic and moral, need a personalistic approach and have to be adapted to doctrines now in vogue like the existentialism of Heiggeder or Sartre, would this not amount to iconoclastic impudence? Rahner and Schillebeeckx in their "General Introduction" to the new Review *Concilium* point out the distinguishing marks of the *new theology*: a) it is deliberately based on Scripture and the history of salvation. (What elements enter into this history besides tradition and the teaching of the Church and Fathers according to traditional theology?) b) it confronts the new problems arising from the human condition of today; c) a better understanding of the Word of God to man and the world, necessary for anyone who, acting in good faith, is engaged in the Church and the world. This type of the new theology does not sound so frighteningly revolutionary.

Some critics claim that Christianity is a Western monopoly that prescind of other cultures, Oriental, Afro-Asian or Aztec. Christ's teachings should be preached to and embraced by "all creatures". His Church, they say, is cosmopolitan and its doctrine should speak the language of all civilizations. There is some grain of truth in these assertions and some adaptation may be advisable. But to affirm that Christianity should become Confucian in China, Shintoist in Japan, Buddhist in Viet-Nam, is this not going too far?

The fact is that Christ lived and preached His doctrine and established His Church in a certain part of the world and this geographical location was not China, Rhodesia or among the pre-Colombian Iroquois or Incas. The men that spread and developed and systematized its teaching were not Confucius, Zoroaster or Montezuma but Paul, the Cyrils, Christostom, Jerome, Augustine, Thomas Aquinas, Suarez.

2. Do not resent the fact that the Church has introduced several reforms, simplifying the liturgy, adapting it to present day conditions to

make it more meaningful and effective. Language and certain rubrics or ceremonies are not consubstantial with dogma or the symbol of the faith.

But we should not insist to go back to "The unfettered simplicity of the Gospel", on the ground that Catholicism is not "primarily a juridically organized and hierarchically governed institution" but "it is above all, the people of God, on a journey...." (Time Magazine claims these notions are contained in many council documents). It is a postulate in non-Catholic churches that the organizational element within their realms is non-essential but purely ornamental. But is not visible authority, in the plan of its Founders the indispensable rock upon which He built His Church? To build on a rock is to build for eternity; to build on the "people of God on a journey" alone is to build on the shifting sand. The simplicity of the Gospel is an inestimable ideal but does not exclude a) hierarchical categories, b) expansion and evolution of its tenets, liturgy and authority, c) adaptation to changing conditions, progress and perfection. Should we discard the press, the radio, T.V., jets in our missionary activities because Christ, and Paul and Peter and the early Christians did not use them? Should democratic governments divest themselves of all new trappings and functions and revert to the simple methods and procedures of the political systems of Ancient Athens or of the original American constitution?

Yves Congar, the authoritative French theologian, writes a learned dissertation to show the importance of the chapter added by Vatican II in the Constitution *De Ecclesia* on *De Populo Dei in genere* and points out that this importance is derived from: a) its contents; b) its place in the said Constitution whose order is: Mystery of the Church, the People of God in general, Hierarchy; c) the fact that Christ preached and planted the seed first (Mysterium), then assembled His disciples to form His Church and finally chose his apostles and selected Simon Peter as the head of the apostolic college and His Church. That is how Congar reasons out. ("The Church: the People of God" in Concilium, Jan. 1965) I am sure that in his well documented article the noted peritus of this Commission in Vatican II did not intend to relegate Hierarchy to an unimportant, nonessential position but to show that this element "people of God" has a priority of time in the order of the Church organization and an indispensability in the divine economy of His *Ecclesia*. Christ preached first, then he selected His disciples and last but not least He chose the rock upon which He built His Church. (What former Popes and theologians designated as the Mystical Body of Christ now is being termed the People of God, possibly to widen the frontiers of the Church). A builder gathers first his construction materials, but until he puts them together according to a plan and builds up the structure he can have no

building. A reunion of men remains amorphous and formless until it is organized under its own officers.

E. Schillebeeckx in his masterful study on "The Church and Mankind" gives a clear, concise answer to this thesis: "The Church is God's People" with special qualification: the People of God who, through Jesus' death and resurrection, become through the Spirit the Body of Christ... On earth this Body is built as the "Church" upon Peter, the Rock".

In another brilliant passage, more concisely and clearly, he expresses the same concept: "The *communio* of believers gathered about its bishop (in communion with the Rock)—this is salvation, the Church of Christ" (L c.p. 38). A fourth scholarly study is written in the same issue by Boniface Willems under the title "Who Belongs to the Church?"

In a third article on the same theme, "The Church as the People of God" by Rudolf Schnackenburg and Jacques Dupont, the question is exhaustively treated with equal erudition and profundity.

Though only a "layman" in these subjects, I find a lacuna that I am unable to explain. In these four learned studies on the bases and history of the People of God in Christ's Church, the five writers, among the hundreds or perhaps a thousand authors and sources they cite, never quote any passage from the encyclical *Ecclesiam Suam* nor even make any mention of it. This important document was issued on August 6, 1964. The three articles were published on the Jan. 1965 issue of "Concilium". One of the purposes of the encyclical, according to the Pope, was "to await profitably the effective deliberations of the Ecumenical Council, and to impart greater clarity to some doctrinal and practical norms which can give helpful guidance..." The immediate result ensued from this "helpful guidance" three months and a half later, that is, on Nov. 21, 1964, the Constitution *De Ecclesia* was published wherein, according to Congar "a chapter *De Populo Dei in genere* was inserted... as a result of an intervention of the Coordinating Commission of Vatican II". (L.c.cp7). Thus, the three articles are an elaboration on this chapter of the People of God, and yet no mention whatsoever is made of the papal encyclical "Ecclesiam Suam. Some uninitiated or malicious critics might suspect a conspiracy of silence. Incidentally, the mystification thickens if we consider that the phrase "People of God" occurs in the encyclical only once, and only as a quotation from St. Peter when he speaks of "that royal priesthood proper to the people of God". To me, these are mysterious paradoxes although I know that the distinguished authors can give us a satisfactory explanation with their profound knowledge and their active participation in the work of the Council.

Apropos to the question of the results, fruitful or negative, of the Vatican II, it must first be noted that the impression generally conveyed

by most secular newspapers and newspapermen is that the Council and Paul VI, although initiating some well meant and laudable measures, have fallen short in their attempt to bring the Church into the twentieth century. Under the guise of more or less veiled phrases, they insinuate that conservative elements—the *bad guys* in the drama played in the vicinity of the colonnade of St. Peter's—prevented the full renewal and complete modernization of the Church as envisioned by Pope John and as drafted by the “progressive” *periti* and prelates—the heroes and “good guys” in the play—and rendered it fruitless.

Some Catholic writers, lay and clerical, have joined this chorus of critics and modern “reformers” who seem to seek not only a reformation, but a revolution in Church dogma, morals, liturgy and general attitude to the world. Even some isolated bishops have stated—or have been quoted as stating some bizarre opinions which, taken out of the context may not have been so bold as they sound. All these Catholic spokesmen are placed by their penegyrists in the avant-garde of “progressism” as forerunners of the new Gospel, simple, truly evangelical, that will solve all the problems and heal all the ills of present day society.

VANGUARDISM:

Here are some of the solutions which, according to these vanguardists, Vatican II failed to adopt and to render its work acceptable to all non-Catholics.

1. The Church should have made a renunciation of the spirit of triumphalism the air of superiority as the only possessor of truth. A well known theologian is quoted as saying that the Council has rejected “the world-hating, anathema-hurling Counter Reformation conviction that Catholicism alone possessed the truth of life” (Time, Dic. 17-18,19). I am sure that this phrase has been taken out of the context and made to mean something the good disciple of St. Thomas did not say. For his first teacher has made a remarkable statement in answer to the objection that “we cannot know the truth without grace”. “Every truth by whomsoever spoken is from the Holy Ghost as bestowing the natural life, and moving us to understand and speak the truth, but not as dwelling in us by sanctifying grace”. (I-II,q.109,a.1 ad 1. Cfr. also II-II, q.8, a.5 c.). All institutions, human and otherwise, possess some elements of truth however defective or even erroneous they may be in other respects. But these grains of truth do not make them acceptable *in toto*. Communism may show some good points, but does it mean that we should swallow all of it? In the moral order, a man may be a drunkard and otherwise adorned with excellent virtues and yet he is a “sinner” (*bonum ex integra causa...*). Just as not all the actions of a sinner are sins, not all

the doctrines held by a "heretic" are "heresies". Now, what institution possesses the real divine truth? What God-founded organization is established on safe "rocky" bases to direct God-men-world relations with a secure hand? Can a genuine Catholic admit that other religious institutions possess as much truth and are as safe guides as the Church founded by the Son of God?

A Council Father is reported to have advanced another new startling argument: the Church has much to learn from atheism. If the good prelate meant to say that "the children of this world are more prudent than the children of the light" (Luke 16, 8), the 20 centuries old saying is neither new nor startling. If he meant that atheism can teach us or the Church how to look for God and how to find Him, how to know and love Him and Christ and His Church and man better... well, that is beyond me!

Thus the self-appointed mentors of Vatican II have scored these points against its accomplishments: that the Council has not proclaimed that all churches have been created equal; that all religious institutions worship the same God, tend to the same end, preach the brotherhood of man; that therefore all are more or less equally good and that "Egalité, liberté, fraternité" is applicable to all churches as well as to all men.

2. The Council Fathers, it is claimed, should have declared that in our relations with non-Catholics, we should consider of paramount importance the things that we hold in common and we should tone down the points that separate us so that when we prepare the ground for reunion with our separated brethren, doctrinal "trifles" should not be an impediment. Trinity, Incarnation, Eucharist, Papal Primacy are unimportant minutiae that should not stand on the golden road to universal brotherhood. Humanitarianism, social service, fraternal equality and love are the things that count. Difference of beliefs, so long as you hold them in good faith, makes no difference which ones you hold. This new article of faith should have been proclaimed by the Council! Many Catholics and Protestants, they claim, regard the dogmatic differences that separate their churches as less and less revelant. The glaciers are melting gradually although some snow picks still remain.

3. "The Council has failed to answer questions troubling millions of world's Catholics. By dodging the birth-control issue, the bishops also avoided any clear-cut statement on contraceptive pills, especially the right of women to use them to regulate the menstrual cycle—a right now recognized by many Catholic confessors" (Newsweek, Dec. 20, p. 33).

Comments on this invaluable travesty of truth that Chesterton might have called a piece of "stupendous stupidities": a) Only a few confessors have approved the use of pill for contraception. But granted that they

are many—two are already many—they are contravening the norms of the Holy Father; b) the right of women to use the “pill” to regulate the abnormal menstrual cycles has not been denied to them (this decision is to be made by the doctor not by the confessor); only such a right is denied when it is used to prevent ovulation for contraception; c) if the council men had made a declaration in favor of the contraceptive pill, why not also in favor of contraceptives, medical or mechanical devices? Why not in favor of abortion, feticide and infanticide? Once the door is open, when are we to close it?

4. There was a little talk but no action on marriages of Catholics to non-Catholics. The Church should not arrogate the exclusive right of presiding over a matrimony when one of the contracting parties does not belong to her fold. Because of this presumptuous monopoly, it is claimed, many newly wedded Catholics are lamentably lost to the Church when they could be easily retained by a more liberal law on mixed marriages. If our critics show us that in a baptized person the contract in marriage can be separated from the sacrament instituted by Christ, we might give some value to their criticism.

5. The schemata failed to declare that conjugal love is the primary end of matrimony. The traditional doctrine that the procreation of children is the first determinant cause in marriage should be revised in favor of this more rational, psychological, and more dignified objective of mutual marital affection. This alteration would save many Catholic marriages from going to the rocks, for it would provide troubled couples some solution to their problems of pro-creation or the indissolubility of their marriage contract. Some relaxation in the indissoluble bond, it is asserted, would give an immense relief to a large number of hapless insoluble marital problems among Catholics and would be wildly acclaimed by the liberal press and thinkers. Such organizations as the Family Planning Movement would sing a metaphorical “te deum” and would praise the Catholic Church to the highest skies as they are doing with some unwary Catholics that support their program. But would it be approved by Christ? Would it be in consonance with His Gospel? For, once the door is opened, why would it not have to open as widely as in Hollywood or Las Vegas? What has happened in the non-Catholic denominations?

6. The Council has practically eschewed or has not given due importance to contemporary issues that perturb the world although they are not strictly theological. It made no profession of policy or hardly took any stand on such problems as population explosion, racial equality or integration, communistic menace and slightly touched on questions like

poverty, nuclear war, disarmament, etc. Was the Vatican II a congress of sociology, anthropology, economics, political or international law?

PATERNAL ADVICE

Pope Paul VI cites the "masterful words of our great predecessor", (Pius XII): "We first learned of the Mystical Body of Christ, which is the Church, from the lips of the Redeemer Himself... This doctrine is certainly calculated by its sublime dignity to draw all spiritually minded men to deep and serious study". (*Ecclesiam Suam*, Boletín Eclesiástico reprint. p. 9).

His former Secretary of State, now Paul VI, continues: "It is in answer to such an invitation, which we consider still vital and meaningful and expressive of one of the fundamental needs of the Church in our times, that we propose it again today. With an ever-growing knowledge of this same Mystical Body... it does not seem to us a difficult thing to do, when we notice... a vast renaissance of studies in the Church".

We would humbly and respectfully ask Rahner and Congar, Schillebeeckx and De Lubas, Dubarle and Schuster and many other periti of Vatican II of whom Paul VI said. "We should like to pay special tribute to those scholars, who, especially during the last years, with perfect docility to the teachings of the Church... have undertaken many difficult and fruitful studies on the Church... and so we are confident that the work of the Council will be brought to a happy conclusion with such docility to His divine inspirations", (*L.c.p.p.* 9, 10), we, i.e. I would urge them as well as our local scholar and theologians to continue "fuller and deeper investigations", according to the directives of the Holy Father who is our supreme Teacher and through whom the Holy Spirit speaks to us all, ignorant and wise, simple believers and great scholars, unknown scribblers and world-wide known men of letter and science, as Vicar of Christ who must confirm his brethren in their faith.

Present day problems, "like waves of an ocean, envelop and agitate the Church itself. Men committed to the Church are greatly influenced by the climate of the world... a danger bordering almost on vertiginous confusion and bewilderment can shake the Church's very foundation...".

What is the solution proposed by His Holiness?... to deepen her awareness of what she really is according to the mind of Christ, as preserved in the *Scriptures and in Tradition*, and interpreted and developed by the *authentic tradition of the Church*" (Italics inserted)—(pp. 7, 8¹).

Incidentally, after reading a recent Time Essay on *Today's Philosophers* all the contradictory opinions advanced by recent or present philosophers who only agree to disagree or to affirm the only thing that exists

is "illusion", one feels like repeating what David said 3,000 years ago: "The fool said in his heart: there is no God," and they may add no truth, no reality, no goodness, only illusions, i.e., nothing.

St. Thomas stated seven centuries ago that natural reason alone could come to the knowledge of some truths only with great difficulty, after a long time and with some mixture of error, unless it is aided by God's teaching. If philosophers say there is no God, or that we cannot know if there is any, then we will be left only with contradictions or mirages.

Nietzsche once said: "God is dead". Soon after, he was the one who died in a psychopathic breakdown. And he was a "great" philosopher.

Of Heidegger, a modern critic finds his writings so dense that he exclaims: "Reading Heidegger is like trying to swim through wet sand" and then quotes from his *Being and Time* a paragraph that sounds like pure nonsense.

Fr. Juan LABRADOR, O.P.

NEWMAN AND THE MOTHER CHURCH OF ROME

John Henry Newman was born on the Old Broad Street of London on February 21, 1801, and died in 1890. He was baptized in the Anglican Church on April 8 of the same year.

When he was very young, he liked to read the Bible. He didn't possess any religious conviction until the age of 15. On May 1, 1808, he was sent to a school at Esling, and remained there until the end of 1816. He was never a partner at noisy games, but preferred prose and poetry. Some were very strict on games and dancing. With his common and sound judgment he did not condemn those forms of recreation. He himself never danced and resolved to go seldom to the theaters. In June 1817 he went to Trinity College, Oxford, where in 1820, exhausted, he didn't succeed in his examinations. In 1822, however, he obtained the honorable title of Fellow, which was granted at the University college only to the most excellent of the graduates. They received a beneficum and usually lived in the College.

Later, under the influence of some of his friends, he accepted that the Church is an independent society, free in her decisions from all interference of the government. He even decided to work so that the Anglican Church may revive by returning to the Catholic rule.

In 1828 Newman began to study the Fathers of the Church. He read these works in chronological order. He began with St. Ignatius of Antioch, then the writers of the Church of Alexandria, such as Clemens of Alexandria and Origenes.

He compared the Church of the first ages, her triumphal battle, the mystery of the incarnation of God's Son, her irresistible power of extension,—with the decline of the Anglican Church, divided and weakened.

Although at that time he did not even think of leaving the Anglican Church, he continually looked for something better, namely the Catholic and Apostolic Church founded by Christ. One had to do something, if Anglicanism was to survive at all.

Newman fell sick because of his incessant work. In December 1832, he went to the south of Europe. When he was sick in Sicily, his servant thought that Newman's last hour had come, and asked for his last wishes. Newman answered: "I will not die, because I didn't sin against the light".

After a few weeks he recovered and went to Marseilles.

Newman and his companions began to publish their tracts in 1833, and studied with zeal the first Fathers of the Church: St. Ignatius, St. Justinus, St. Irenaeus. According to Newman the fundamental principles of the true Church are:

1. Religion is dogmatic, which means that it cannot exist without fundamental dogmatic truths.
2. Then comes a system of principles (which in 1833 were undeniable) that the Church is visible; possesses sacraments and rites, which are the means through which invisible grace is given; and that the bishops are endowed with power coming from Jesus Christ.
3. Although the Church of Rome in many instances remained faithful to the teaching of Christ, of the Apostles and of the Fathers, we must however oppose her because she has falsified their teaching.

Newman was now far from the right path, yet he remained the leader of the Oxford Movement.

Around 1835 his enemies at Oxford were decided to disown the leader because he was in favor of Rome. To ignore the Roman Controversy was impossible, especially since the talented Wiseman had given his brilliant Conferences in London. From that time on it was clear that the struggle had to be waged with fair weapons, not with insults and abusive language, such as that Rome was a Babel of corruption and the house of the Antichrist. All these epithets should be given up.

According to Newman both Churches, the English as well as the Roman had their good qualities and their shortcomings.

As long as Rome remained what she was at present, with her veneration of Mary, of the saints and images, her claim of being the one true Church, with infallible and universal authority, then he necessarily remained in the Anglican opposition.

The agitation of Oxford had reached its climax. More and more people were following the St. Mary's sermons of Newman. These sermons were printed and distributed throughout England. Never was Newman's standing higher in the Anglican Church.

Soon after Newman began to have his doubts concerning Anglicanism.

ON THE WAY TO ROME

For a time the idea came up with Newman that the Church of Rome was right. Heaven was opened for a moment. But a new painful struggle began, the struggle with himself. To one of his intimate friends he confessed: "I received the first blow from Rome. It is not a laughing matter. I will judge their knowledge. But I am not so reckless as to make it my own opinion." What caused him most suffering and anxiety was the uncertainty and anxiety of so many who had entrusted their souls to him.

Gradually he regained his peace. It appeared to him as if everything in Christianity was abnormal. How can we find the work of Apostolicity in Rome? Many dogmas were based on the old ones. What was to be done? Perhaps Rome would some day reform itself. Meanwhile the Anglicans should remain faithful to the English Church, with patience, suffering its defects and praying for improvement.

Yet Newman had to be counted with the group of extremists, such as Faber, who had never been deeply convinced of the truth of Anglicanism. Since the movement and agitation of Oxford, those had turned to Rome. One of the strongest defenders of Rome was William Ward, an English historian (1837-1924). "When I take a walk with Ward," wrote a friend of Newman, "he proposes two or three principles, so clear that one thinks that it can not be otherwise, and at once one finds himself on the road to Rome."

What attracted Ward was the dogmatic authority of the Roman scholars, their ideal of heroic holiness, their piety. He constantly studied the Doctors of the Middle Ages, like St. Thomas and St. Bonaventure, the great works of the Jesuits, like Suarez and Vasquez, and nourished himself with the spiritual exercises of St. Ignatius.

From the moment Newman began to doubt the Anglican sect, his sermons became more important in their work to pacify his friends and followers. The more Newman insisted to wait and to hope, the more he felt the difficulties and the doubts of his friends. They made him the longer the more feel that there was no room for the Catholic faith in the Anglican Church. And the promoters of the movement were on the road to Rome. "Certainly," he wrote on February 15, 1840, "the good principles do splendidly advance, but I am not sure that they bring us all to Rome."

He asked John Keble, an English clergyman (1792-1866) for advice whether he should give up all care of souls at St. Mary. "Do not do it," said Keble, "otherwise the scandal and uneasiness will increase." Newman

accepted this advice. However he felt himself obliged to examine carefully whether the English Church could accept the old Catholic dogmas. He wrote his remarks on February 27, 1841. The contents of that pamphlet could not be made compatible with the doctrine of the Anglican Church, and soon he would find a reason to abandon and give up the English Church.

The whole society now rose in revolt. In the newspapers, on the pulpit, and in parliament, Newman was insulted as a traitor to the Church. Newman felt that he had lost his place in the movement. They didn't trust him any more. He was first required to retract what he had published. He refused because of his many friends and disciples who did not accept protestantism any more; and also for himself, because, whatever might happen, he would never adopt a protestant declaration of what he had published. For many of the Anglicans he was a suspect and a liar. He wrote a letter to his bishop: "I never rejoiced to have the appearances that I could move a party. I never sought to influence others. My influence on them was never sought for. I began a work because others did not do it and sacrificed my rest which I appreciate very much. May Almighty God be with me in the future, as He has been with me until now. And certainly He will remain with me if I keep my hands unstained and my heart pure. I believe that I can endure any personal humiliation, or at least I should do my very best to accept it: provided I never betray the saintly interests which He has entrusted me."

One humiliation followed another. Friends and companions of Newman were deprived of their office; a deacon, curate of Keble, was refused the priestly ordination because of having taught a dangerous doctrine concerning the Holy Eucharist, although he accepted the same doctrine as his parish priest, the true presence of our Lord, but not a substantial conversion of bread into the Body of our Lord.

In 1851, Newman was translating St. Athanasius and according to him the truth was to be found only in the Roman Church.

It was still worse when the Anglican bishops, one after the other, condemned the last leaflet of Newman. Anglicanism was therefore not prepared to receive any doctrine of Rome. They clamored that the revolt against the reformation be abandoned. Dr. Blomfield, Anglican bishop of London, wrote: "The fall of one faithful man is a lesser evil than to allow that one member of the English Church be free to accept any false doctrine of Rome."

In 1843 the army of those who had published the tracts was in disorder and confusion, and suffered their first defeat. Their candidate to teach poetry was removed because of his Catholic ideas.

Newman, suffering doubts and anxieties of conscience more and more, entrusted St. Mary to his curates and retired to Littlemore, a little village three miles distant from Oxford. He had his theologic and patristic library brought there (February 1842). Everyone inquired what he would do there. He answered: "I could not tell the newspapermen that I went there to say my prayers, that I had some doubts concerning Anglicanism, and did not find any solution. I found it too hard to request that the newspapers would be so good as to let me in peace; that would perhaps be the best means to find a solution to my doubts."

Above everything he like self-sanctification, submission to the will of Almighty God, who would bring him to the light when He finds it best for him. Some of his friends and disciples went with him, and patterned their life in study and prayer in great poverty. A pessimist wrote later: "Everything testifies of great poverty such as I never met in Italy, in France or in any other land I visited. A convent of Religious, is a beautiful palace in comparison with Littlemore. They performed penances, observed all the fasting days of the "prayerbook", attended the services in the small church of Littlemore, and besides prayed the canonical hours in the Roman breviary, omitting the invocation of the Saints.

It is evident that all this incited many talks. The attention of all Oxford was fixed upon Newman. One day, when he entered his hermitage, he found a group of uninvited, curious students and asked whether they could inspect the convent. Newman who himself opened the door answered: "We have no convent here," and closed the door again. On April 9, 1862, a newspaper spread the important news that an Anglican Catholic convent was built, and that the whole thing went ahead: college chapel, refectory, corridors under the supervision of a parish priest of Oxford. Now the bishops themselves requested a declaration. Newman answered: "What did I do that the whole world is asking me an account concerning of my private life, something they investigate of nobody else. Since years have I decided to live a regular life devoted to our Lord. I am convinced that God gave me this calling. By this I transgress not even one rule of our Church, no more than if I contracted marriage."

Thereafter the news was spread that Newman was received into the Roman Catholic Church, and was preparing at Littlemore a group of papists, who with dispensation from Rome, were allowed to take the Anglican oath and soon would bring many Anglicans to Rome. He was extremely sorrowful. However something disheartened him. "It is the bishop who determines to attack me, although I have given up my fight. Why can they not allow me to die in peace? When an animal is wounded, it hides in a hole, and nobody is hurt. Let me in peace, and I will no longer be a burden to you."

The episcopal condemnation of Newman's Tract 9 took place so that in August 1842, already 62 pastoral letters had appeared against it, in which Newman was denounced and blamed. One of the bishops called it "a masterpiece of the Devil". A man of the High Church called it offensive and injurious to the Church, being a shock for the reformers. The attack of the bishops lasted three full years. Among these was his own bishop. This grieved his heart. For him, who always defended the apostolic authority of the bishops, it was now clear that his tract was condemned. Such events were not apt to increase the confidence of Newman in the catholicism of the Anglican Church.

How bitter and painful was his uncertainty; one reason not to doubt could perhaps be found in the fact that two of his intimate friends stuck fast to the doctrine of the Tracts. One of these, Keble, he asked for guidance. Keble answered him: "Can it not be that you estimated too highly the titles of Rome in your later studies? As to me, I yet hope that we are not entirely separated from the Old Church."

Painful especially to him was the thought of so many, who scarcely preserved from the Protestant prejudices, had found in the Tracts and sermons a religion which they loved. Would they not fall back to the lifeless Protestantism, or what was worse, lose the true faith? From several places Newman was entreated not to forget those numerous disciples.

The events around him, in which his religious soul tried to recognize the expression of Providence brought Newman to the harbour. But as long as Newman himself was not officially separated from the Anglican Church, he did whatever he could to keep them away from the way to Rome. Then suddenly it happened that a man from Scotland, sent to him by Manning, gave up Protestantism. Everybody believed that the friends of Littlemore had caused the abjuration. Newman foresaw that others would follow and he gave up his beneficum of St. Mary (Sept. 18, 1843). In despair of Anglicanism, he expressed his farewell to all his Anglican friends in a most moving sermon. "Oh my Mother, my Mother, how does it happen that so many excellent things were entrusted to you and you cannot keep them? That you carry children and you do not acknowledge them? Why do you not use their service, and why does your heart not rejoice because of their love?"

"And you, my brethren, my dear and faithful friends, my beloved friends, if you know somebody who by his written or spoken word had been helpful to you; if he had said what you did know or not know concerning yourselves; has let you know your necessities and your failings; one who made you feel that there is a higher life than this of every day; and a more excellent world than the one you see; if he has encouraged you; if what he said or did for you made you interested in him and you

loved him, remember that man in the future, pray for him that he may know in all things the will of Almighty God and that he may perform his divine will."

At that moment Newman was not yet a Catholic, but as Anglican, he was lying on his sickbed.

THE VICTOR OF ROME AFTER MANY SUFFERINGS

Since Newman withdrew from the struggle with Ward, an English professor of history, he could not control himself any more. In the common room of Oxford, he spoke in different languages concerning the holiness of the Roman Church, and wrote an article on the hopeless ruin of Anglican justification through faith alone, as it was commonly taught in England. He taught that Christian life could be built only on careful and personal conquering of self. He felt himself strongly attracted to Rome, because according to his convictions all of the Christian communities had testified that Rome always gives testimony on the supernatural as the Apostles did. Rome was conscious of an always present power. Rome lived in the presence of the invisible and all-powerful God. Her sacraments and devotions, her laws and institutions were made to bring men nearer to God. This Church in each community provided heroic saints, and many of her faithful children offered everything to honor God better. In comparing with the best representatives of the Anglican teaching they were good men, yet unable to climb to the high summits of true sanctity. This daring language made everyone restless and was hurting many. He exacted for himself the right to believe the same as the Roman Catholic Church.

A general revolution was exerted among the Anglicans against Ward, and in 1845 he incurred everlasting suspension.

Yet Newman was now too far away from Anglicanism. He was now sure that within a few weeks he would be a Catholic. As a matter of fact there was no median between total impiety and Roman Catholicism. But to break so many delicate bonds which for so long had united him with dear friends, he suffered immensely. "All what is dear to me is taken away from me," he writes. "My days pass as a shadow and whither as dry grass. The hand of the Lord weighs heavy upon me. But the Lord is all goodness and mercy; my spirit and heart are tired, just as the member when a too heavy burden weighs on one's shoulders."

In the beginning of 1845 he began a work: "Essay on the Development of Christian Doctrine." While he was writing this, all his objections

disappeared. Before the book was finished he entered the Catholic Church. On October 9, 1845, he was accepted into the Church in the small community of Littlemore by Father Dominic, a passionist.

Newman's conversion caused a shock that unsettled the Anglican Church to its very foundations. During the following months around three thousand Anglicans went over to Rome, for the greater part well instructed men. Nothing of the kind had happened since the Reformation. The example of Newman has its effect until the present time. The condition of religious convictions is entirely changed. Before 1845 a normal Englishman had no idea that Christian revelation could be found in all its purity and integrity in the historic Church.

For the English, one point only stood fast and clear: Rome was the Anti-Christ, the city of lying and perversion; the produce and refuge of false gods and superstitions, a mixture of pagan customs and Christian exterior rites. At present even the greatest and most distinguished of its members had in an honorable way examined his conscience, had weighed his principles and doctrines. Through meditation and studies, joined with humble prayer, the Anglican principles fell down.

No matter how terrible it was, he would give up everything, his honor and name, his family and friends, to join the Church of centuries. Each page of his "Apology" shows how painful it had been for Newman to confess and refute his Church, his people, his friends. By nature he was conservative, full of respect for what existed.

"By revising and examining my papers and letters," he writes a short time after his conversion, "I felt a great sorrow and I sighed from grief as it never happened before my reception into the Church. My mother is dead, my sisters has no more relations with me, and is as a foreigner to me, my near friends have been taken away by death, who would now stand by my side? Other friends don't join me anymore, some look upon my conversion with horror. The friends I yet have are those of twelve years ago. Things which to me seem to have happened yesterday, are for them like dreams of a sorrowful past. Nevertheless I feel very happy, and I can say with St. Paul: 'I possess everything in abundance. Above that I possess with them, what I could never share with others where I formerly was'. I have a catholic conversion, Catholic aims." According to a text of the Bible, which later the Oratorian and Cardinal Newman quoted with predilection: "Instead of the ancients which he had lost, now children were born to him." "*Pro patribus tuis nati sunt tibi filii.*" While sighing and weeping during the difficult period of his conversion, because of the misjudgment he suffered for years, his rich nature was polished to a diamond clearness. From his tender feeling and compassionate heart is

grown this unforgettable testimony, which is found in his many masterpieces published after his conversion.

In this history of the conversion of Cardinal Newman it appears how we Catholics, being grateful for what we received by being called to the Catholic Church, should pray for love and have compassion on them who do not belong to the Catholic Church. We may read the words of Pope Paul VI to the two delegates of the Patriarch Athenagoras on Monday, February 13, 1965.

When asked after his conversion what he found in the Roman Catholic Church, Cardinal Newman would have answered with John Lo Stou-dard: "When I am asked what I have found within the Catholic Church superior to all what Protestantism gave me, I find that language is inadequate to express it. . . . I feel that this One, Holy, Apostolic Church has given me certainty for doubt, order for confusion, sunlight for darkness, and substance for shadow". (*Rebuilding a Lost Faith*).

GEORGE VROMANT, C.I.C.M.
San Carlos Seminary

PASTORAL SECTION

HOMILETICS

SECOND SUNDAY IN LENT (March 6)

"Jesus taketh unto Him Peter and James, and John his brother, and bringeth them up into a high mountain apart. And He was transfigured before them. And His face did shine as the sun, and His garments became white as snow. And behold there appeared to them Moses and Elias, talking with Him. And Peter answering said to Jesus, Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice but out of the cloud saying, This is My beloved Son, in whom I am well pleased; hear ye Him. And the disciples hearing, fell upon their face and were very much afraid. And Jesus came and touched them, and said to them, Arise, and fear not; and they, lifting up their eyes, saw no one, but only Jesus." (St. Matt. 17:1-8)

Brethren, picture vividly in your imagination the Lord's transfiguration. Every detail of this event is given to us. It is a picture rather than a history. Contemplate this awe-inspiring change, and consider one by one the persons, their words and their actions. In considering the persons, the words and actions in this picture, your devotion will no doubt be enkindled when you kneel in prayer, when you come to Church for religious services, and especially when with the priest you offer the Holy Sacrifice of the Mass.

It was just eight days when Jesus foretold His passion and death to His Apostles. Their Master forewarned them also of the future that awaits them. Christ's followers must be prepared to forsake all things, even life itself, for His sake and the Gospel. These words of Jesus had saddened the disciples, and therefore awakened doubts that might weaken their faith. To cure this, our Lord chose to give them at once a striking proof of His divinity, and a foretaste of the happiness prepared for them in heaven. This is the reason why His transfiguration took place.

Dear brethren, when God allows sad memories and disheartening prospects to throw us into desolation, doubt or despair, He immediately takes care to put an end to it by sending a ray of celestial glory before our very own eyes, thus banishing completely the anguish that oppresses us. Then our hearts are filled with the sweetest confidence and joy. From Christ's transfiguration which was just a very eloquent proof of God's mode of treating His predilect ones, let us endeavor to maintain always our peace of mind; let us keep perfect control over ourselves even when we are beset with so many difficulties and vicissitudes of life.

THIRD SUNDAY IN LENT (March 13)

"On Baptism"

The ancient Semites believed that all sickness was caused by the devil. They thought this to be true, particularly if the malady affects the very person of the subject concerned. Rationalists when they look at today's Gospel story, say that Christ was subject to such superstitions. Christ's followers say, "no", for he was just using the common language of the day. We agree on the fact that man can be possessed by the devil. Theologically speaking, it is not wrong to say that all human ills can be attributed in the final analysis to the agency of Satan, especially after the fall of man.

The enemies of Christ claimed that He performed the exorcism by the power of Beelzebub. The Canaanites of old at Accaron worshipped a god called Beelzebub, the "lord of princes". Israelites "lord of flies". It is this charge of blasphemy that the enemies bring now against Christ.

Christ offers them three arguments to show the impossibility of their position. First of all, He says that it is impossible for Satan to fight against Satan and hope to succeed. Internal strife never brought forth constancy to a kingdom. Secondly, Jesus says, "Your children, your disciples also practice exorcism. By what power do they do it? Is it the same power I use?" To this query they cannot answer Him. The third argument proceeds from Christ's pillaging the kingdom of Satan. Why should He do this? Because He is stronger than Satan. It is not that Satan is weak, but that Christ is really stronger—just as the robber is stronger than the vigilant householder. These are the arguments by which He refutes His enemies, to prove that it is not by the power of Beelzebub that He casts out the kingdom of Satan.

Dear brethren, the day before you and I were baptized, like the poor man in today's Gospel, we were possessed in a sense by the demon. We were under the kingdom of Satan. The Church came to us, yes, to

the soul that was dead in sin, and gave it the life of Christ. We were like men born blind, and the Church gave us light. We were deaf, and the Church made us to hear. The priest put a sign of the cross on our ears and said, "Ephpheta — be thou opened", to hear and understand the word of God. Thus, fortified by the Sacrament of Baptism, we set foot on the Christian way to salvation.

Even after our Baptism there was always the danger that we would lose the gift because this demon who was driven out kept saying to himself, "I will return to that soul," just as it is described in the Gospel.

But, dearly beloved in Christ, we have no reason to be afraid, for on the day that we were baptized the Church vested us with a white garment, a clothing of armor in order to protect us against the poisonous darts of the enemy. She placed in our hands a lighted candle, saying: "Bear this flame until you reach the judgment seat of God." For it is the flame of faith that will light our way to eternal salvation. Keep that spotless garment on and do not lose it. St. Paul after baptizing some of his Ephesians, said to them: "You were once in darkness but now you are light in the Lord. Walk then as children of the light for the fruit of the light is in all goodness, justice and truth." (Eph. 5:9-10)

Through the Sacrament of Baptism you have been allowed to enter the House of God, and the Lord in turn entered the house of your soul. When today, brethren, during Mass the priest salutes and says: "The Lord be with you", answer him this way, "My eyes are ever toward the Lord", for *blessed are you who dwell in the House of God.*

FOURTH SUNDAY IN LENT (March 20)

Occasion of the Miracle

Jesus led His Apostles to a desert place upon returning from their mission. Soon it was besieged by a multitude of people. "Christ had compassion on them, and from a rising ground, where He stood with the twelve, He spoke of the kingdom of God." Time passed so quickly, the day declined and the crowd still remained all ears to the Divine Master. Then the Apostles said to Him, "This is a desert place, and the hour is now past: send away the multitudes, that going into the towns they may buy themselves victuals. But Jesus saith to them, They have no need to go; give you them to eat," (St. Matt. 14:15, 16). These words of Christ were more than revealing, that in spite of their want of faith, He was going to work out a miracle.

Dear brethren, from this striking example of those good Israelites, let us seek, according to the Lord's precept, "the kingdom of God and His justice" before all other things. Have we not in the past been more occupied with our bodily wants, our health and our comforts, than with the means of glorifying God, and of advancing in virtue and holiness. So "seek ye first the kingdom of God and His justice," and all those things necessary for existence will be granted you. Didn't the Good Lord promise it, and still confirmed His words with miracles?

Greatness of the Miracle

"Jesus said to Philip, Whence shall we buy bread, that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him, Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him, There is a boy here that hath five barley loaves, and two fishes: but what are these among so many? Then Jesus said, Make the men sit down... The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to them that were set down: in like manner also of the fishes, as much as they would. And when they were filled,... they gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves," (St. John 6:5-13).

In the presence of such a miracle, five thousand persons fed and satisfied with five loaves and two fishes, don't you at times happen to exclaim: "Would that I could have witnessed it!" But St. Austin says that you witness a similar one when you see that from some seeds sown in the ground every year God feeds millions of men.

Dear brethren, before taking your meals, like Jesus Christ, pause for a while and raise your eyes and thoughts toward Him, the Giver of all gifts, and beg of Him to bless the food you are about to partake: "Bless us, O Lord, and these Thy gifts which we are about to receive from Thy bounty. Through Christ, our Lord. Amen." Then after meals, forget not to give thanks to God: "We give Thee thanks, Almighty God, for all Thy benefits, Who livest and reignest, world without end. Amen."

Effects of the Miracle

They were instantaneous, for all the people cried out: "This is of a truth the Prophet that is to come into the world!" (St. John 6:15). Strengthened in their faith, their love and devotion for our Lord increased. They wanted to "take Him by force and make a king;" but "Jesus fled again into the mountain Himself alone," (St. John 6:15).

Brethren, when you visit Jesus Christ present in the Blessed Sacrament of the altar, and most especially when you receive Him in Holy Communion, of which the multiplication of the loaves was a type, imitate those pious Israelites, and reawaken in your hearts sentiments of love, faith, devotion and gratitude, that Jesus loved so much to see in you.

PASSION SUNDAY (March 27)

The Spirit of Contradiction Shown by the Pharisees

Before our Gospel story started, the Divine Lord made clear to the crowd of the Jews that He was indeed the Light of the world: "I am the Light of the world," (St. John 8, 12). Christ had hardly uttered these solemn words, when the Pharisees interrupted Him, saying: "Thou givest testimony of Thyself: Thy testimony is not true. Jesus answered and said to them, Although I give testimony of Myself, My testimony is true, because I am not alone, but I and the Father that sent me. And in your law it is written, that the testimony of two men is true. They said therefore to Him, Where is Thy Father? Jesus answered, If you did know Me, perhaps you would know My Father also." Then turning to those who believed in Him, He said, "If you continue in My word, you shall be My disciples indeed; and you shall know the truth, and truth shall make you free." The Pharisees cried, "We are the seed of Abraham, and we have never been slaves to any man. How sayest Thou, You shall be free? Jesus answered them, Amen, amen, I say unto you, that whosoever committeth sin is the servant of sin," (St. John 8:13, 14, 16, 17, 19, 31-34).

These frequent and impertinent interruptions prove that the Pharisees could not admit the superiority of Jesus Christ over them in knowledge, holiness and authority. Their pride was hurt, and so envy and the spirit of contradiction crept into their hearts.

Brethren, do we not sometimes harbor the same spirit in ourselves, and in many respects against our superiors, before whom we should be humble and silent? Let us beg of God the grace to guard ourselves against this evil spirit which not infrequently blinds us in dealing with those who have charge over us.

Calmness and Gentleness of Jesus

Then continued Jesus: 'If you be the children of Abraham, do the works of Abraham. But now you seek to kill Me, a man who have spoken the truth to you. You are of your father the devil, and the desires of

your father you will do: he was a murderer from the beginning, and he stood not in the truth, because truth is not in him. But if I say the truth, you believe Me not. Which of you shall convince Me of sin? He that is of God heareth the words of God. The Jews therefore answered and saith to Him, Do not we say well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil, but I honor My Father. Amen, amen, I say unto you, If any man keep My word, he shall not see death forever. The Jews therefore said, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If any man keep My word, he shall not taste death forever. Whom dost Thou make Thyself?" (St. John 8:39, 40, 44-49, 51-53).

Mark the imperturbable calmness and gentleness of the Master, and try your best to imitate it. If at times it would be difficult to do so in many things, do not give way to despair. For with perseverance and prayer, all things are possible.

Dreadful Consequence of the Spirit of Contradiction

To the question of the Pharisees, "Whom dost Thou make Thyself?" Jesus replied at once, by declaring that He was the Eternal Son of God. "If I glorify Myself, My glory is nothing; it is My Father that glorifieth Me. Abraham your father rejoiced that he might see My day: he saw it, and was glad? The Jews therefore said to Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them, Amen, amen, I say to you, Before Abraham was made, I am," (St. John 8:54, 56-58). The words of the Lord are clear and easy to understand. He proclaims Himself to be what in fact He was, the equal of God. They considered Him as a sacrilegious blasphemer, and "took stones to cast at Him; but Jesus hid Himself, and went out of the Temple," (St. John 8:59).

Dear brethren, in order that you may very well understand this spirit of contradiction, which is the offspring of pride, and all the horror it deserves, see to what it led even those who were the so-called wise men and doctors of the law in Israel: to spiritual blindness and obstinacy. For they neither saw nor wanted to see in Jesus them evident tokens that He was the Messiah. Hardness of impiety and final impenitence are the dreadful consequences of the spirit of contradiction. Let us resolve to avoid by all means this Pharisaical spirit, striving at the same time to implant in ourselves the true and real spirit of Christ, contained in His own words: "Learn of Me because I am meek and humble of heart," (St. Matthew 11:29).

CASES AND QUERIES

A SIGNIFICANT "OMISSION"

You probably know that the Catholic Biblical and Theological Association of the Philippines held its annual meeting for 1965 on December 29-30, at San Beda College, in Manila. But probably you do not know that the *Boletín Eclesiástico* was mentioned a few times in the General Session of December 30—and, I might add, the three-times-repeated-call on the *Boletín* was not to praise it . . . !

The assigned speaker was talking about the progress of Christian dogma and the changeability of dogmatic formulas; to prove or confirm his thesis—which highly exalted the virtues of 'existentialist theology'—, the theologian cited a few texts from the recent Papal Encyclical on the Holy Eucharist "*Mysterium Fidei*". From an English translation of the said Encyclical he read: "But the most sacred task of theology is not the invention of new dogmatic formulae to replace old ones, but rather such a defense and explanation of the formulae adopted by the Councils as may demonstrate that divine revelation is the source of the truths communicated through these expressions." After reading this paragraph, the speaker commented: "This paragraph has been omitted in the Latin text of the Encyclical of the *Boletín Eclesiástico*."

The paragraph in question was theologically significant; so when I arrived home I checked the Latin text of "*Mysterium Fidei*" in your magazine. The speaker was right: The *Boletín Eclesiástico* had omitted the aforementioned paragraph. It should be in page 836, just before the paragraph beginning with the words "*Possunt quidem . . .*"

In connection with this, I should like to ask the Editor,

1.—Why did you omit that theologically significant

paragraph of the *Encyclical on the Holy Eucharist*?

2.—Wherefrom do you get the Latin texts of the Ecclesiastical documents published in the *Boletín*?

3.—Will you kindly give us, the readers of the *Boletín Eclesiástico*, the Latin text of the paragraph omitted, so that we may know its real wording and meaning?

I'm afraid that my inquiries do not fall under the types of your serious magazine; nevertheless, I think that the answer to these questions will be profitable for a large sector of your readers—specially for me.

Gratefully and fraternally,

A Member of CBTA

Let us begin our answer by saying that the natural thing for the Consultant to do would have been to address his query to the speaker himself during the conference. He perhaps would have produced the *Latin* text of the paragraph "omitted" in the *Boletín Eclesiástico*.

Much as we would wish to give the *Latin* text of a paragraph of such importance (it "was theologically significant"), we regret to say that the said paragraph is not found either in *L'Osservatore Romano* nor in *Acta Apostolicae Sedis*, the only *Commentarium Officiale* of the Holy See, where the *Latin* text of the *Enc. Mysterium Fidei* was published. (Vide *L'Osservatore Romano*, 12 Sept. 1965, pag. 1, c. 5, and *Acta Apostolicae Sedis*, v. LVII, 1965, pag. 758.)

Therefore, we choose to answer the questions of the Consultant in the following order:

2. The *Boletín Eclesiástico* takes the Latin text of the ecclesiastical documents from *L'Osservatore Romano* or from *Acta Apostolicae Sedis*. In this particular case the text was taken from the former.

1. The paragraph referred to by the Consultant is not found in *L'Osservatore Romano* nor in *Acta Apostolicae Sedis*, wherefrom the *Boletín Eclesiástico* takes the official documents. Any attempt to insert the said paragraph in the *Boletín Eclesiástico* would be tantamount to *adulteration* of the official Latin text, which I think everybody will condemn. Hence, the same paragraph may not be said to be "omitted" in the *Boletín Eclesiástico*. The public statement on the matter made by the speaker was most untimely and unfortunate. Before making a categorical affirmation like this, he should have looked up the *official Latin* text published in *Acta Apostolicae Sedis*, the *Commentarium Officiale* of the Holy See, which evidently he didn't.

3. We are, for the same reason, unable to give our readers the *Latin* text corresponding to the paragraph given in English by the Consultant as quoted from the speaker concerned. As far as we know, *there is no such Latin text of the paragraph published by the Holy See.*

THE EDITOR

NEWS

LOCAL

Warm Welcome to the Council Fathers. — Pope Paul had expressed the desire that all Bishops of the world who had attended the four-year Vatican Council be accorded the most fitting reception in their respective dioceses on their return.

Philippine Bishops were accorded the red carpet welcome from the faithful in their own dioceses. Here are a few reports we have received.

In spite of a slight drizzle, Manila Catholics turned out in great enthusiasm to welcome the Cardinal, first at the Plaza Roma in front of the cathedral and then formally in the religious rites in the cathedral.

Msgr. Jose Jovellanos formally welcomed the Cardinal in the name of the faithful. Bishop Hernando Y. Antiporda, auxiliary bishop of Manila, said a Low Mass after which a *Te Deum* was sung.

Speaking on the message of the Vatican Council, Cardinal Santos said: "The Council has given the Church an intimate understanding of what She is and of what She should do for you and for the world; and from this deep inner awareness, She will draw new capacities for expression, in Her

preaching, in Her apostolate, in Her bearing witness, in Her suffering and in Her goodness and in Her sanctifying power."

Archbishop Julio Rosales of Cebu was received by a host of religious and lay Catholic leaders, led by Cebu mayor, Carlos J. Cuizon upon his arrival at the Lahug airport. A motorcade followed which led to the city Cathedral. A liturgical reception in honor of the returning Prelate was celebrated, followed by a banquet in honor of all priests in the city. Archbishop Julio Rosales advised his parishioners on the decree on the laity and asked for a better cooperation "which God expects from you."

In Iloilo City, Archbishop Jose Ma. Cuenco, D.D. was extended a hero's welcome by some 30,000 parishioners led by Auxiliary Bishop Juan Nilmar and the city mayor, Reinerio Ticao. Cursillistas gave a greeting of "De Colores" song while the University of San Agustin band rendered a festive salutation. Not less than two hundred cars participated in the motorcade which led to the USA chapel. Rev. Msgr. Ciceron Tumbocon officiated at the liturgical reception.

Archbishop Cuenco called the Second Vatican Council one of the most extraordinary event in the Church. "It is the greatest in history, surpassing all the past Councils both in their colorful ceremonies and in their significance to the life of the Church and of the people." "The Council," he said, "was indeed the work of God and had its own place in the designs of the Divine Providence in the salvation of mankind and in the change of times."

Most Rev. Gerard Mongeau, O.M.I., D.D. was also extended a warm welcome by his parishioners in Cotabato City, led by Very Rev. Joseph Boyd, O.M.I., and religious and lay Catholic leaders. Mayor Mando Sinsuat had dispatched a motorcycle escort and a special delegation.

In Davao City, Bishop Clovis Thibault was received by a great number of Davao's faithful and escorted to the San Pedro Church by the fourth degree members of the Knights of Columbus. He celebrated Mass assisted by Rev. Fr. Rolland Herbert, pme., and Rev. Fr. Guy Reindeau, pme.

Bishop Thibault, meanwhile, averred that "the real Council begins now." He said the march forward of the Church did not end in the Council but that the real Council begins now. The greatest challenge for all is yet to start, he said, and that is the implementation of the decisions of the Ecumenical Council. In this task, he continued, the priests, the layman, and all members of the Body of Christ, will

be asked to contribute their share for its successful realization.

Closing Centennial Rites.—President Ferdinand E. Marcos will lead the nation in an act of consecration to the Sto. Niño of Cebu at the climax of a week-long rites marking the end of the Fourth Centennial Celebration at the Luneta Grandstand, Sunday, January 30, at 4:30 p.m.

The week-long celebration starts Sunday, January 23, with the arrival at the Philippine Navy Landing on Roxas Blvd., Manila, of the Image of the famed Sto. Niño of Cebu at 4:30 p.m.

A reception and motorcade to be led by Archbishop Rufino J. Cardinal Santos and Mayor Antonio J. Villegas will conduct the Holy Image along Roxas Boulevard to the historic San Agustin church where it will be venerated until Sunday, January 30.

On Friday, January 28, at 6:30 a.m. a solemn Pontifical Mass will be celebrated by His Excellency Mons. Julio Rosales, Archbishop of Cebu; Assistants: the Vincentian Fathers; Altar and Choir: the Benedictine Fathers; Preacher: His Excellency Mons. Mariano Gaviola, Bishop of Cabanatuan. At 5:30 p.m. the Triduum Exercises will take place with His Excellency Mons. José Ma. Cuenco, Archbishop of Jaro, officiating; Assistants: the Dominican Fathers; Altar and Choir: San Agustin Seminary.

On the same day, at 9:00 a.m. the First Lady Mrs. Imelda Marcos will formally open an exhibit of "The Augustinians in the Philip-

pires" at San Agustin Convent, Intramuros.

The San Agustin University Dance Troupe will stage a "Pageant of the Philippine History" at St. Paul College nightly during the triduum starting at 7 p.m. On February 1 and 2, the same pageant will be presented for the general public at the Araneta Coliseum, Quezon City, also at 7 p.m.

On Saturday, January 29, at 6:30 a.m., the solemn Pontifical Mass will be celebrated by His Excellency Mons. Teófilo Camomot of Cagayan; Assistants: the Divine Word Fathers; Altar and Choir: U.S.T. Central Seminary; Preacher: His Excellency Mons. Epifanio Zurban, Bishop of Dumaguete. At 5:30 p.m. in the Triduum Exercises His Excellency Mons. Mariano Madriga, Archbishop of Dagupan-Lingayen, will officiate, assisted by the Jesuits Fathers; Altar and Choir: San Agustin Seminary.

On Sunday, January 30, at 6:30 a.m. the solemn Pontifical Mass will be celebrated by His Excellency Mons. Juan Sison, Archbishop of

Vigan; Assistants: the Manila Archdiocesan Clergy; Altar and Choir: San Carlos Seminary; Preacher: His Excellency Mons. Artemio Casas, Bishop of Imus, Cavite. At 5:30 p.m. His Eminence Rufino J. Cardinal Santos, Archbishop of Manila, will officiate in the Triduum services, assisted by the Augustinian and Recollect Fathers; Altar and Choir: San Agustin Seminary. It will be during this services that President Marcos will lead the nation in an act of consecration.

On the same day at 10:00 a.m. a huge Youth Rally will be held at the Araneta Coliseum, Quezon City, with Archbishop Teopisto Alberto as main speaker. Earlier at 9:00 a.m. a historical marker in front of the Legazpi Urdaneta Monument on Bonifacio Drive will be formally unveiled.

In the afternoon at 4 o'clock a general procession of the Sto. Niño will take place from San Agustin Church in Intramuros to the Independence Grandstand, Luneta, for the final ceremonies.

BIBLIOGRAPHY

DOM AELRED WATKIN, *The Enemies of Love*, pp. 118, London: BURNS & OATES, 1958, 6s. net.

Dom Aelred Watkin's first book, *The Heart of the World*, aimed at linking and integrating personal devotion and liturgical practice. In this, his second book, he explores further and more deeply. His aim is to show how love of the human level is not necessarily at variance or in conflict with that love of God which is the norm of the spiritual life, but rather a preparation for and a pattern of it. Consequently, this love of God is the completion of love for His creatures and its guarantee: "human love (if rightly understood) is divine love translated into terms of human experience."

The enemies of human love — anxiety, the sense of insecurity, jealousy, possessiveness, self-indulgence and false romance—are thus enemies of the love of God, and Dom Aelred shows how these obstacles to the union of the two species of love may be overcome.

One reviewer of Dom Aelred's first book praised especially "his fresh approach to and his union of the various elements of the Christian life which are sometimes too isolated from each other." These characteristics are equally evident in *The Enemies of Love*. Dom Aelred writes not for the theologian or the mystic but for each of us, their ordinary people, particularly for those just beginning to discover their emotions, who are seeking a way through the maze of personal affections and day-to-day encounters to a centre that is sure and constant.

ELIZABETH JENNINGS, *Christianity and Poetry*, pp. 124, London: BURNS & OATES, 1965, 9s. 6d. net.

Very few critics have attempted the type of assessment that Elizabeth Jennings, herself well-known as poet and critic, has achieved in this valuable book specially commissioned for the Faith and Fact series. In her excellent Introduction the author states the criteria governing her analysis and it is seen that these differ only in nuance from those that would be accepted by any critic. For in many ways

Christian poetry is no different from other kinds of verse; if it is good, this is not because it is Christian but because it is fine poetry. In earlier times, poets wrote naturally from a background of unquestioned Christianity. Subsequently, the spirit of unrest entered into poetic expression so that its statement became more personal and less indebted to Christian dogma for its inspiration. Subject-matter diversified and thus poetry, in retaining the integrity it has to have if it is to be of its age, became less recognizably Christian. Today, the poet who is a practising Christian will be informed in his work by the spirit of Christianity but he will not necessarily confine himself to expressions of faith or religious experience. It is in this sense that Miss Jennings examines Christianity in English-language poetry.

HENRI MARDUEL, *The Christian Pursuit*, pp. 229, London: BURNS & OATES, 18s. net.

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

PIUS DRIJVERS, O.C.S.O., *The Psalms, Their Structure and Meaning*, pp. 269, London: BURNS & OATES, 30s net.

Of all the Old Testament books the Psalter is one of the most frequently read and used in prayer; it is the main source of the Chris-

tian spiritual life. Yet many people know little about the psalms and their meaning, and their significance remains obscure. To make available to these readers some of the fruits of modern biblical exegesis and its bearing on the devotional life, is the purpose of Dom Pius Drijvers' book. It is an introduction to the 150 psalms, not by detailed analysis but by an examination of their structure and meaning, which will enable readers to understand the psalms in their main outlines. After discussing the origins of the Psalter, Father Drijvers, who acknowledges his debt to the great initiator of the study of the psalms, Hermann Gunkel, then deals with the principal forms of Hebrew poetry, the methods used in assigning psalms to various genres, and their historical setting (*Sitz im Leben*). Different types of psalms are explained—hymns of praise, psalms of thanksgiving, petition and pilgrimage, the processional and enthronement psalms—and their theological significance is pointed out. A concluding chapter deals with the Old and New Covenants as the germane milieu of the religious thought of the psalms and with their use in the liturgy of the Church. The book offers, in an appealing way, sufficient material for a seminary course of exegetical lectures on the psalms. Priests who desire a clear and comprehensive approach to the understanding of their Office will profit much from the book, as will those laymen who want a more intelligent and fruitful reading of the psalms and participation in the liturgy. The appendices which present a schematic survey of the literary structure of the individual psalms should prove especially useful.

ALMA POWER-WATERS, *Sarah Peter, The Dream and the Harvest*, pp. 177, London: BURNS & OATES, 15/.

Sarah Peter was a charming girl and later a practical, energetic woman who saw the needs of her time and proceeded to do something about them. By doing so, she was perhaps the first American "lay apostle" in the modern sense. Alma Power-Waters tells the little-known but fascinating story of the daughter of Governor Worthington of Ohio who, twice a widow and the mother of two sons, became a Catholic in Rome in 1855. Sarah Peter's life story reads almost like fiction: a gay girlhood close to great national events of the period; frequent trips to Europe where she was received by her friend, Pope Pius IX; the establishment of orphanages, reforming of jails, and numerous charities in her home city of Cincinnati; volunteer nursing during the Civil War on a hospital ship which she herself equipped. Perhaps Sarah Peter will be remembered most gratefully for her part in bringing to Ohio seven congregations of priests and Sisters.

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