

BOLETIN ECLESIASTICO DE FILIPINAS

VOL. XL

APRIL, 1966

NUMBER 448

SANCTISSIMI DOMINI NOSTRI

PAULI

DIVINA PROVIDENTIA

PAPAE VI

LITTERAE APOSTOLICAE

MOTU PROPRIO DATAE

QUIBUS COMMISSIONES QUAEDAM POSTCONCILIARES

CONSTITUUNTUR

PAULUS PP. VI

FINIS CONCILIO Oecumenico Vaticano II cum allatus sit, a Decessore Nostro ven. mem. Ioanne XXIII indicto et inchoato a Nobisque continuato et concluso, ex quo praeclarissimas utilitates in catholicam rem manaturas esse nemo dubitat, Apostolico muneri Nostro consentaneum censemus, iam curas sollicitudinesque in eo ponere, ut quae in Consessu illo dignissimo sunt statuta a Nobisque promulgata, ad effectum quam primum adducantur.

Huius rei gratia, ut pro explorato habetur, condidimus sive *Consilium ad exsequendam Constitutionem de Sacra Liturgia*,

sive *Pontificium Consilium instrumentis communicationis socialis praepositum*. Quod vero pertinet ad recognitionem Codicis Iuris Canonici Decessor Noster fel. rec. Ioannes XXII peculiarem Commissionem condidit, quae, iuxta Concilii praescripta, in opus iam incumbit.

Sed quoniam post hos constitutos Coetus, nova sacrosanctum Concilium decreta edidit, sequitur propterea, ut novi etiam Coetus constituantur, quorum studio et consilio utamur, ad normas tradendas, quibus decreta illa effecta dentur.

Quas ob causas, hisce Apostolicis Litteris motu proprio datis, haec, quae sequuntur, decernimus et iubemus.

1. Idcirco ut studia perficiantur et aptae normae parentur, quibus novae a Concilio latae leges Nostra auctoritate ad effectum veniant, novas condimus Commissiones, quae postconciliares appellabuntur.

2. Iuxta Concilii decreta, a Nobis sequentes Commissiones postconciliares constituuntur:

- a) Commissio de Episcopis et de dioecesium regimine;
- b) Commissio de Religiosis;
- c) Commissio de Missionibus;
- d) Commissio de educatione christiana;
- e) Commissio de apostolatu laicorum.

3. Unaquaeque ex his Commissionibus de materia tantum aget, circa quam versabatur respondens Concilii Commissio.

4. Harum Commissionum Praeses, Praesidis Vicarii, Membra et Secretarius, iidem ipsi erunt, qui hoc munus in respondenti Commissione Conciliari obtinebant. Unaquaeque autem Commissio normis, quantum cuique congruit, regetur, quae in *Ordine Concilii Oecumenici Vaticani II celebrandi* statutae sunt.

5. Praeterea Commissionem, quae Centralis vocabitur, institimus, eo spectantem, ut omnium Commissionum postconciliarium labores coordinet, illarumque propositiones, diligentissime cogitatas, ad Nos deferat.

Eiusdem insuper Commissionis erit Concilii Constitutiones et Decreta, ubi id vel necessarium vel utile visum erit, rite interpretari.

Quare ea proprio hoc nomine designabitur *Commissio Centralis coordinandis post Concilium laboribus et Conciliâ Decretis interpretandis*.

6. Huic Commissioni Centrali praeerunt, tamquam a Nobis delegati, tum Pater Cardinalis qui inter Concilium Primus erat e *Consilio Praesidentiae* tum Pater Cardinalis, qui per idem tempus Praeses erat *Commissionis de coordinandis Concilii laboribus*.

Huius autem Commissionis Centralis Membra erunt Patres Cardinales, qui Membra erant Commissionis, quam nunc nuper commemoravimus.

7. Commissio Centralis suum habebit Praelatum, Secretarium Generalem appellatum, quem Subsecretarii praesentem adiuvabunt, eiusque vel absentis vel impediti vices praestabunt. Sive Secretarii Generalis sive Subsecretariorum officium in hac Commissionem obibunt, qui eodem munere in Concilio Oecumenico fungebantur. Iidem in Commissione Centrali partem habebunt.

8. Ad Secretarium Generalem illud quoque pertinet, ut non solum omnia acta documentaque Concilii colligat et in tabulario generali disponat, sed ut etiam ea quae sint evulganda typis edat.

9. Sive Commissioni Centrali, sive singulis Commissionibus postconciliaribus praesto erunt Consultores, qui pro singulis quaestionibus, in quibus sint vere periti, proponente Praeside et approbante Summo Pontifice, a Commissione seliguntur, ut plurimum, ex iis qui in Concilio Peritorum munere fungebantur.

10. Commissiones in eo omnem curam collocabunt, ut qui crediti sunt sibi labores alacriter absolvant, ita ut Concilii decreta quam primum in rem deducantur. His autem expletis laboribus, Commissiones finem habebunt.

11. Rationes autem cum iis provehendi causa, qui christiano nomine decorantur, sed ab hac Apostolica Sede adhuc seiuncti

sunt, confirmamus *Secretariatum ad unitatem christianorum fovendam*, a Decessore Nostro ven. mem. Ioanne XXIII Apostolicis Litteris *Superno Dei nutu*, die V mensis Iunii, anno MDCCCCLX, conditum. Qui Secretariatus iisdem viris constabit, quibus per Concilii celebrationem constabat.

Ad ostendendam praeterea sollicitudinem, qua tenemur, erga universos homines, duos alios Secretariatus Nos ereximus, quorum alter non christianos respicit, alter vero non credentes.

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

Datum Romae, apud Sanctum Petrum, die III mensis Ianuarii, anno MDCCCCLXVI, Pontificatus Nostri tertio.

PAULUS PP. VI

ALLOCUTIO SUMMI PONTIFICIS COMMISSIONI CENTRALI

Venerabiles Fratres,

Laetissimus dies, quo Concilii Oecumenici Vaticani Secundi sollemnissimo ritu factus est finis, mentibus nostris adhuc observatur; eiusque veluti lumine ad praesens usque tempus radiante, vobis ex animo dicimus salutem, qui huc prope Petri sepulchrum iterum convenistis, ut opus magni ponderis susciperetis, quod ad Concilium peractum necessario pertinet. Scilicet notam vestram diligentiam et studium estis collutari ad munera Concilii principis seu «Commissionis Centralis de coordinandis post Concilium laboribus et Concilii Decretis interpretandis».

Re quidem vera opus universalis Synodi Vaticanae Secundae nondum est absolutum: uberrima quidem veluti seges ante oculos panditur nostros, sed messis iam est colligenda et in hominum usus dispertienda; locupletissimum quasi patrimonium nobis est traditum, sed iam exoptatos fructus inde percipiat oportet christiana familia.

Itaque ea, quae in Concilio, Spiritu Sancto afflante, sunt decreta et constituta, praeterquam quod sunt penitus cognoscenda, cum auctoritate erunt interpretanda ita ut, si opus sit, germanus eorum sensus innotescat. Oportet praeterea, ut ea ad effectum sedulo deducantur: dictis iam sunt facta iungenda; quae Concilium in amplissimis coetibus proposuit, ea necesse est in ipsa

Ecclesiae vita operentur. Hac enim vitali actione comprobabitur ipsum Concilium.

Duplex igitur munus isti Consilio principi vestro potissimum mandatur: alterum pertinet ad interpretanda acta Concilii, alterum ad hoc, ut omnia rite parentur ac disponantur ad effectum illum consequendum necessaria.

Prius munus est vestri Consilii omnino proprium. Officium creditur vobis, Venerabiles Fratres, quo in re gravissima eritis Sedis Apostolicae gravissimi adiutores. Est enim omni ope annitendum, ne circa decreta Concilii dubitationes oriantur neque ad suum arbitrium quisquam de iis iudicet vel ea detorqueat. Iuvat hic iterare verba, quibus Pius PP. IV, Decessor Noster, usus est, cum Sacrosanctum Concilium Tridentinum confirmavit: «si cui vero in eis (id est decretis) aliquid obscurius dictum et statutum fuisse eamque ob causam interpretatione aut decisione aliqua egere visum fuerit: ascendat ad locum, quem Dominus elegit, ad Sedem videlicet Apostolicam, omnium fidelium magistrum» (Conc. Trid. Actorum p. VI, ed. St. Ehses, Herder 1924, p. 1154).

Ad alterum vero munus Consilii quod attinet, satis eris vigilantia cura provehere et aptis nexibus disponere seu «coordinare» labores ceterarum «Commissionum» quae, post Concilium institutae, eius executioni in sua quaeque provincia student.

Nonnulla decreta, ut novistis, prolata sunt ad usum quod attinet, ut normae a «Commissionibus» confici possent, quibus ad effectum illa adducerentur. Sed haec vacatio legis tempore praestituto capiet finem.

Labores autem eiusmodi «Commissionum» oportet fiant secundum pares, non dissimiles, rationes atque, opere absoluto, documenta edantur, quae mente quadam communi sint conformata. In haec igitur Consilium vestrum curas intendat.

Praeterea aliae res nec paucae nec leves hoc tempore, quod Concilium proxime sequitur, sunt agenda; ad quae incepta suscipienda et perficienda fortasse vos debebitis aliorum animos

incitare, confirmare, dirigere. Sunt autem ex hoc genere ipsa Acta Concilii, quae typis edantur oportet et quae, praeter opinionem, a plurimis valde exspectantur. Quae quidem Acta, ut in cunctorum hominum notitiam perveniant, in sermones vulgares erunt convertenda.

Historia eiusdem Concilii erit componenda, servatis, ut patet, veterum has de re probatissimis praeceptis, quorum primum est: «ne quid falsi dicere audeat; deinde ne quid veri non audeat; ne quae suspicio gratiae sit in scribendo, ne quae simultatis» (Cic. de or. 11,15). Ea, quae ad rem bibliographicam spectant et ad rationaria, quibus homines et res numeris solent censi, erunt diligenter ac perite apparanda.

Quodsi haec vestram impulsionem vestrumque adiumentum postulant, multo magis erit vobis annitendum, ut normae illae, quibus decreta Concilii ad effectum deducantur, tempore utili edantur. Hoc igitur opus sine ulla interposita mora est inchoandum, constanter maturandum, sapienter perficiendum. Pro vestra etiam prudentia, quam cognitam habemus, curabitis, ne ea, quae, ad hos labores pertinentia, expedit latere, in vulgus exeant et circumferantur.

Hoc novum, arduum, sed nobile opus, ex quo ipsa efficacia Concilii magnam partem pendebit, insistentes, Venerabiles Fratres, meritis, quae in ipsa universali Synodo agenda iam collegistis, nova adiungetis, quae et animabus vestris proderunt et in totam Ecclesiam ubertim redundabunt. Pro alacritate vestra et auxiliatrice opera, quam plurimi facimus, gratum animum Nostrum significantes et laboribus vestris felices precantes exitus, Benedictionem Apostolicam libentissime vobis impertimus.

SANCTISSIMI DOMINI NOSTRI
PAULI
 DIVINA PROVIDENTIA
PAPAE VI
 CONSTITUTIO APOSTOLICA
 QUA ECCLESIASTICA PAENITENTIAE
 DISCIPLINA ALIQUATENUS IMMUTATUR
PAULUS EPISCOPUS
 SERVUS SERVORUM DEI
 AD PERPETUAM REI MEMORIAM

«**PAENITEMINI** et credite Evangelio»¹: haec Domini verba nunc iteranda Nobis esse videntur, cum, Oecumenica Synodo Vaticana Secunda ad exitum feliciter perducta, citatiore veluti gradu Ecclesia suum pergit iter. Inter graves enim et instantes quaestiones, in quibus pastoralis sollicitudo vertitur Nostra, non postremum locum obtinere arbitramur officium universos filios Nostros, atque etiam omnes huius aetatis homines, religioso praeditos sensu, edocendi quid paenitentiae divina praeceptio secum ferat et quod eius sit momentum. Quod officium

ut re vera exsequamur, Nos movet plenior, quam Concilium attulit, cognitio naturae Ecclesiae et huic cum mundo intercedentis necessitudinis.

Nam inter Concilium, Ecclesia mysterium sui proprium altius meditari contendens, suam ipsius naturam plane expendit. Cuius naturae elementa, humana et divina, visibilia et invisibilia, caduca et numquam interitura, penitus introspexit. Vincula imprimis perpendens, quibus cum Christo eiusque salvifico opere coniungeretur, clariore in luce collocavit officium, ad quod implendum omnia membra divinitus vocantur, participandi munus ipsius Christi, etiam ad expiationem quod attinet². Praeterea Ecclesia magis magisque conscia facta est, quamvis ex Dei consilio sancta et irreprehensibilis sit³, e membris tamen se constare, quae maculis affici possint atque adeo continenter conversione ad Deum et sui renovatione indigeant⁴, non tantum interiore et sui ipsorum, sed etiam exteriori et sociali⁵. Denique Ecclesia munus suum attentius consideravit, ad civitatem terrestrem quod spectat⁶: dum scilicet ipsa homines docet, qua ratione mundo uti et operam eius consecrationi debeant tribuere, simul eos ad salutarem hortatur abstinentioniam, qua communiantur, ne, ad caelestem patriam praeegrinantes, se rerum terrenarum usu praepediri patiantur⁷.

Quibus rationibus adducti, verba, quae Petrus primum post Pentecosten populum alloquens protulit, filiis Nostris hodie iteramus: «Paenitentiam agite... in remissionem peccatorum vestrorum...»⁸; atque ea, quae Paulus olim ethnicis Lystrenis nuntiavit, Nos etiam omnibus gentibus hodie significare volumus; «Convertimini ad Deum vivum»⁹.

I

Ecclesia, cum, in Concilio congregata, attentius perpendit quae esset necessitudo, qua ipsa non solum fratres a sua communione seiunctos, sed etiam religiones non christianas attingeret, libenter animadvertit paenitentiam fere ubique terrarum magni aestimari, quippe quae arte conectatur cum sensu illo religioso,

quo antiquarum gentium vita imbuitur, sive cum subtilioribus notionibus, quae in religionibus ad altiorem gradum provectis et cum progrediente ingeniorum cultu coniunctis, inveniuntur¹⁰.

In Vetere Testamento religiosa paenitentiae ratio clarius usque manifestatur. Quamquam enim homines eam agunt, vel Dei indignationem post peccatum placare cupientes¹¹, vel rebus adversis vexati¹², vel peculiaribus ingruentibus malis permoti¹³, vel divina beneficia impetrare studentes¹⁴, tamen ii externum paenitentiae opus cum interiore ad Deum conversionis habitu solent coniungere, quo fit, ut animum, a peccato retractum, ad Deum novo nisu convertant¹⁵. Quin etiam a cibis abstinere suaeque derelinquunt bona — ieiuniis enim, praeter Dei preces et laudes, caritatis opera addi solent¹⁶ — etiam post peccatorum remissionem, quamquam nullum a Deo impetrandum munus; ieiuniis enim et ciliciis utuntur ut «animas suas» afflicterent¹⁷, ut se coram Domino prosternant¹⁸, ut faciem suam ad Deum verterent¹⁹, ut ad supplicationes facilius se componant²⁰, ut melius divina intellegant²¹, ut parati sint Deo obviam fieri²². Est igitur paenitentia, iam in Vetere Testamento, pia et sui cuiusque propria actio, quae eo ad postremum spectat, ut Deum adamenus eique nosmetipsos prorsus concredamus. Non nobis, sed Deo est ieiunandum²³.

Huiusmodi sane indolem omnis paenitentia praeferat oportet, etiam in ritibus lege praescriptis et ordinatis. Quotiescumque id ad usum non deducitur, ita conqueritur Dominus: «Nolite ieiunare sicut usque ad hanc diem, ut audiatur in excelso clamor vester... Scindite corda vestra et non vestimenta vestra...»²⁴.

Neque in Vetere Testamento desideratur socialis, quam dicunt, paenitentiae indoles. Nam ex paenitentialibus Veteris Testamenti ritibus, non solum communis cogitur peccatorum conscientia, sed etiam condicio enuntiatur, qua ad Populum Dei quis pertineat²⁵.

Item satis est animadvertere paenitentiam, etiam ante Christum natum, perfectionis et sanctitatis instrumentum et signum existimatam esse, ut Iudith²⁶, Daniel²⁷, Anna prophetissa multi-

que praestantes viri ac mulieres comprobant, «ieiuniis et obsecrationibus (Deo) servientes nocte ac die»²⁸, cum gaudio et laetitia²⁹.

E Vetere Testamento demum patet homines iustos sua paenitentia pro totius communitatis peccatis satis fecisse; ex quibus mentione dignus est Moyses, qui quadraginta dies ieiunavit, ut Deum ob infidelis populi culpas placaret³⁰. Ita maxime nobis exhibetur «Dei Servus», qui «languores nostros... tulit» et in quo «posuit Dominus... iniquitatem omnium nostrum»³¹.

Haec tamen contingebant ut sacramentum futuri³². Etenim paenitentia, quae interioris vitae necessitas est, universi generis humani experientia religiosa comprobata, et peculiari divinae Revelationis praecepto iniungitur, in Christo et in Ecclesia novas prorsus significationes easque altissimas accipit.

Christus, qui semper in vita sua coepit ipse facere et docere, antequam munus suum susciperet, quadraginta dies et quadraginta noctes in oratione et ieiunio duxit, atque apostolici operis sui publice initium fecit laeto quidem nuntio «Appropinquavit Regnum Dei», sed statim addidit mandatum: «paenitemini et credite Evangelio»³³. Quae verba totius vitae christianae quasi summa sunt et complexio.

Ad Christi Regnum nobis fas est accedere tantum «metanoia», id est intima totius hominis mutatione, qua ipse cogitare, iudicare vitamque suam componere incipit ea sanctitate et caritate Dei percussus, quae in Filio novissime manifestatae sunt et plene nobis impertitae³⁴.

Invitatio Filii Dei ad «metanoiam» peragendam, instantius urget, propterea quod non solum ad eam ipse hortatur, sed etiam exemplum paenitentiae praebet. Nam Christus maximum exemplum paenitentibus dedit, eo quod non pro peccato suo, sed pro peccatis aliorum voluit poenas subire³⁵.

In Christi conspectu homo positus nova luce collustratur, atque adeo cum Dei sanctitatem tum peccati malitiam agnoscit³⁶; per Christi verbum ei nuntium traditur, quo et ad conversionem ad Deum fit invitatio et peccatorum venia conceditur; quae dona

ipse per Baptismum plene consequitur, qui hominem configurans ad similitudinem Domini Passionis, Mortis et Resurrectionis³⁷, exinde totam eiusdem vitam huius mysterii veluti sigillo reddit insignem.

Divini Magistri vestigiis insistens, quisquis christiano nomine censetur, seipsum debet abnegare, suam crucem tollere, eius dolores participare; et ita in eius mortis imaginem transfiguratus, resurrectionis gloriam potest mereri³⁸. Praeterea non sibi post haec vivere debet³⁹, sed Deo, qui eum dilexit et tradidit semet ipsum pro eo⁴⁰; vivere debet etiam fratribus, ut «adimpleat ea quae desunt passionum Christi in carne sua... pro corpore eius, quod est Ecclesia»⁴¹.

Accedit etiam quod, cum Ecclesia artissimo vinculo cum Christo coniungatur, cuiuslibet fidelis paenitentia ad universam communitatem intima quadam necessitudine pertinet; non solum enim per Baptismum ipse in Ecclesia primarium donum «metanoiae» accipit, sed in Ecclesia etiam idem donum in membris peccantibus restauratur et roboratur per Paenitentiae Sacramentum. «Qui vero ad Sacramentum Paenitentiae accedunt, veniam offensionis Deo illatae ab Eius misericordia obtinent, et simul reconciliantur cum Ecclesia, quam peccando vulneraverunt et quae eorum conversioni caritate, exemplo, precibus adlaborat»⁴². In Ecclesia denique peculiari ratione supernae Christi satisfactionis particeps redditur parvum satisfactionis opus, singulis paenitentibus in Sacramento impositum cui, ex generali Ecclesiae praescripto, penitius iunguntur cetera quoque opera, quae fidelis facit, patitur, sustinet⁴³.

Ita fit, ut munus «mortificationem» Domini semper in corpore et in animo circumferendi⁴⁴ in totam hominis baptizati vitam quovis tempore et quavis ratione penetret.

II

Interior tamen et religiosa paenitentiae indoles, quamvis praestantior sit novasque formas in Christo et in Ecclesia excitet, tamen exteriorem eiusdem virtutis usum non solum nullo modo

submovet vel extenuat, sed etiam eius necessitatem in nostrae aetatis humana consortione singulari cum vehementia urget⁴⁵; quam ob rem Ecclesia, praeter ieiunium et abstinentioniam, temporum signa perspiciebat, eas semper novas formas paenitentiae quaerit, quae eiusdem fini, pro singulis aetatibus, magis aptae sint et accommodatae.

In germana autem paenitentiae virtute disciplina «asceseos», quae corporis etiam castigationem complectitur, nequit praetermitti, cum totus homo, anima scilicet et corpus — quin immo natura quoque rationis expers, ut saepe Sacra Scriptura memorat⁴⁶ —, huic sacrae exercitationi se dedat oporteat, qua omnes creatae res sanctitatem Dei et maiestatem affirmant.

Praeterea corporis castigationis necessitas clarius patet, si humanae naturae fragilitas perpenditur, cum post Adae peccatum, spiritus autem adversus carnem⁴⁷. Longe tamen abest, ut haec exercitatio Stoicorum placita sapiat: minime enim damnanda et reicienda dicitur caro, cum eam Dei Filius assumpserit⁴⁸. Quin etiam corporis maceratio eo spectat, ut liberetur homo⁴⁹, qui sensibus ob inordinatam concupiscentiam tamquam catena saepe devincitur⁵⁰, ut «corporali ieiunio» robur acquirat⁵¹, ut denique «dignitas condicionis humanae per immoderantiam sauciata, medicinalis parsimoniae studio reformetur»⁵².

In Novo Testamento et in Ecclesiae historia, licet paenitentiae officium ea ratione declaretur, qua quis Christo patienti assimulatur, tamen necessitas «asceseos», qua corpus castigatur et in servitutem redigitur, imprimis Christi exemplo instanter urgetur⁵³.

Contra nimis exteriorem observantiam, pharisaeorum modum se gerendi redolentem, in Novo Testamento, divino praeunte Magistro, Apostoli, Patres et Summi Pontifices quamlibet paenitentiae formam, quae tantum externa esset, apertis verbis damnaverunt: liturgici textus et omnium aetatum scriptores intimam necessitudinem inter exteriorem paenitentiae actum et animi ad Deum conversionem, precationem et caritatis opera intercedentem luculenter patefaciunt⁵⁴.

III

Quare Ecclesia, dum confirmat, in paenitentiae virtute exercenda, maximi aestimandam esse eius indolem religiosam et supernam, qua etiam nostrae aetatis homines potissimum iuvantur, ut percipiant quid sit Deus, quae sint eius iura in hominem, quae salus a Christo allata⁵⁵, omnes christifideles vehementer hortatur, ut interiorum animi ad Deum conversionem cum exterioribus corporis castigationis actibus coniungant.

a) Instat imprimis Ecclesia, ut omnes paenitentiae virtutem exerceant constanter obeundo munera, quae ad propriae vitae statum spectant, et patienter sustinendo cotidiani operis socias vitae terrenae aerumnas, eiusdemque incertam condicionem, quae anxietatem animo ingerit⁵⁶.

b) Quaedam vero Ecclesiae membra, quae infirmitate, morbo, paupertate variisque miseriis premuntur, vel «persecutionem patiuntur propter iustitiam», monentur, ut suos dolores cum Christo patienter coniungere discant, et ita non solum paenitentiae officium plenius exsequantur, sed etiam vitam, divina gratia alitam, fratribus sibiue beatitatem in Evangelio promissam mereantur⁵⁷.

c) Abnegationis officium perfectiore ratione tum a sacerdotibus, caractere Christi altius insignitis, tum ab iis impleatur oportet, qui, ut Domini «exinanitionem» pressius sequantur et ad caritatis perfectionem facilius efficaciusque contendant, consilia evangelica profitentur⁵⁸.

Ad unum tamen omnes fideles cohortatur Ecclesia ut, praeter incommoda et iacturas, quae cotidianae vitae rationi comitantur, divino paenitentiae praecepto corpus quoque nonnullis castigationis actibus affligendi obtemperent⁵⁹.

Ut igitur paenitentiae praeceptum in filiorum suorum memoriam revocet eiusque observantiam urgeat, Apostolica Sedes paenitentialem disciplinam componere sibi proponit, temporum necessitatibus accommodatam.

Pertinet autem ad sollicitudinem et prudentiam Episcoporum in Coetibus seu «Conferentiis» congregatorum, pro sua locorum et hominum cognitione, normas edere, quae efficacius ad finem assequendum conducant, firmis tamen his quae sequuntur.

Imprimis id Ecclesia cupit significare tres esse modos praecipuos, antiquitus traditos, quibus divino paenitentiae praecepto satisfieri possit: scilicet praecationem, ieiunium, opera caritatis, quamvis praesertim abstinentiam a carne et ieiunium tuita sit. Hae paenitentiae agenda rationes omnibus aetatibus fuerunt communes; nostris tamen temporibus peculiares afferuntur causae ob quas, pro variis locorum adiunctis, certus quidam paenitentiae modus prae ceteris urgeatur⁶⁰. Itaque apud gentes, quae maiore oeconomicorum bonorum copia fruuntur, urgeatur testimonium abnegationis, ne christifideles ad hoc saeculum conformentur⁶¹, simulque urgeatur testimonium caritatis erga fratres, etiam dissitas regiones inhabitantes, qui paupertate et fame vexentur⁶².

Apud gentes vero, quae in tenuioribus vitae condicionibus versantur, Deo gratius acceptiusque erit atque membris corporis Christi utilius, si homines, non praetermissis opportunitatibus condicionem sociale reddendi aequiorem, aerumnas suas in praecatione Patri offerant, cum Christi doloribus pie arteque coniuncti.

Quapropter usum exteriorum paenitentiae, per plura saecula canonice servatum, etiam quoad abstinentiam, a carnibus et ieiunium, Ecclesia, ubi id opportunius servari possit, retinens, ceteros quoque paenitentiae modos auctoritate suarum praescriptionum muniendos esse censet, sicubi Coetibus seu «Conferentiis» Episcoporum opportunum visum fuerit, pro abstinentiae et ieiunii observantia, precandi exercitium et caritatis opera substituere.

Ut autem cuncti christifideles communi quadam paenitentiae celebratione inter se coniungantur, Sedes Apostolica quosdam dies et quaedam tempora statuere decernit⁶³, quae, inter annum liturgicum, Paschale Christi Mysterium satius exprimant⁶⁴ aut peculiaribus Ecclesiae necessitatibus postulentur⁶⁵.

Quam ob rem ea quae sequuntur declarantur atque statuuntur:

I. — § 1. Omnes fideles paenitentiam agere ex lege divina tenentur.

§ 2. Quae vero ex lege ecclesiastica in re servanda praecipuntur, sequentibus normis ab integro ordinantur.

II. — § 1. Tempus Quadragesimale suam indolem paenitentiae, *obligatorie* in tota Ecclesia servandi, sunt singulae sextae feria et feria quarta Cinerum, vel, pro diversitate Rituum, primus dies Magnae Quadragesimae; eorum substantialis observantia graviter tenet.

§ 2. Salvis facultatibus, de quibus in nn. VI et VIII, ad paenitentiam his diebus agendam, abstinencia servetur singulis sextis feriis, nisi sint dies festi de praecepto; abstinencia vero et ieiunium, feria quarta Cinerum, vel, pro diversitate Rituum, primo die Magnae Quadragesimae, et feria sexta in Passione et Morte Christi Iesu.

III. — § 1. Abstinentiae lex vetat carne vesci, non autem ovis, lacticiniis et quibuslibet condimentis etiam ex adipe animalium.

§ 2. Lex ieiunii praescribit, ut nonnisi unica per diem coemptio fiat; sed non vetat aliquid cibi mane et vespere sumere, servata tamen circa ciborum quantitatem et qualitatem probata locorum consuetudine.

IV. — Lege abstinentiae ii tenentur, qui decimum quartum aetatis annum expleverint; lege vero ieiunii astringuntur omnes ab expleto vicesimo primo aetatis anno ad inceptum sexagesimum. Quod ad eos autem spectat qui minoris sunt aetatis, singulari studio curent animorum pastores atque parentes, ut ii ad genuinum paenitentiae sensum informantur.

V. — Abrogatis omnibus privilegiis atque indultis sive generalibus sive peculiaribus, hisce normis nihil immutatur neque de votis cuiuslibet personae physicae vel moralis, neque de constitutionibus ac regulis cuiusvis Religionis vel Instituti approbati.

VI. — § 1. Ad normam Decreti conciliaris *Christus Dominus*, de pastorali Episcoporum munere, n. 38, 4, ad Conferentias Episcopales pertinet:

a) iusta de causa, dies paenitentiae transferre, habita semper ratione quadragesimalis temporis;

b) alias formas paenitentiae, praesertim opera caritatis et exercitationes pietatis, in totum vel ex parte pro abstinentia et ieiunio substituere.

§ 2. Quae hac de re statuerint, Conferentiae Episcopales Apostolicae Sedi, notitiae causa, renuntient.

VII. — Firma facultate, quae singulis Episcopis competit, dispensandi ad normam eiusdem Decreti *Christus Dominus*, n. 8, b, etiam parochus, iusta de causa et servatis Ordinariorum praescriptionibus, potest concedere sive singulis fidelibus, sive singulis familiis, dispensationem aut commutationem abstinentiae et ieiunii in alia pia opera; idque potest etiam Superior Religionis aut Instituti clericalis, quoad proprios subditos.

VIII. — In Ecclesiis Orientalibus, ad Patriarcham cum Synodo, vel ad supremam cuiusvis Ecclesiae Auctoritatem cum Concilio Hierarcharum ius pertinet determinandi dies ieiunii et abstinentiae, ad normam Decreti conciliaris *De Ecclesiis Orientalibus Catholicis*, n. 23.

IX. — § 1. Valde optandum est ut Episcopi, ceterique animorum pastores, praeter frequentiorem usum Sacramenti Paenitentiae, extraordinaria paenitentiae opera, expiationis aut impetrationis causa, praesertim tempore Quadragesimae, sedulo promoveant.

§ 2. Omnibus vero fidelibus magnopere commendatur, ut christiano paenitentiali sensu animum suum sincere imbuant, quo aptius ad paenitentiae et caritatis opera incitentur.

X. — § 1. Haec praescripta, quae, praeter consuetudinem, per acta diurna, quibus *L'Osservatore Romano* est index, promulgantur, vigere incipient a feria IV Cinerum huius anni, hoc est a die XXIII huius mensis.

§ 2. Ubi vero hucusque viguerunt peculiaria privilegia et indulta sive generalia, sive particularia cuiusvis generis, ibi concessa censeatur vacatio legis sex mensium a die promulgationis.

Nostra haec statuta et praescripta nunc et in posterum firma et efficacia esse et fore volumus, non obstantibus, quatenus opus sit, Constitutionibus et Ordinationibus Apostolicis a Nostris Decessoribus editis, ceterisque praescriptionibus etiam peculiari mentione et derogatione dignis.

Datum Romae, apud S. Petrum, die XVII mensis Februarii, anno MDCCCCLXVI, Pontificatus Nostri tertio.

PAULUS PP. VI

N O T A E

¹ Mc., 1, 15.

² Cfr. Const. Dog. "*Lumen Gentium*", nn. 5 et 8.

³ Cfr. Ef., 5, 27.

⁴ Cfr. Const. Dog. "*Lumen Gentium*", n. 8. Cfr. Decret. Conc. de Ecumenismo, nn. 4, 7 y 8.

⁵ Cfr. Const. de Sacra Liturgia, num. 110.

⁶ Cfr. Const. Past. "*Gaudium et spes*", num. 40.

⁷ Cfr. 1 Cor., 7, 31; Rom., 12, 2; Decret. Conc. de Ecumenismo, num. 6; Const. Dog. "*Lumen Gentium*" nums. 8 et 9; Const. Past. *Gaudium et spes*, num. 37.

⁸ Act. 2, 38.

⁹ Act. 14, 14; cfr. Allocutio Pauli VI ad ONU, die 4 Oct., 1965.

¹⁰ Cfr. Declaratio *Nostra aetate*, nn. 2 et 3.

¹¹ Cfr. 1 Sam., 7, 6. 1 Reg. 21, 20; 21, 27. Jer., 3, 3, 7, 9, Joan. 1, 2; 3, 4-5.

¹² Cfr. 1 Sam., 31, 13. 2 Sam., 1, 12; 3, 35. Bar., 1, 2, 5, Idt., 20, 25, 26.

¹³ Cfr. Idt., 4, 8, 12; 8, 10, 16. Esth., 3, 15; 4, 1, 16. Ps. 34, 13. 2 Chron., 20, 3.

¹⁴ Cfr. 1 Sam., 14, 24. 2 Sam., 12, 16. Esdras, 8, 21.

¹⁵ Cfr. 1 Sam., 7, 3. Jer., 36, 6-7. Bar. 1, 17-18. Idt., 8, 16-18. Zac., 8, 19-21.

- ¹⁶ Cfr. Is., 58, 6-7. Tob., 12, 8-9.
¹⁷ Cfr. Lev., 16, 31.
¹⁸ Cfr. Dan., 10, 12.
¹⁹ Cfr. Dan., 9, 3.
²⁰ Cfr. Ibid.: *Rogare et deprecari in ieiuniis*.
²¹ Cfr. Dan., 10, 12.
²² Cfr. Ex., 34, 28.
²³ Cfr. Zac., 7, 5.
²⁴ Is., 58, 4. Joel, 2, 13. Cfr. Is., 58, 3-7. Amos, 5. Is., 1-13-20. Jer., 14,
 12. Joel, 2, 12-18. Zac., 7, 4-14.
²⁵ Cfr. Lev., 23, 29.
²⁶ Cfr. Idt., 8, 6.
²⁷ Cfr. Dan., 10, 3.
²⁸ Cfr. Luc., 2, 37.
²⁹ Cfr. Dan., 1, 12-15 Idt., 8, 6-7 Matth., 6, 17.
³⁰ Cfr. Deut., 9, 9, 18. Ex., 24, 18.
³¹ Cfr. Is., 53, 4-11.
³² Cfr. Hebr., 10, 1.
³³ Marc., 1, 15.
³⁴ Cfr. Hebr., 1, 2. Col., 1, 19. Eph., 1, 23ss.
³⁵ Cfr. S. Thomas, *Summ. Theol.*, p. III, q. XV, a. 1, ad. 5:
³⁶ Cfr. Luc., 5, 8; 7, 36-50.
³⁷ Cfr. Rom., 6, 3-11. Col., 2, 11-15; 5, 1-4.
³⁸ Cfr. Phil., 3, 10-11. Rom., 8-17.
³⁹ Cfr. Rom., 6, 10; 14, 8. 2 Cor., 5, 15. Phil., 1, 21.
⁴⁰ Cfr. Gál., 2, 20. Const. Dogm. de Eccl., núm. 7.
⁴¹ Cfr. Col. 1, 24. Decr. Conc. *Ad gentes* num. 36, Decr. Conc. *De Institutione Sacerdotali*, n. 2.
⁴² Cfr. Const. Dogm., *Lumen Gentium*, num. 11.
⁴³ Cfr. S. Thomas, "Quaest. Quod.", lib. III, q. XIII, a. 28.
⁴⁴ Cfr. 2 Cor., 4, 10.
⁴⁵ Exempli gratia, quoad sacerdotes: Decr. Conc. *Presbyterorum Ordinis*, num. 16; b) quoad coniuges: cfr. *Gaudium et spes*, num. 49 y 52. Cfr. Pius Pp. XII *Oratio ad Patres Cardinales, Archiepiscopos, Episcopos, etc.*, die 2 Nov., 1950. Cfr. Justinus, *Dialogus cum Triphone*, 141, 2-3 (M. G. 6, 797-799).
⁴⁶ Cfr. Jo., 3, 7-8.
⁴⁷ Cfr. Gál., 5, 16-17. Rom. 7, 23.
⁴⁸ Cfr. Martirolog, Rom. 7, 23.
⁴⁹ Cfr. *Liturgia Quadragesimae*, adnot. num. 53 B.
⁵⁰ Cfr. Rom., 7, 23.
⁵¹ Cfr. *Misal Rom.*, Pref. Quadragesimae.
⁵² Cfr. Ibid.: *Oratio in Feria V post dom. I Pasionis*.
⁵³ A) In Novo Test.: 1) Verba et exempla Christi: Matth. 17, 20; 4, 2. Marc., 1, 13. 2) Testimonium et doctrina Pauli: 1 Cor., 9, 24-27. Gal., 5, 16. 2 Cor., 6, 5; 11, 27. 3) In *Ecclesia primaeva*: Act. 13, 3; 14, 22.
 B) Apud Patres: Didache, 1, 4. Clemens Romanus: 1 Cor., 7, 4. Aristides: *Apolog.*, 15, 9, Hermas: *Pastor Sim.*, 5, 13-5. Testullianus: *De Paenitent.*, *De Ieiunio*, 17; Origenes *Hom. in Lev.*, 10, 2. S. Athanasius: *De Virginitate*, 6, 7, 8. Basilii *Hom.*, 2, 5. Ambrosius *De Virginitate* 3, 2, 5. Hie-

ronymus *Ep.*, 22, 17; 130, 10. Agustinus: *Serm.* 208, 3; *Epist.* 211, 88. Cassianus *Collationes*, 21, 13, 14, 17. Nilo: de octo spiritibus malitiae. 1. Leon Magno; *Serm.* 12, 4; 86, 1.

⁵⁴ A) In Novo. Test.: Luc., 18, 12. Matth., 6, 16-18; 15, 11. B) Apud Patres, cfr. Adn., 53, B).

⁵⁵ Cfr. Const. Dogm., *Gaudium et spes* num. 10 et 41.

⁵⁶ Const. Dogm. *Lumen Gentium*, num. 34; *Gaudium et spes*, num. 4.

⁵⁷ *Ibid.*, núm. 41.

⁵⁸ Decr. Conc. *Presbyterorum ordinis*, num. 12, 13, 16, 17; Der. Conc. *Ad gentes* num. 24.

⁵⁹ Cfr. Const. Dogm. *Lumen Gentium*, n. 42.

⁶⁰ Cfr. Const. *de S. Liturgia*, núm. 110.

⁶¹ Cfr. Rom., 12, 2.

⁶² Cfr. 1 Cor., 16, 1. Rom., 15, 26-28.

⁶³ Const. *de S. Liturgia*, núm. 105.

⁶⁴ *Ibid.* núms. 102, 106, 107, 109.

⁶⁵ Cfr., verbi gratia, in *Act.*, 13, 1-4.

SACRAE RITUUM CONGREGATIONIS DECRETUM QUO MISSA PRO IUBILAEIO EXTRAORDINARIO PROMULGATUR

Extraordinarium Iubilaeum, quod Beatissimus Pater Paulus Pp. VI, Concilii Vaticani II veluti coronam, die 7 Decembris 1965 indixit ac promulgavit, in singulis catholici Orbis dioecesisibus celebrandum, ita ordinatum est ut « suam sedem ac veluti domum habeat aedem cathedralem, atque in uno Episcopo, concreditarum sibi ovium Patre et Pastore, nitatur » (Motu Proprio *Mirificus eventus*). Opportunum proinde visum est ut etiam per liturgicos textus in praecipuis huius sacri Iubilaei celebrationibus eucharisticis adhibendos, eadem praeclara notio Pastoris et Ecclesiae pressius exprimatur et extollatur.

Quapropter formulae Missae, quae hoc Decreto promulgantur, adhiberi valent:

1. Quotiescumque eucharisticum Sacrificium a quolibet Episcopo quadam cum solemnitate celebratur in ecclesia cathedrali vel in alia ecclesia ab Ordinario loci designata, ad normam Decreti S. Paenitentiariae Apostolicae diei 20 decembris 1965, pro fidelibus ad easdem ecclesias accedentibus ad sacri Iubilaei indulgentias lucrandas.

2. Quotiescumque Missa celebratur in qualibet ecclesia sub fine aut sacrarum Missionum aut peculiarium aliorum coetuum, in quibus institutiones habitae sint de Concilii Oecumenici Vaticani II decretis, ad normam Declarationis S. Paenitentiariae Apostolicae diei 5 ianuarii 1966.

3. Quotiescumque Missa celebratur pro fidelibus eiusdem loci vel ordinis ad ecclesiam cathedralem vel ad aliam ecclesiam,

ab Ordinario loci, ut supra, designatam, simul accedentibus post sacras Missiones vel peculiare institutiones de Concilii Oecumenici decretis.

Huiusmodi autem Missae celebrentur cum paramentis albi coloris, tamquam votivae II classis, ad normam n. 343 Codicis rubricarum. Symbolum tamen semper dicatur, etsi dominica non occurrat.

Contrariis quibuslibet non obstantibus.

Romae, die 6 ianuarii 1966.

ARCADIUS M. Card. LARRAONA
S.R.C. Praefectus

L. ✠ S.

FERDINANDUS ANTONELLI, O.F.M.
S.R.C. a Secretis

**«CONSILII AD EXSEQUENDAM CONSTITUTIONEM
DE SACRA LITURGIA» COMMUNICATIO CIRCA MISSAE
PRO IUBILAEO EXTRAORDINARIO POPULARES
INTERPRETATIONES**

Quo citius in usum venire possit textus Missae votivae pro Iubilaeo extraordinario, ad interpretationes populares quod attinet, « Consilium » die 21 ianuarii 1966 (Prot. n. 19/66), Praesidibus Coetuum Episcoporum sequentes normas transmissit:

Per Litteras Apostolicas *Mirificus eventus*, Summus Pontificus Paulus Pp. VI Iubilaeum extraordinarium indixit a die 1 ianuarii ad diem 29 mensis maii huius anni celebrandum.

Sacra Rituum Congregatio, de mandato Summi Pontificis, Missam propriam apparavit et promulgavit, in qua scopus Iubilaei praestitutus evidentiore luce emicat.

Haec Missa, editione *typica*, Typis *Polyglottis* Vaticanis excusa, praebet textus tum pro tempore per annum tum pro tempore paschali, cum peculiari oratione communi, propria praefatione et cantibus, sive e Graduali romano depromptis, sive simplicioribus melodiis ornatis.

Ut statim haec Missa in usum veniat, etiam ad textum popularem quod attinet, Beatissimus Pater Paulus Pp. VI concedit:

1) In regionibus, quae lingua utuntur communi, singuli Coetus Episcoporum valent interpretationem popularem assumere a Commissione mixta opportune paratam, quin teneantur, pro hac vice, confirmationem textus a « Consilio » expetere.

2) Ceteri Coetus Episcoporum interpretationem popularem conficiendam curent fidelem et aptam, illam approbatione muniant et adhibere concedant, omissa, pro hac vice, confirmatione textus ex parte « Consilii ».

MISSA PRO IUBILEO EXTRAORDINARIO¹

ORATIONES

Oratio

Multiplica, Domine, quaesumus, in Ecclesia tua spiritum gratiae, quem dedisti; ut fideles tui et te tota mente cognoscant, et quae tibi sunt placita toto corde sectantes, bonorum tuorum semper munere potiantur. Per Dominum.

Oratio super oblata

Dicatae tibi, Domine, quaesumus, capiamus oblationis effectum; ut, a terrenae vetustatis conversatione mundati, caelestis vitae profectibus innovemur. Per Dominum.

Oratio post Communionem

Spiritum nobis, Domine, tuae caritatis infunde: ut, quos uno caelesti pane satiasti, una facias pietate concordēs. Per Dominum... eiusdem Spiritus Sancti.

¹ *Missa pro Iubilaeo extraordinario.* Typis Polyglottis Vaticanis MCMLXVI, pp. 24.

PRAEFATIO

Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine, sancte Pater, omnipotens aeternae Deus: per Christum Dominum nostrum.

Qui eminentiam potestatis acceptae Ecclesiae tradidit, quam pro honore percepto et Reginam constituit et Sponsam. Cuius sublimitati universa subiecit: ad cuius iudicium consentire iussit e caelo.

Haec est Mater omnium viventium, 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: cuius conditor et inhabitator est idem Dominus noster Iesus Christus Filius tuus.

Per quem . . .

LECTIONES

Epistola: extra tempus paschale: Apoc. 21, 2-7: *Vidi civitatem sanctam*. Tempore paschali: 1 Petr. 2, 1-10: *Depponentes omnem malitiam*.

Evangelium: extra tempus paschale: Mt. 5, 1-12: Beatitudines. Tempore paschali: Ioann. 10 1-10: Bonus Pastor.

CANTUS E GRADUALI ROMANO

Antiphona ad introitum: Ps. 67, 6-7 et 36: *Deus in loco sancto* (Dom. XI post Pentecosten).

Graduale: Ps. 121, 1 et 7: *Laetatus sum* (Dom. IV Quadragesimae).

Alleluia: Ps. 137, 2: *Adorabo ad templum sanctum tuum* (In Dedicatione ecclesiae).

Tractus: Ps. 124, 1-2: *Qui confidunt in Domino* (In Dedicatione ecclesiae).

Tempore paschali: Ps. 137, 2: *Adorabo. Bene fundata est* (In Dedicatione ecclesiae).

Antiphona ad offertorium: 1 Paral. 29, 17 et 18: *Domine Deus* (In Dedicatione ecclesiae).

Antiphona ad communionem: extra tempus paschale: Mt. 5, 8-10: *Beati mundo corde* (In festo Omnium Sanctorum).

Tempore paschali: Ioann. 10, 14: *Ego sum Pastor bonus* (Dom. II post Pascha).

CANTUS SIMPLICIORES

Antiphona ad introitum: *Suscepimus Deus*. Ps. 47: *Magnus Dominus*.

Cantus post lectiones: extra tempus paschale: Ps. 147: *Lauda Ierusalem Dominum*. Alleluia, Ps. 83: *Quam dilecta tabernacula tua*.

Tempore paschali: Ps. 117: *Confitemini Domino quoniam bonus*.

Antiphona ad offertorium: *Bene fundata est*. Ps. 121: *Laetatus sum*.

Antiphona ad communionem: extra tempus paschale: *Beati Pacifici*. Ps. 22: *Dominus regit me*.

Tempore paschali: *Ego sum pastor bonus*. Ps. 22: *Dominus regit me*.

ORATIO FIDELIUM

Fratres dilectissimi, una voce suppliciter exoremus Deum Patrem omnipotentem, per intercessionem beatae Mariae semper Virginis, sancti Ioseph, sanctorum Apostolorum Petri et Pauli et omnium Sanctorum, ut fructus sacri Iubilaei abunde percipere possimus.

1. Ut universalis Ecclesiae Pastorem, Paulum sextum, totumque ordinem Episcopatus omnemque clerum donis repleat spiritualium gratiarum, Dominum oremus.

R. Christe, audi nos.

2. Ut Episcopus noster N. eiusque clerus Ecclesiam sibi creditam ita sanctificent, ut in ea universae Christi Ecclesiae sensus plene effulgeat, Dominum oremus.

R. Christe, audi nos.

3. Ut fructus, quos Deus per Oecumenicum Concilium in Ecclesiam suam effundere statuit, omnes sinceris paratisque animis percipere studeamus, Dominum oremus.

R. Christe, audi nos.

4. Ut ad aedificandam Ecclesiam in iustitia et sanctitate, populus Dei, Oecumenico Concilio impulsus, operam conferat, Dominum oremus.

R. Christe, audi nos.

5. Ut cunctae familiae gentium vocem Ecclesiae audire, et veram pacem in iustitia et caritate valeant aedificare, Dominum oremus.

R. Christe, audi nos.

6. Ut nos, hanc Eucharistiam participantes, veram Dei familiam cum fratribus nostris circa Ecclesiae pastores efficere studeamus, Dominum oremus.

R. Christe, audi nos.

Oratio

Vota, quaesumus, Domine, supplicantis populi caelesti pietate proseguere; ut et quae agenda sunt, videant, et ad implenda quae viderint, convalescant. Per Christum Dominum nostrum.

R. Amen.

COMMENTARIUM

Sacrosancto Concilio iam ad finem vergente, Summus Pontifex Paulus VI, per Litteras Apostolicas *Mirificus eventus* Iubilaeum extraordinarium indixit et promulgavit, a die 1 ianuarii ad 29 maii huius anni, festum nempe Pentecostes, celebrandum.

Eadem ratione ac praecedentia Iubilaea, etiam hodiernum in primis sibi proponit « eam animorum mutationem, quae haberi nequaquam potest, nisi in intimis hominis sensibus ». Cum tamen Concilium in omnibus documentis a se editis notionem Ecclesiae viventis et operantis tam praeclare in luce posuerit, ut ab eadem Ecclesia appellationem merito quodammodo duxerit, Beatissimus Pater voluit ut etiam Iubilaeum hanc ipsam notionem sibi haberet. Unde nihil magis posse haec consilia ad effectum adducere visum est, quam « ut sacrum Iubilaeum, in

unaquaque diecesi peragendum, suam sedem ac veluti domum habeat aedem cathedralem, atque in uno Episcopo, concreditarum sibi ovium Patre et Pastore, nitatur » (Constitutio Apostolica *Mirificus eventus*).

Quod ut aptius in rem deduceretur, statutum est ut sacris celebrationibus peculiare coetus praemitterentur, in quibus institutiones traderentur de Concilii Oecumenici decretis; simulque congruum visum est ut etiam per textus liturgicos, in praecipuis celebrationibus eucharisticis adhibendos, eadem notio Ecclesiae et Pastoris congrua luce exponatur.

Duobus igitur hisce fundamentis nituntur textus liturgici in Missa assumpti, quae a verbis *Deus in loco* initium capit.

Quo autem Missa in cantu facilius evaderet (immo ad eam suavius quodammodo proponendam), omnes partes cantu proferendae a Graduali romano desumptae sunt, utpote iam notae.

Antiphona ad introitum e Missa dominicae XI post Pentecosten derivatur et notionem Ecclesiae, prouti domus Patris est, suaviter exprimit, in qua ipse universam suam familiam colligit, per orationem unanimes « virtutem et fortitudinem » postulantes.

Oratio collecta e duobus textibus *Sacramentarii Veronensis* (ed. MOHLBERG, nn. 1002 et 1056) constans, in priore parte divitias spirituales innuit Ecclesiae per Concilium allatas, in altera vero necessitatem qua fideles obstringuntur his fideliter respondendi.

Liber Apocalypsis (21, 2-7) textum *primae lectionis* praebet per imaginem illam praeclaram civitatis novae Ierusalem descendentes de caelo, quae figura exstat speciosa Ecclesiae. Haec sponsa, aetate et viribus et dotibus florens, attrahendis continuo ad se hominibus pertendens, novis viribus novisque gratiis per Concilium est ditata.

Graduale autem (Ps. 121, 1 et 7) seu cantus quo coetus fidelium Deo respondet, qui verbum suum in lectione ipsi significat, sensus exprimit animae peregrinantis, quae laeta ad domum Dei ascendit, ut pacem, fortitudinem, prosperitatem et gratiam sibi acquirat. *Tractus vero* (Ps. 124, 1-2) fiduciam in Deum insinuat: « Qui confidunt in Domino... non commovebuntur in aeternum ». Ad quam fiduciam plenam revocat, quasi culmen liturgiae verbi, *lectio evangelica* (Mt. 5, 1-12): per eam novo populo Dei, circa suum Pastorem in ecclesia-matre congregatio, proponitur « dialogus » beatitudinum; beatitudo nem-

pe eorum qui diligunt caritatem, mansuetudinem, misericordiam, puritatem, eorum qui esuriunt et sitiunt iustitiam, qui fidem in Christo animo aperto ac sincero profitentur.

Sollemnis proclamatio a « plebe sancta » accipitur per ardentem fidei professionem et renovatum propositum in actum deducendi, animo filiali, ea quae ardentem professam est. Tunc uno ore *oratio communis* profertur.

Fit nunc accessus ad altare, et oblatio defertur pro Sacrificio: corda et mentes, opera et dolores, bona materialia et spiritualia, universa apud elementa panis et vini deponuntur, quae fient Corpus et Sanguis Christi, dum populus cantat: « Domine Deus, in simplicitate cordis mei laetus obtuli universa . . . ».

Animi purificationem et paenitentiam, Iubilaei fines primarios, intendit *oratio super oblata*.

Et subsequitur praefatio, e divitiis euchologiae ritus ambrosiani desumpta. Quinque imaginibus, sibi invicem succedentibus, Ecclesia modo mirabili exaltatur quasi Regina, Sponsa, Mater viventium, Vitis electa, sublimis et sancta Civitas supra montem posita. Textus praefationis, fere totus in Constitutione Apostolica *Mirificus eventus* assumptus est.

Antiphona ad communionem, iuxta venerabilem traditionem gregorianam, verba ex Evangelio sumit: *Beati mundo corde*, eadem nempe verba quae *Missale romanum* festo omnium Sanctorum tribuit.

Postcommunio tandem, conclusionis instar, a Domino efflagitat ut in vita cotidiana fideles « uno pane » refecti, gratiam et fructum participationis ad eandem mensam protrahant, per communionem sensuum pietatis cum fratribus sibi coniunctis.

Haec Missa nonnullas variationes habet tempore paschali, praesertim ad lectiones quod attinet. Tamquam *Epistola* ille occurrit locus Petri (1 Petr. 2, 1-10) in quo Apostolus vocationem christianam aperte delineat super sacerdotio spirituali fundatam, qua nempe fideles fiunt « lapides vivi », populus Dei novus. *Evangelium* autem a Ioanne (10, 1-10) desumptum, priorem partem refert mirabilis illius sermonis Domini de bono Pastore, cuius altera sectio in secunda dominica post Pascha legitur. Eadem figura boni Pastoris, uti par est, per antiphonam ad communionem iterum praesentatur.

Fasiculus textus Missae (editione typica apud Typographiam Officinam Vaticanam impressus) et insuper cantum pro oratione fidelium, pro praefatione, elenchum cantuum « Proprii » eorumque fontium in Graduali romano, necnon « Cantus simplices » aliquos a Graduali simplici derivatos. In his, ut melodiae gregorianae authenticae tantum, novis exclusis compositionibus, adhiberentur, necesse fuit aliquos mutare textus, cum non omnes qui in Missa occurrunt invenire possint in authentica traditione gregoriana melodiis simplicioribus ornati. Pro iis ergo qui hos simplices cantus assument, antiphona ad introitum erit *Suscepimus Deus*, una cum psalmo 47 *Magnus Dominus* proferenda. Cantus inter lectiones occurrentes, extra tempus paschale, praebent psalmum 147 *Lauda Ierusalem* ad modum psalmi responsorii et psalmum 83 *Quam dilecta* una cum *Alleluia*; tempore vero paschali unum psalmum 117, huic tempori proprium, in modum psalmi alleluiatici. Ad offertorium assumitur antiphona *Bene fundata est* cum psalmo 121 *Laetatus sum*. Ad communionem iidem textus in Missali propositi retenti sunt, cum traditio gregoriana eos melodiis quoque simplicioribus ornatos referat. Utroque in casu, una cum antiphona *Beati pacifici* et *Ego sum pastor bonus* canitur psalmus 22 *Dominus regit me*, qui est psalmus initiationis christianae et fidei in Deum, « bonum pastorem ».

Decretum quo Sacra Rituum Congregatio hanc Missam iubilarem promulgat, casus in quibus eam adhibere licet necnon praescriptiones rubricales statuit. Cum haec Missa celebratur, *Credo* semper erit dicendum, etsi dominica non occurrit. In coetu enim frequenti totius communitatis, quae ritum tam solemnem implet, ad propriam fidem in Christum eiusque Ecclesiam profitendam, deesse nequit unanimis et fortis professio fidei per cantum symboli manifestata.

SACRA RITUUM CONGREGATIO

DECRETUM

“Plures sacrorum Antistites Sanctitati Suae exposuerunt christifideles ad cathedralem ecclesiam vel ad alias ecclesias, ab Ordinario loci designatas, sacri Iubilaei indulgentiae lucrandae causa accedere potissimum diebus dominicis et festis de praecepto. Quapropter enixe postularunt ut formula Missae a S Rituum Congregatione die 6 Ianuarii a. 1966 approbata et pro huiusmodi occasionibus concessa tamquam votiva II classis, dici posset etiam diebus liturgicis I classis.

Et Sacra eadem Rituum Congregatio, vigore facultatum sibi a Ss.mo Domino nostro Paulo Papa VI tributarum, attentis peculiaribus expositis adiunctis, benigne annuit pro gratia iuxta preces, exceptis tamen tota Hebdomada Sancta, dominic Resurrectionis, festo Ascensionis et dominica Pentecostes: servatis de cetero rubricis.

Contrariis non obstantibus quibuscumque.

Die 1 Martii 1966

ARCADIUS M. Card. LARRAONA
S. R. C. Praefectus

L. ✠ S.

FERDINANDUS ANTONELLI
S. R. C. a secretis

DE PATRIMONIO PHILOSOPHICO PERENNITER VALIDO

QUAESITUM fuit quid proprie et in concreto significant verba «patrimonio philosophico perenniter valido», quae leguntur in n. 15 Decreti Conciliaris «Optatam totius» de institutione sacerdotali.

RESPONDETUR relatorum verborum significationem inveniri in Litteris Encyclicis Humani generis diei 12 augusti 1950 (A.A.S., XLII, 1950, pp. 571-575), quae indicantur in nota ad eadem verba.

Constat insuper e documentis Sacrosancti Concilii, in patrimonio philosophico perenniter valido Commissionem de Seminariis, de Studiis et de Educatione Catholica «S. Thomae principia significari intellexisse».

Die 20 decembris 1965.

IOSEPHUS Card. PIZZARDO
Praefectus S. Congregationis de Seminariis
et Studiorum Universitatibus

L. ✕ S.

✕ DINUS STAFFA
Archiepiscopus Caesariensis in Palaestina
a Secretis

THE POPE SPEAKS . . .

ON THE MISSIONARY PRIESTHOOD

On the ordination of 62 missionary priests in St. Peter's on the Feast of the Epiphany, the Pope spoke at length on the missionary priesthood.

"My brothers — for the sacrament you have received confers this title on you — are you able in this moment of spiritual rapture and bliss, to realize at only a spiritual glance what has happened. . . ?" "It seems to us there are four types of new relationships which have been concentrated in each of your persons. We speak of relationships with God, since each has become a man of God and has dedicated his entire life to God's service; with the Church; and in a special way with your own bishops; with the People of God; and with Christ — one of virtual identification as 'another Christ.' "

The relationship with the Church and bishops, he said, provides that "henceforth you are not available for activities foreign to serving him; you have become collaborators, jointly responsible with him and participants in his ministry, teaching authority, and pastoral rule. Do you realize that you have renounced all, your liberty, to be at the command of the bishop, to be faithful, solicitous and devoted interpreters of his will?"

With the People of God, the newly ordained have taken on a double relationship as mediators: "You will be interpreters of the word of God, dispensers of the mysteries of God to the people; and you will be interpreters of the prayers of the people themselves, bearers of their offerings to God, assimilated into their fortunes before the face of God — whether they be of sorrow, of sin, of penitence or of health."

The new priests should keep in mind the moral and spiritual needs of the world in which they are destined to live. "Listen

to the voice of history, the voice of the people, the voice of souls, the voice of your fellow countrymen. Perhaps that voice does not always express itself clearly, but it arises from their dignity, from their pursuit of their goal in the Gospel, from their very need of that Gospel.

"In short, be conscious of that love which has taken possession of you, and which must pour out from you on all who cross your path."

ON TRADITION AND DEVELOPMENT

On January 11, the Pope set up six commissions to put the decisions of the Vatican Council II into practice. At a general audience on the following day, he made a detailed analysis of lasting effects the Council should have. The teachings of the Council, he said, have brought about no break with the Church's traditional dogmas.

The Council opens many new horizons for biblical, theological and humanistic studies, "and offers an invitation to investigate religious sciences and render them more profound. But it does not deprive Christian thought of its speculative rigour nor does it permit the arbitrariness, uncertainty, servility and desolation which mark so many forms of modern religious thought deprived of the assistance of the Church's teaching authority."

The Council documents — the "Council's heritage," as he called them — "a body of doctrines and laws which must give to the Church that renewal for which the Council was prompted. To know, study and apply these documents is the duty and fortune of the post-conciliar period."

No Break with Tradition

It would be wrong to think that the Council "represents a severance, break — or, as some believe, a liberation — from the traditional teaching of the Church. Those also would be wrong who would authorize and promote facile conformity to the mentality of our times in its ephemeral and negative aspects

rather than those which are certain and scientific, or two would allow each individual to attach the value and expression he thinks best to the truths of the Faith."

Supreme Ordinary Teaching Authority

Although the Council avoided infallible dogmatic definitions because of its pastoral character, "nevertheless its teachings carry the weight of the supreme ordinary teaching authority, so evidently authentic, must be received docilely and sincerely by all the faithful in accordance with the intentions of the Council regarding the nature and purpose of each of the documents."

"We must enter into the spirit of these basic principles of Church's teaching and develop in our souls trust in the guidance of the Church along sure paths of faith and christian life. If good Catholics so conduct themselves — good sons of the Church, and particularly scholars, theologians, teachers, those who spread the word of God and those who are students and who do research in the field of authentic doctrine which springs from the Gospel and is professed by the Church — then it is to be hoped that faith, together with christian life and the life of society, will achieve a great restoration, one which derives precisely from saving truth. For indeed the "spirit of the Council" is the spirit of truth" (John 16, 13).

The Council and the Doctrinal Heritage of the Church

The Council's teachings do not in themselves constitute "an organic and complete system of Catholic doctrine." That is much wider, as everyone knows, and is not questioned or substantially modified by the Council. On the contrary, the Council illustrates, defends and develops it with extremely authoritative explanations, full of wisdom, vigour and confidence.

"It is this doctrinal aspect of the Council which we must consider first of all. . . . We must not sever the teachings of the Council from the doctrinal heritage of the Church, but on the contrary discern how they find their place there, how they are consistent with it and how they give it witness, growth, explanation and application.

"Then, even the doctrinal or normative 'novelties' of the Council appear in their proper proportion and do not create objec-

tions to the faithfulness of the Church to its teaching function, but rather acquire that true significance which makes it shine with superior light.

Fruits of the Council

"May the Council help the faithful, therefore, whether they be teachers or disciples, to overcome those states of mind — of negation, indifference, doubt, subjectivism and the like — which are contrary to the purity and strength of the Faith. The Council is a great act of Church teaching, and those who adhere to the Council thereby recognize and honour the teaching authority of the Church. This was the first idea which inspired Pope John XXIII . . . to convene the Council."

ON THE VENERATION OF THE BLESSED MOTHER

At a weekly general audience on February 2, the feast of the Presentation of Christ in the Temple and the Purification of Mary, the Pope pointed out that the veneration of Our Lady "is essentially linked with that of Christ, deriving from and leading to it." Devotion to Mary, he said, "guarantees us convinced firmness" and "vital attachment" to faith in Christ and His Church which would be impoverished and compromised without devoted and reasonable honour rendered to Mary.

"It is therefore necessary for us," he said, "to revive our devotion to Our Lady, seeking the truths which give its life in biblical origins and the age-old and genuine meditation of the Church. Is not today's feast biblical, for instance, deriving its messianic, theological and spiritual depth from the stupendous pages of the Bible?"

"And together with these truths we must purify and embellish the forms of our Marian piety, never allowing it to be detached from its doctrinal sources, but finding in them the norms and stimulus for pouring itself forth in genuine expressions. The promptings of the heart and the genius of art also

confirm the truth from which this veneration springs and tells us that it is sublimely embodied in Mary as in no other creature."

Devotion to Mary has been vitalized by the ecumenical council, the Pope said, particularly through the Constitution on the Church, which contains a chapter devoted to her.

"Can any faithful Catholic dare to doubt its *raison d'être*?" he asked. "Can anyone ever think that it severs us from, or opposes itself to, the unique supreme worship we give to Christ and through Christ, in the Holy Spirit, to God our Father? Can it ever be said that this devotion is superfluous, when it reflects the divine design regarding the mother of Christ, and when the great basic truths of the entire economy of human salvation find their luminous expression in Mary?"

Fr. A. NAVATA, O.P.

DOCTRINAL SECTION

THE CONSTITUTION ON THE CHURCH

THE MYSTERY OF THE CHURCH*

Introduction

1.—During the first session of the Second Vatican Council in 1962, there was a rash of sensational articles, news stories, and even books claiming to give the “real lowdown”, the “inside story,” the “inside scoop” on what supposedly taking place behind the scenes.

For propaganda purposes, or for other reasons, some writers—including Catholic priests—tried to give the impression that the Council was nothing more than a political circus, (much like our Liberal or Nacionalista nominating conventions), with all participants constantly at each other's throats.

2.—Due to its importance, and the length of time it was discussed, *the Constitution on the Church*, was one of the most widely discussed and commented. The secular press especially took advantage of this hotly contested Constitution, giving much over-sensational news reports—most of the time nothing more than bad-reporting.

Just to give you a sampling of this fact, let me cite you two typical cases.

a.—From the very beginning of the Council, there has been a schema on the Blessed Virgin Mary, written in beautiful Scriptural language and setting forth with reverent restraint

* Paper read at a Series of Conferences on THE DOCUMENTS OF VATICAN II AND TODAY'S CHRISTIAN at Santo Tomas University, Manila, on February 26, 1966.

the great prerogatives of the Mother of God. There arose a discussion as to *where the chapter should be placed*.

One group, stressing the fact that Mary bears an intimate relation to every member of the Church, argued that it would be joined to the section "*On the Church*."

The second group, pointing out that Mary's place is unique among the saints, contended that the chapter on Mary should be independent and by itself.

In truly democratic fashion the question was put to a vote of the Council Fathers. The first opinion had 17 votes more than the second. The Cardinals who presided at these discussions made it amply clear that this was a *purely procedural* matter, that nothing to do "with the dignity of, and devotion of the faithful to the Blessed Virgin Mary" (*L'Osservatore Romano*, Oct. 30, p. 3).

The next morning the *secular press carried a far different story*. A local newspaper said: "Council votes De-Emphasis of Mary"—another afternoon paper—"Vatican Council Votes smaller role for Mary."

No wonder our confused lay people were asking: "*Just what is going on at the Council?*"

b.—When the Council Fathers approved the proposition—which you can find in any theological manual today—that *the Bishops of the whole world, when acting in union with the Pope, constitute with him the supreme authority in the Church*, a secular press immediately hailed this as "an emancipation proclamation" for Bishops, stating that the Bishops who had been hitherto the "Pope's messenger boys", under the thumb of the Curia, had now voted to give *themselves more power*.

Cases like this can be multiplied, but to prove our points they are more than enough.

3.—This confusion turned from bad to worse, when during the interval between the second and the third session, there was hardly any news report about the answers given by the Conciliar Fathers to these agitated questions. People kept on asking: "Just what happened to these problems?"—How does the Church stand actually? The Primacy? The Papacy? The infallibility?

Ladies and gentlemen, this is what we purport to answer:

It would be impossible to narrate in any detail the various speeches (interventions, as they were called) given on the Church in the course of the three sessions, and to enumerate the diverse views that were expressed. More practical for our present purpose will be a summary of the Constitution and, with special emphases on those points that have aroused the most interest among both Catholics and non-Catholics.

4.—Before I proceed, there are two clarifications I should like to make, if I may.

a.—Many points contained in the Constitution are doctrines that have been taught by the Church for centuries, and which are not the subject of any doubt or controversy; these need not occupy us.

b.—We shall cover only the first *three* chapters. The 4th chapter will be the particular subject of another conference—March 12; the last chapter, the 8th, will be the next paper to be read to you by Father John Murphy.

TITLE—"CONSTITUTION"

1.—Documents of the Council are usually given two kinds of title—*declaration* or *constitution*. For a theologian, the mere title of a conciliar document means a lot of thing.

DECLARATION — is a brief enunciation of principles; it is not necessarily a disciplinary decree nor a constitution. There are two kinds of declaration: (a) theoretical, that is, whose object is more theoretical, e.g. Declaration on Religious Liberty, or Declaration on Non-Christians; (b) Practical, that is, whose objective is more practical, e.g. Declaration on Christian Education.

CONSTITUTION — is a document, primarily doctrinal in character, which has been passed by the Church's Council. There are two kinds: (a) *Constitution as such*, which is a decree dealing with doctrine but primarily concerned with the concrete practice of the Church in a given field, e.g. the Constitution on the Liturgy. (b) *Dogmatic Constitution*, which is a decree dealing with dogma, with or without an expressed dogmatic definition, e.g. the Constitution on the Church.

INTRODUCTION

The *introduction* merely states that it is the purpose of the Council to expound the inner nature and the universal mission of the Church, following faithfully the teaching of previous councils, since the knowledge of this subject is urgently needed today, that all men may attain fuller unity in Christ.

Chapter I. — THE MYSTERY OF THE CHURCH.

1.—So rich and complex is the concept of the Church, that theologians, following St. Paul, use a multiplicity of biblical images to describe it: *Body of Christ*, *People of God*, *Bride of Christ*, *Kingdom of God*, *Temple of God*, etc. Each image expresses some element or some consequences of the union of men with Christ.

The Constitution mentions all these images; but of these concepts of the Church it stresses one biblical image, and two theological concepts of the Church, namely, the *People of God*, and *Mystery*, and *Sacrament*.

During the second session way back in October of 1963 discussion crystallized around these three concepts of the Church.

2. *The Church, a mystery*

The Church is a great and stupendous mystery, but what do we mean precisely when we say that the true Church is a mystery? The word *mystery* in Christian terminology nowadays means a reality revealed, yet at the same time veiled by visible signs.

The Church is just like that. The inner nature of the Church, the sacred bond which envelops its members and links them together, the marvelous power which holds sway in it and energizes it with life, the heavenly goal which it pursues—all this notwithstanding the visibility of its external organization and its divine origin, is simply impenetrable and inconceivable.

There is a marked analogy between the mysterious character of the Church and that of Christ. In Christ, despite the visibility of His humanity and its unique relationship to God, the proper character of Christ, as true God and true man lay hidden beneath the visible veil in the depths of the Godhead. So too, the inner nature of the Church.

Just as it is only by belief in divine revelation that we can conceive and know the true nature of the God-man, head of the Church; so also, it is only by acceptance of this same revelation that we are able to grasp the true inner greatness which marks the Church because of the divine-human character of its head.

The inner nature of the Church is absolutely supernatural, as is that of the God-man. This is the reason why it is so hidden and mysterious; this is the reason why the Church, although conformable to other human societies in its outward organization, differ essentially from these in its innermost character and this is the reason why its unity, its power and its organization are so matchless, sublime, and inconceivable.

3.—*The Church, the Sacrament of Christ*

Card. Frings of Cologne remarked during the debate on the schema during the second session that, as compared with the rather abstract and perhaps pointless-seeming concept of a mystery, the concept of Sacrament of Christ brings out better the idea of active fulfillment of the Church's nature and, at the same time, makes people of today better aware of the inner reality of the Church as a divine institution.

Now, just what do we mean when we say that *the Church is the sacrament of Christ*?

Basic Concept of Sacrament

1) We are accustomed to thinking only of the seven major liturgical ceremonies as sacraments. This is a convention of language amply justified by the technical sense which the Church has attached to the term.

"SACRAMENT" is a direct translation of the Greek "mysterion" which means something *sacred, hidden or secret*. The word gradually acquired a technical meaning, when in the 12th century it was taken to mean one of the seven sacraments, that is, *visible signs of an invisible grace*.

The seven sacraments are sacraments because they are *signs of grace* inasmuch as they recreate in liturgical actions the saving actions of Christ in his humanity. The sacraments are *causes of grace* because Christ acts through them. Consequently, we say that the seven major liturgical ceremonies are sacra-

ments only because they are related to Christ; in other words, they are sacraments only because they *transpose the humanity of Christ into terms of Church ceremonial*.

2) Now, if the seven major rites are sacraments only because they transpose the humanity of Christ into terms of Church ceremony, then we can say, in all propriety, that not only the seven sacraments but the whole visible Church is the *sacrament of Christ*, because of its relation to Christ. It realizes in its own way the characteristics which justify its being named a sacrament.

3) How? With her four marks of holiness, unity, universality and apostolic succession, the Church is the Sign, raised up among the nations, of Christian redemption.

But she is more than an empty symbol; she is an efficacious sign of salvation; she plays a part, in subordination to Christ, in realizing the salvation of the world.

And just as in the seven major sacraments Christ Himself exercises His saving actions in and through the very reality of these major signs; so also, throughout the visible structure of the whole Church Christ's active presence can be seen. The words that the Church uses express the teaching of Christ and to formulate her directives she uses more than human words. The power of Christ accompanies them so that, while they are not themselves direct carriers of grace, they *promote* the realization of the mystery of Christ in the world.

4) If the Church is a sacrament, and the seven major rites are sacraments, how do we distinguish them? The Church is the *receptacle*, as it were, of graces, containing the seven sacraments—she is not an eighth sacrament, but a *primordial* one.—She is not received by men as a particular sacrament; she administers the sacraments to men. Therefore she does not give grace *ex opere operato*. But this is not an obstacle to calling her properly sacrament because, as we have seen, the basic concept of sacrament is analogical.

There are three complimentary meaning to the formula.

a.—*As a perennial remembrance of Christ*

The inner nature of the Church is complex, mysterious, theandric. It is composed of a divine-human elements, just like the mysterious personality of Christ. That is why the Church

continues to be a perennial remembrance of the Incarnation, that is why the Church is said to be the prolongation of the person of Christ. Christ is manifested in, through the Church, just like God is manifested in, and through Christ's humanity.

b.—*As an efficacious instrument of Redemption*

The Church was instituted by Christ to be the efficacious instrument of Christ in guarding and distributing the fruits of Redemption. The Church is Christ actively present in time and in history which follows the history of Christ.

c.—*As an encounter with Christ*

Modern ecclesiologists define the sacraments as an encounter with Christ—and the Church is a sacrament of Christ because the grace of the glorified Christ is given to us through this visible structure all throughout the course of the history.

Or expressed in another way, the divine gift or salvation is given to us in and through an apprehensible exterior form. The encounter with Christ is an indispensable condition for salvation. But how can this encounter be made possible, when Christ had ascended to heaven... already?—through the Church. Christ makes his presence visible and palpable in our midst not directly, by his proper corporeity, but through the prolongation of this corporal physical actions, namely, through the sacraments and through the Church. The sacraments, the prolongation of the Body of our Lord; the Church, the prolongation, the instrument and sacrament of Christ glorified.

Chapter II. — ON THE PEOPLE OF GOD.

1.—If the first chapter deals with the Church in its totality, from the beginning of time to its final celestial community, the present one concentrates on the Church *in via*, from glorification of Christ to the end of time.

2.—This appellation "People of God" is directly biblical; in the New Testament it is used as often as the word "Church"; while it fills every page of the Old Testament. Catholic theology, however, has not developed this concept as it has that of the Church, and it needed an Ecumenical Vatican Council II to bring this out in a bolder relief. Why? The reason, I think, is rather practical than doctrinal. When the break was made between the Jewish religion and the new dispensation, christianity,

the Apostles wanted to stress and emphasize the newness and originality of the new dispensation. Now, the best term to bring home this purpose is *Church*. Because by the term "Church", the newness, of the second dispensation and its profound originality is more forcibly brought home. We know that the Church is a divine institution, a creation of the Holy Spirit, a fullness of revelation. Now this features are not commonly found or associated with the word People of God.

3.—In the Constitution on the Church one can easily observe that at the very beginning there is an insistence on the continuity between the initiation of God's salvific plan in the Old Testament and its consummation in the New. St. Augustine lapidary statement, "The New Testament lies hidden in the Old, the Old manifest in the New," reflects a constant conviction on the part of the Church that she is heir to the promises made of old by God. The Chosen People and the Old Covenant were a figure and a preparation. The new People of God transcends the Old People according to the flesh which was confined within one ethnic group. This transcendence is seen in its head, its conditions, its law and its goal.

4.—*Membership in the People of God*

The clearest statement of the Church's Magisterium on this matter is that of the *Mystici Corporis* of Pius XII, 1943. This passage runs thus: "Only those are really to be included as members of the Church who have been baptized and profess the true faith and who have not unhappily withdrawn from the Body-unity or for grave faults have been excluded by legitimate authority."

During the discussion of this second chapter way back in 1963-1964, there were rumors to the effect that the Conciliar Fathers will make a complete turnabout regarding this delicate question. What should we say about this?

Speaking of membership in the Church, the Constitution states that "they are fully incorporated in the society of the Church who, possessing the Spirit of Christ, accept her entire system and all the means of salvation given to her, and are united with her visible bodily structure, and through her with Christ, who rules her through the Sovereign Pontiff and the bishops."

Compare this passage with that of the *Mystical Body* of Christ of Pius XII, and you will arrive to these conclusions.

a.—It is noteworthy that the term “member” is avoided by the Constitution which instead speaks on men being “incorporated” in or “joined” to the Church.

b.—But in spite of the dissimilarity of usage of terms, both requires for membership the following elements: (i) profession of faith, (ii) reception of the sacraments, primarily baptism, and (iii) ecclesiastical government and communion.

5.—“*Outside the Church no salvation*”

Before the approval of the Constitution on the Church, November 21, 1964—there was a standing fear that the already defined doctrine of the necessity of the Church for salvation would be watered down, in order to give in to the pressure of those desirous to effect the union between the Non-Catholics and other Christian denominations.

What does the Constitution say?

The Constitution very explicitly asserts that “the Church, now sojourning on earth as an exile, is necessary for salvation.” The doctrinal premises on which the Conciliar teaching is based may be briefly outlined. God wills all men to be saved. He has already saved them in principle by establishing Christ as foundation and centre of all things, the unique Mediator and source of grace. The order in which man exists is supernatural; there is no purely natural destiny for man, either heaven or hell will be the lot of each adult who is in fact always in either the state of grace or sin. As a result of God’s will to save, to all men will be given the grace necessary for salvation through Christ who is present sacramentally in the Church. The meaning of the phrase “outside the Church there is no salvation” must thus be understood in positive terms as: if a man is saved he is saved through the Church.

The logical conclusion is then drawn by the Constitution: “Whosoever knowing that the Catholic Church was made necessary by Christ, would refuse to enter it or to remain in it, could not be saved.”

Those of you who had heard of the *Suprema haec Sacra* of August 8, 1949, the letter of the Holy Office to the then Archbishop Cushing of Boston, will not hesitate to say that there is no trace of watering down the impact of the axiom: “outside the Church, there is no salvation.”

Chapter III.—THE HIERARCHICAL STRUCTURE OF THE CHURCH
AND IN PARTICULAR ON THE EPISCOPATE
(nn. 18-29)

1.—Each of the Church's general or ecumenical councils was called upon to face up to many and varied difficulties, and to put before the world the Church's solution to the burning theological and pastoral problems of the time. But each is remembered more particularly in history for some one outstanding achievement. Thus the council of Nicea (325) is the council in which the consubstantiality of the Son with the Father (homoousious) was defined and the Creed (the Nicene) which is known to everyone of the faithful to-day, formulated. The council of Constantinople (381) proclaimed the divinity of the Holy Spirit, the Third Person of the Blessed Trinity. The Council of Ephesus (431) defined that Our Lady is not only Mother of Christ, but also, in the truest sense of the term, Mother of God—not just *Christotokos*, but *Theotokos*. Much later, the council of Trent (1545-1563) is remembered as the council in which the Church solemnly defined her teaching on justification. And so on, and so forth.

It can be said, I think, that the Second Vatican Council will go down in history as the one which published the Dogmatic Constitution on the Church, *Lumen Gentium*, and, especially, as the council which declared (without defining) that the collegiality of the bishops is the authentic and solemn teaching of the Catholic Church).

2.—Chapter three is by far the longest of the whole constitution—fifteen pages of the *Acta Apostolicæ Sedis* (authentic text) as against nine on the people of God (chapter two), the second longest. It is also the chapter which gave rise to the most heated discussions in the council, and which was on the point of bringing about a truly major crisis in the course of the conciliar deliberations.

3.—Already during the first session (1962) two points came out in particular to be the most vigorously discussed, *on the episcopacy*—whether the episcopate be a sacrament, and whether the bishops together form a college, and the other *on the restoration of the office of diaconate without celibacy*.

It was a field day for the secular press—during these periods, as we have indicated already. What are the facts?

4.—*Positions of the majority and the minority*

It was common knowledge that very many of the conciliar fathers and very many theologians were in favour of proclaiming the sacramental character of the episcopate and at the same time strongly advocated the definition of episcopal collegiality. This position was put forward very strongly by all those who viewed with disfavour the part played by the Roman Curia in the government of the Church. They felt that there was a great abuse of administrative authority on the one hand, and on the other, a most unwarranted curtailing of the divinely given power and authority of the bishops spread throughout the world for the shepherding of the flock of Christ. Were episcopal collegiality defined and, in the same context, a senate of residential bishops appointed to aid the Supreme Pontiff in the governing of the universal Church, much would be done. It was sincerely thought, to off-set a grave abuse and eventually rid the Church of it altogether.

The position of the minority (those bishops or theologians belonging to it were most unfairly and at times most harshly condemned by the secular press as being backward, medieval, and anti-modern) was well founded and their fears were not without solid justification. They feared that, were the sacramentality and collegiality of the episcopate defined, then Papal Primacy, which was defined at the first Vatican Council in 1870, would be thereby reduced to a mere title. The Pope would become ultimately no more than a "primus inter pares" first amongst equals, answerable to and dependent upon the college of bishops of which he himself is a member. On the other hand, the bishops would become in fact independent of the Pope and supreme in their own domain. From being a monarchical society—or better, from being a hierarchically constituted society, the Church would become a kind of ecclesiastical or ecclesial democracy.

What is the actual position of the Church on this question? We can briefly enumerate it in four propositions.

- (a) The Episcopate is a real sacrament; it is the plenitude of priesthood.
- (b) One becomes a member of the College of bishops in virtue of a legitimate consecration, and his union with the other bishops and the Roman Pontiff.

- (c) The College of Bishops succeeds the college of apostles in the triple office of preaching the Gospel, sanctifying, and shepherding.
- (d) The college of bishops united to its Head constitute the supreme authority in the Church.

In order to make clear the full meaning of these propositions, let me make these observations.

(i) The actual exercise of the power and authority of the episcopal body of college is controlled by regulations which have received the approval of the Pope;

(ii) There can be no truly collegiate act of the episcopal body unless the Pope invite or convoke the bishops to such an action, or unless he freely recognizes their decision arrived at in consort.

CONCLUSION

There were unsavory remarks aired from many and varied sources regarding this particular decree. They seem to imply that the Church received a big black-eye on the occasion of this vigorous debates. To these people, permit me to make this observation. On the day of promulgation, 21 November 1964, the final vote on the whole schema, proposed now for final acceptance and for promulgation by the Pope, was received with vociferous acclamation and obvious jubilation: 2151 votes yes; 5 voted no. In the context of any human gathering, where over 2,000 men of many different tendencies, with strong emotions and firm convictions, but fired now with love for the Church of Christ, are called upon to decide a disputed issue, such a unanimous result must strike the neutral observer as totally astounding. In it we see the work, the toil, the struggles of men; we see there, too, the guiding hand of God.

FR. LEONARDO Z. LEGASPI, O.P.

MARY'S ROLE IN THE CHURCH*

The topic I have been asked to speak on this afternoon is, "*Mary's Role in the Church.*" Quite appropriately this topic is found in the Constitution on the Church where it takes up the whole of the eight chapter. This chapter is divided into five parts which I think I should mention for the sake of those who have not read the decree for themselves.

In the first part we have the Introduction; part two tells of the Role of the Blessed Mother in the Economy of Salvation; part three has the heading, "On the Blessed Virgin and the Church"; part four deals with the Cult of the Blessed Virgin in the Church and the fifth and last part speaks of Mary, the Sign of the Created Hope and Solace to the Wandering People of God.

If we had several hours for doing so we could, with great profit, take up each part of the chapter and study it in detail. Since I have been reminded... I might even say, warned... that I must not take up more than twenty to thirty minutes at the most, this is evidently out of the question at present. I do however recommend that each one of you should, at his leisure, read this document and even use it for meditation.

You will possibly be a little disappointed, as I must confess I was myself, when you first read this chapter on our Blessed Mother, because it does not contain anything new, much less, anything startling on Mary's role in the work of the salvation of souls. In the Introduction we find it stated that the Synod... "does not have it in mind to give a complete doctrine on Mary,

* Paper read at a Series of Conferences on THE DOCUMENTS OF VATICAN II AND TODAY'S CHRISTIAN at the University of Santo Tomas, Manila, on Febr. 26, 1966.

nor does it wish to decide those questions which the work of theologians has not yet fully clarified. Those opinions therefore may be lawfully retained which are propounded in Catholic schools *concerning her who occupies a place in the Church which is the highest after Christ and yet very close to us.*" This last sentence, in my opinion, clearly shows that those who look to this decree for any radical change in the traditional teaching regarding Mary's role in the work of salvation are in for a disappointment. In some parts of the world, I have been told, there were not a few who were very disappointed that the Second Vatican Ecumenical Council did not bring about a radical change in the traditional Catholic teaching about Mary.

But, one may ask, why did the Fathers of the Council, include this chapter on the Blessed Mother, if it did nothing more than restate traditional teachings and beliefs? Was their only purpose to give the lie to those who had begun to place less emphasis on the reverence and devotion which had been traditionally given to the Mother of God? I was rather fortunate in being able to pose these questions to one who actually attended the Council. . . . Bishop Mongeau, our Oblate Bishop in Cotabato. His answers threw a lot of light on the purpose which the Fathers of the Council had in mind when they decided to restate, in very clear terms, the traditional teaching of the Church regarding our Blessed Mother, and what they hoped to accomplish by including this chapter on the Blessed Virgin in the Constitution on the Church.

Bishop Mongeau told me that among the Fathers of the Council there were two extreme schools of thought regarding the place Mary should occupy in the Church; there were the "minimists" who wanted to deemphasize devotion to the Blessed Mother, and there were the "maximists" who wished to give the greatest possible emphasis to the cult of the Blessed Mother. Between these two groups, were naturally, many Fathers who were in favor of the traditional cult of the Blessed Mother but, who in some cases, were at a loss to know whether this cult should be de-emphasized or re-emphasized.

The "minimists" argued that because of the stress on ecumenism, the Church should not place obstacles in the way of those who were genuinely interested in examining its teachings in the hope of finding common ground which might eventually lead to what has been called the "re-union of the separated brethren". They pointed out that one of the great stumbling blocks to this meeting of minds has been and still is, the peculiar

position of pre-eminence given by Catholics to the Mother of God. Non-Catholics, they claimed, look on this special cult, as something that takes away from God the respect due to Him alone. Thus, they argued, we would be hindering the great work of ecumenism if we were still to insist on giving Mary the traditional place of pre-eminence which has been a source of scandal to good-meaning non-Catholics in the past.

The "maximists", on the other hand, felt that the Fathers of the Council should not only reaffirm the Church's traditional teaching about the Blessed Mother but that they should crown the work of the Council by issuing a separate and special decree on Mary as the Mediatrix of All Grace. They did not think it proper to allow considerations of ecumenism to block their desire to give this special honor to the Blessed Mother.

This is, of course, a very sketchy presentation of their views and one that in no way does them justice, but at least, it does show that the elements of a long drawn-out conflict were present, and in this light we can better understand some of the statements made in the final draft of the decree as we now find it in the Constitution of the Church.

The traditional teaching of the Church regarding Our Blessed Mother's role in the work of salvation, is briefly put forward in part two of chapter eight. Neither the "minimists" nor the "maximists" could possibly object to this since we are dealing here with the heart and core of the part of Theology known as Mariology. We are reminded of the manner in which Mary's role was foreshadowed even in the Garden of Eden when it was foretold that the serpent would lie in wait for the heel of a woman. She is the Virgin whom the prophets said would conceive and bear a son who would be called Emmanuel...or God with us. The story of the Incarnation is beautifully recalled in this part of the chapter as also are the accounts of the Visitation and the Nativity. The closeness of Mary with her Divine Son is recalled through the mention of some of her significant appearances during the public life of Jesus. "After this manner," the decree says, "the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the Cross, where she stood, in keeping with the Divine plan, grieving exceedingly with her only begotten Son, uniting herself with a maternal heart to His sacrifice, and lovingly consenting to the immolation of this Victim which she herself had brought forth." We are told of Mary's presence with the Apostles on Pentecost Sunday and finally on her glorious assump-

tion into Heaven... "that she might be more fully conformed to her Son, the Lord of lords and the conqueror of sin and death."

In the third part of the chapter, we find, as we have already seen, the teaching of the Council on the Blessed Virgin and the Church. Again, we find here an unequivocal statement of traditional Catholic teaching when we are reminded of the words of Saint Paul to Timothy, that "there is one God and one mediator of God and men, the man Christ Jesus who gave Himself a Redemption for all." The role of Mary as Mediatrix "in no wise obscures or diminishes this unique mediation of Christ, *but rather shows His power*. It flows forth from the superabundance of the merits of Christ, rests on His mediation, depends entirely on it and draws all its power from it. In no way does it impede, *but rather does it foster the immediate union of the faithful with Christ*." Mary cooperated here on earth with Christ in the work of salvation "by her obedience, faith, hope and burning charity in the work of the Saviour in giving back supernatural life to souls. "Wherefore she is our mother in the order of grace." This role she continues to play in Heaven where "by her constant and manifold intercession she continues to bring us the gifts of eternal salvation." The role of Mary is subordinate to that of Christ, but it is nevertheless a role of great importance in the life of the faithful, since through her help they are encouraged to "adhere more intimately to the Mediator and Redeemer." You must certainly have noticed in the passages I have quoted from this part of the chapter on the Blessed Mother, how careful the Fathers of the Council were to stress the truth that Mary in no way takes the place of Christ. For the "minimists", who were very anxious to set at rest the doubts of non-Catholics on this point, this was of the utmost importance. Here in clear and unmistakable language was the teaching of the Church; no one could say that the Catholic Church wished to place our Blessed Mother on a level with God.

The "maximists" may not have been too happy over the fact that the Council did not set out to define a new dogma concerning the Blessed Mother, but they must have been pleased with the fact that the Fathers of the Council very clearly endorsed the previous titles of Advocate, Auxiliatrix, Adjutrix and Mediatrix under which Our Lady had for centuries been invoked. And they rightly defended the traditional reverence with which Catholics have always looked on Mary as being intimately united with the Church founded by Her Divine Son. "Taken

up to Heaven," we read in this portion of the decree, "she did not lay aside her salvific duty, but by her constant and manifold intercession, continues to bring us the gifts of eternal salvation." The Church in turn, asks the People of God, to "turn their eyes to Mary, who shines forth to the whole community of the elect as the model of virtues. Piously meditating on her and contemplating her in the light of the Word made man, the Church, with reverence, enters more intimately into the great mystery of the Incarnation and becomes more and more like her Spouse." It is the wish of the Church that Mary above and beyond all other men should be the exemplar and inspiration of those "who cooperate in the apostolic mission of the Church for the regeneration of men." And so, the Fathers argued, "Mary is justly honored by a special cult in the Church as God's most holy Mother who took part in the life and mysteries of Christ."

In part four we find these words, which would normally be the conclusion... "This most holy synod, with all deliberateness, teaches this Catholic doctrine, and at the same time urges on all the sons of the Church, that the cult, especially the Liturgical cult, of the Blessed Virgin, be generously fostered, and that the practices and exercises of piety, recommended by the magisterium of the Church towards her in the course of the centuries, *be highly regarded*, and that those decrees which have been in the early days regarding the cult of images of Christ, the Blessed Virgin and the Saints, *be religiously observed*." This, as I have just mentioned, would normally be the conclusion, but, as Bishop Mongeau pointed out to me, to have allowed the document to end on this note would probably have been construed as a repudiation of the views of the "minimists", and so we find here an interesting "BUT"! Let us read it.

But, it (i.e., the Council) exhorts theologians and preachers of the divine word to abstain zealously both from *false exaggeration* as well as from a *too-great narrowness of mind* in considering the singular dignity of the Mother of God... Let them rightly illustrate the duties and privileges of the Blessed Virgin *which always look to Christ, the source of all truth, sanctity and piety*.

And now we find a passage that must have been included on the insistence of the "minimists". We must try to understand this is a passage of great importance for those whose ministry is in countries where Catholics are in a minority.

Let them assiduously keep away from whatever, either by word or deed, could lead separated brethren, or any others, into error regarding the true doctrine of the Church.

Our Blessed Mother herself must have nodded her head in approval of this passage, for after all, she too greatly desires the return of these wandering sons of hers to the true fold of her Divine Son, and any external devotion to her which would scandalize those really seeking the truth, would be far from pleasing to her maternal heart.

My time is almost up... perhaps I am already using "borrowed time", but I feel that this next passage from the decree is so important that I simply must read it for you since it tells us exactly what the nature of our devotion to Mary should be.

Let the faithful remember that true devotion (to Mary) consists neither in *sterile or transitory feeling* nor in a *certain vain credulity*, but *proceeds from true faith* by which we are led to know the excellence of the Mother of God and are moved to a filial love towards our Mother and to the imitation of her virtues.

In the short concluding messages, the Fathers of the Council adverted to the fact that among the observers at the Council were some Oriental Christians who even after long years of separation from the Catholic Church, still held Mary in great reverence and love. This was to be regarded as a sign of hope and solace since it showed that Mary's love went out to all men of good will, and that through her powerful intercession "the entire family of peoples, whether they be people who are honored with the title of Christian or people who still do not know their Saviour may be gathered together in peace and harmony into one People of God, for the glory of the Most Holy and Undivided Trinity."

I could go on to examine the question as to how we, in the Philippines, are affected by this decree. I am sure however that from the passages I have quoted you already see that the Council in no way intended us to change our traditional devotion to Mary. Those customs which have come down to us from the past are still to be regarded with respect and to be preserved and passed on to the generations still to come. Each one however must ask himself whether or not his devotion to Mary is as firmly based on true faith in Christ as it could and should be. Let us by all

means love and honor Mary, but let us ever pray that this love for Mary brings us closer to her Divine Son, for this alone is the reason for devotion to Our Blessed Mother. Mary's role in the Church of the twentieth century is the same as the role she played from the moment when the Angel told her she was to become the Mother of God, when she humbly prayed... "Be it done unto me according to thy word". She is still God's chosen handmaid in bringing Christ to the world and in bringing the world to Christ. This is the Role of Mary in the Church — and it is the role she wishes to play in the lives of each and everyone of us.

FR. JOHN P. MURPHY, O.M.I.

FIRST COMMUNION WITHOUT CONFESSION?

I lately heard from some good Filipino Catholics that in some Church of our country, following certain "progressive" and "advanced" *novelties* boldly and unwisely taken by certain quarters of other countries, there have been some Catholic priest (or priests?) who discouraged children about to make their first communion from the tradition practice of going first to confession. *Is that right? Is that true?*—they asked me, puzzled and confused at such *innovations* that were unheard of just some years ago.

The *American Ecclesiastical Review*, October 1964, brings a well reasoned out answer from the Rev. Fr. Francis J. Connel, C.S.S.R., which for the information of our Catholics in the Philippines I wish to summarize here.

1) There is no doubt that if a person is not conscious of any mortal sin not yet directly forgiven in confession, he may receive Holy Communion, and go on with his Communion even for years, as long as he feels not guilty of a mortal sin. Certainly, for a more fruitful reception of Holy Communion the occasional confession of venial sins, from which hardly any one may be completely free, is earnestly recommended. As a matter of fact, for those who profess or strive after a life of Christian perfection, such as the clerics or the religious, the Church law requires the going to confession at frequent and regular periods of time, and this certainly is not meant to obtain the forgiveness of mortal sins, which are hardly to be found among such devout and consecrated souls, but as a means of perfection, and to attain a greater purity of conscience as is desirable for those who receive Holy Communion frequently. Pope Pius XII in his Encyclical MYSTICI CORPORIS openly condemned the opinion of certain priests who claimed that frequent confession was not a very praiseworthy practice.

2) The law of the Church states that the age for the fulfillment of the commandment on annual Confession is the same as that for the precept of annual Confession: that is, when a person has come to the "age of discretion, that is, the use of reason" (Can. 859, 1; 906). It is true that as we have said above, the precept of annual confession binds only those who are guilty of a mortal sin not yet submitted to the tribunal of Penance; and IN SOME CASES it may be true that children who have attained the use of reason can be excused from grave formal guilt (e.g. in deliberately missing Sunday Mass, or stealing a large sum of money) because they do not have sufficient knowledge to realize the grievousness of their action as a mortal sin. If that WOULD BE THE CASE then the candidate child for first communion would not be found to go to confession. But, who can ascertain for sure, aside of exceptional cases (e.g. an *evidently* innocent child...) that such is the situation of any *normal* child after having attained the age of discretion?

3) On the contrary, the fact that the Church states, as we have seen, that the *obligation* of annual Confession binds those who have the requirements for First Communion indicates that the Church regards such children as capable of mortal sin. Those who claim that first communicant children are not bound to go to Confession presume that children up to the age of *seven* and *nine cannot commit mortal sin*. The code of Canon Law says that «after the completion of the seventh year a person is presumed to have the use of reason» (c. 88 § 3), and the decree of St. Pius X, QUAM SINGULARI, on children's Communion, puts it as "about the seventh year" adding: "*From that time the obligation begins of fulfilling both precepts, Confession and Communion*". Hence, the presumption of those who advocate for First Communion of children without Confession is GROUNDLESS, and NOT IN ACCORDANCE WITH THE RULING OF THE CHURCH.

Especially, we may add, that in our days it seems quite obvious that, on account of the extraordinary means of informational communication as radio, television, comics, etc., etc., children attain the age of discretion or use of reason quite earlier than at the beginning of this century or at the times of St. Pius X. As a matter of fact, many more children are able to receive their First Communion these days before the age of seven than in the days of our grandfathers. And we may surmise, without any rash judgment, that *similarly*, many more children are

able to lose their innocence and be guilty of mortal sin much earlier on our days than before.

4) What we have just said, naturally, refers to children who have attained the age of discretion or the use of reason, and are normal children. The Law of the Church certainly allows and even recommends and urges that any child *below the use of reason* who is *in danger of death*, should be administered the Viaticum if he is able to distinguish the Body of Christ from common bread and reverently adore the sacred Host that he will receive (Can. 854, 2). He need not know even the fundamental mysteries of faith, as it is required for going to confession. And the same ruling can be applied in our opinion to mentally retarded children who will probably never attain the use of reason in the strict sense. But such cases, are out of the question we are dealing with.

5) Finally, let us remark that **NO PASTOR HAS THE RIGHT TO LAY DOWN A RULE THAT CHILDREN ARE NOT TO BE ALLOWED TO GO TO CONFESSION BEFORE THEIR FIRST COMMUNION.** If they wish to go to Confession, the priest has the duty to fulfill their desire. Moreover, **IF THE PARENTS OF THE CHILD WISH TO HAVE HIM GO TO CONFESSION, THE PASTOR CANNOT GO AGAINST THEIR DESIRE.** This is clear from the St. Pius X decree **QUAM SINGULARI**: "The obligation of confession and Communion binding the child rests principally **ON THOSE WHO MUST CARE FOR THE CHILD**, that is, **THE PARENTS**, the confessor, the teachers and the parish priest." In this enumeration **THE PARENTS COME FIRST**, the **PASTOR LAST**. If then, a pastor, on his own responsibility, wishes to introduce First Communion before Confession, he must make it clear that **THIS IS DEPENDENT ON THE CONSENT OF THE PARENTS, AND THAT IF ANY PARENTS WISH THEIR CHILD TO GO TO CONFESSION, HE (the pastor) HAS THE GRAVE DUTY TO HEAR THE CHILD IN CONFESSION**, either by himself or through other priests (Can. 892, 1). And still more, the **QUAM SINGULARI** decree adds: "The custom of not admitting the Confession of children when they have reached the use of reason or of never absolving them **IS TO BE ENTIRELY CONDEMNED**" (*omnino improbanda*).

6) It is alleged that the practice of First Communion without Confession may help to rid the children of the notion that they must go to confession every time they wish to receive Holy Communion; by ordering them to go to Confession before

their First Communion, when most probably they have only but venial sins, the children get most likely the tendency of linking confession and Communion as if they were inseparable.

The objection is irrelevant. The idea of "confession before every Communion" is not so common as it is supposed, and when it is found it is simply due to lack of sufficient instruction. It can be easily eradicated or prevented by due or convenient instruction and preparation and catechesis before the First Communion.

And reverting the objection, could we not fear that the new method might lead the children to get so used to Communion without confession that in later years they may neglect to purify their souls before Communion when they really are already bound to do it?

And even admitting, as we do, that in many cases (we dare not to say, in *most* cases) the prospective first communicants may be guilty only of venial sins, why should we deprive them from the benefits derived from the sacrament of Penance? We should remember that Pope Pius XII in the Encyclical MYSTICI CORPORIS gives a long list of spiritual advantages obtained through the practice of frequent confession of venial sins. The traditional practice in use until now of going to Confession before the First Communion may, on the other hand, give the children an awareness that venial sin is not something of little importance, but indeed something truly deplorable, and that a good Christian should strive to rid himself of it in order to profit fully of the graces attached to a fervent Holy Communion.

JESÚS MA. CAVANNA, C.M.

Collegio Filippino, Rome.

PASTORAL SECTION

HOMILETICS

III SUNDAY AFTER EASTER (May 1)

PILGRIMS ON EARTH

My dear brethren, our time here on earth is really not very long. When his friends, his daughter, and finally his wife begged him to deny his faith and be free from prison, to enjoy many more years with his family, St. Thomas More retorted, "Even a hundred years is just "a little while compared to eternity." St. Thomas More was merely echoing St. Peter who exhorted the early Christians to regard their life on earth as a pilgrimage.

The Church a Pilgrim

We are on a pilgrimage here on earth. This world and everything in it, no matter how we love and cherish it, will pass away. This is what the Church wants you to realize, and if possible to write in letters of gold, and place facing your pillow and your office desk.

We find this expressed in the "Constitution on the Church" of the Vatican Council. "The Church, 'like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God' (St. Augustine), announcing the cross and death of the Lord Jesus until He comes. By the power of the Risen Lord it is given strength that it might, in patience and in love, overcome its sorrows and its trials, both from within itself and from without, and that it might faithfully reveal to the world, though in the shadows of this life, the mystery of its Lord, until, in the end, it will be manifested in full brightness" (no. 8).

The Church realizes the spiritual implications of the word "stranger." A stranger stays in the foreign land for a little while. He accepts the sorrows, the trials, the suffering arising both from within himself and

from his exile, because they are only for a little while. The Church down through the centuries endured the persecutions inflicted upon her by her enemies.

Like the seasons, persecutions will come and go and beat against the Church. But the Church's faith in the next life will remain unshakable.

The Christian a Pilgrim

Let us go down to practical applications. For we are living the life of the Church. We are the Church. Visitors, strangers, pilgrims: these are what we are. The moment a child is born it starts to die, to travel to the next life for which it was created. We have started to die, we have started to travel. Let us not be alarmed with this fact. It is but Christian attitude to life. It is Christian because Christ has given the example for the Church and for us. His life, besides being a journey to Calvary, was a journey to the "One who sent Me."

St. Peter in the Epistle says: "Beloved, I exhort you as strangers and pilgrims to abstain from carnal desires which war against the soul." St. Peter knows too well how passions and earthly connections get us to apply for permanent residence in a foreign land. It is not good to despise earthly things; they came from God. But it is not good to get ourselves attached to them either; they will weigh us down and impede eternal union with God. The best criterion then is proper balance, moderation, in everything we do. That is how to keep our souls growing toward heaven.

A pagan king once charge his wise men to give him a philosophy of life which would be applicable at all times and to all situations. After weeks of study, the wise men gave this answer: "This too will pass away." The king rewarded each of them for it.

Whatever treasure we hold in our hands, it too will pass away. And yet if we seek first the kingdom of God and His holiness, come persecution, trials, sorrows and tears, we shall still be in possession of all things.

IV SUNDAY AFTER EASTER (May 8)

THE MISSION OF THE SPIRIT

Our journey through life would be very complicated without a guide. We know where we are going: to God our Father in heaven. But to know where we are going is not necessarily to know how to get there. With the

little time we have in our hands, we cannot manage to just drift and get lost in the maze of things. We must follow the guide which Christ Himself has provided: the Holy Spirit.

From the Father and the Son

The catechism teaches us that the Father sent His Son in order to redeem us by destroying sin and by teaching us how to live godlike human lives. The Son spent thirty-three years on earth in the accomplishing of this mission. If he had desired it, He might have stayed on with men to the end of time, even as He stayed with His Apostles during the forty days which followed the first Easter.

God's plan for our redemption however was something else. Christ must leave us. He must yield His place to the Holy Spirit. Strange as it seems, it was not part of God's plan to send the Holy Spirit as long as Jesus remained on earth. That is what our Lord meant when He said: "I will not leave you orphans.... I will ask the Father and He will give you another Paraclete to dwell with you forever" (Jo. 14,18,16). "If I do not go," Christ said, "the Paraclete will not come to you; but if I go, I will send Him to you" (Jo. 16,7).

After His ascension Christ would not come back to men in person. Rather He would return in His Spirit, who would come in His stead. Everything that Christ could and would do by staying with us would be done by the Holy Spirit.

The promise of the Holy Spirit is then made plainly in today's gospel. The Holy Spirit will come from the Father, through Jesus, in order to continue the work of redemption in us.

The Spirit in Us

By the will of Christ the Holy Spirit is to play a twofold role in our lives. "He will teach you all the truth." That is, He will enlighten and illumine your minds and He will likewise strengthen your wills.

Briefly the Holy Spirit's mission comes to this: Christ speaks the message of His Father; the Holy Spirit explains. Christ acts and lives; the Holy Spirit interpretes the significance of Christ's deeds. Without the help of the Holy Spirit we would be in darkness, we would understand nothing of the message of God, nothing of the deed of Christ. And without him, we would be very cowardly to love God and follow Christ. It is the Holy Spirit who will lead us to the knowledge of Jesus, who in turn will lead us to the loving knowledge of our Father.

How necessary it is therefore for us to have the Holy Spirit dwelling in our souls. "Whoever are led by the Spirit of God, they are the Sons

of God. Now you have not received a spirit of bondage so as to be again in fear, but you have received a spirit of adoptions as sons, by virtue of which we cry, 'Abba! Father!' The Spirit Himself gives testimony to our spirit that we are sons of God. But if we are sons, we are heirs also, heirs indeed of God and joint heirs with Christ." (Rom. 8,14-17)

But the Spirit will not teach us only about the truth of Christ and the Father. He will teach us *all* truth. It is hard to find the truth. God knows everything. Let us ask him to enlighten our minds, to tell us for sure what is wrong and what is right and what is His most holy will for us.

We shall meet problems. We shall have to make decisions affecting either ourselves or our families or people under our care. The decisions sometimes will be very difficult to make. In all this the Holy Spirit is our guide. He is our guide in the details of daily living, if we will only surrender to Him our minds and our wills.

With Him guiding us, we will surely not be separated from God and His Son, Jesus Christ.

V SUNDAY AFTER EASTER (May 15)

THE PRAYING CHURCH

Nowadays it is difficult to get government employment without an application previously signed by a third person usually a politician. His signature gives strong reason for accepting a new employer. "Will you please ask this favor for me? I am confident he will not reject me because he can't refuse you." Such a procedure — the use of an intercessor or middle-man, is being adapted even in simple transactions like asking permission to use another's car or to go to an evening party. Somehow someone must ask for us or at least accompany us in the asking.

We Pray in Christ's Name.

Christ Himself has given us the formula for our prayer, for our prayer of petition at least. He knew best our psychology. He Himself would be our "politician," our intercessor before the Father. "If you ask the Father anything in My name, He will give it to you" (Jo. 16, 23).

We are God's adopted children; hence, heirs of God and joint heirs with Christ (cf. Rom. 8, 17). As Christ's brothers and sisters, then, our

prayers to God will never fall on deaf ears, because the Father simply has to hear the prayers of His beloved Son. He can not reject the plea of our Elder Brother for our sake.

Praying in the name of Jesus Christ: this is the idea behind many of our liturgical prayers. "Per Dominum nostrum Jesum Christum" — through our Lord Jesus Christ, so too we should end our prayers. The trouble with us very often is that we tend to do things on our own merits, whereas we know Christ's merits far exceed ours.

We use human intercessors to manage our affairs for us. Why can't we use our Divine Intercessor by doing everything in His Name, asking everything in His Name? He is our Elder Brother. "A brother that is helped a brother," says the Book of Proverbs, "is like a strong city." Moreover, we have Jesus' own assurance: "Anything you ask in My name, I will do it" (Jo. 14,13-14).

Christ Is Our Temple.

To pray in Christ's Name does not simply mean to use His Name. "Not everyone who says 'Lord, Lord' will be saved." It also indicates the close union between Christ and us. The Lord wants us to abide in Him. If there is any reason why God can't refuse our prayer it is because He sees in us the very countenance of His Son. The more we are like His Son, the more we will know what to pray for and the more He will hear us.

Moreover, we need a church, a temple, in which to pray. And a temple we have in our midst. Christ has set up His tent among us. In fact, He is in the midst of every group gathered together in His name. He dwells in our midst right now, making us God's very dwelling place, God's holy temple (*Const. on the Church*, no. 6). Each of us is a living stone of this spiritual temple and Christ Himself is our corner-stone (Mt. 21, 42). Need we a better place to worship God "in spirit and in truth?" Behold we ourselves make that temple of prayer! By our baptism we are a praying Church.

When the Lord drove the sellers out of the temple of Jerusalem, he told His enemies: "Destroy this temple and in three days I will raise it up" (Jo. 2, 19). Christ was referring to Himself, to His Body. Christ is the house of God in our midst; if we pray in Him, we pray in the temple, not built with hands, but one fashioned by God Himself. This is why it is very necessary for us not only to pray in His Name but to abide in Him. If Christ is in us we need only to turn within ourselves to find our greatest intermediary and intercessor, whose petition for us God cannot but infallibly answer. Because He loves us in His Son,

FEAST OF THE ASCENSION (May 19)

CHRIST'S ENTHRONEMENT

Who can describe the happiness of a newly elected President as he ascends the Luneta Grandstand on the day of his investiture as leader of the nation? Or who can describe the sentiments of the captain of a basket-ball team as he receives the trophy in the name of his school? Or who can describe the joy of the young candidate as he ascends the stage to receive his diploma on graduation day?

We celebrate today Christ's investiture into office, Christ's reception of the trophy, Christ's graduation day after the harrowing ordeal of the passion.

Exaltation as King.

What is the Ascension? The Ascension is the investiture of Christ, resurrected from the dead, as the Lord and King of the universe. Before His entry into His passion Christ had asked the Father to glorify Him: "Father, glorify me with thyself with the glory that I had with thee before the world existed" (Jo. 17,5). The Father's answer is accomplished in the Ascension. By giving Jesus a seat at His right hand, the Father has raised Him above all the angels and men (cf. Eph. 1,21; Heb. 1,2). Creation and history are thus made subject to Him. Christ is King forever.

The Ascension of Christ is likewise the signal proof that His Kingdom is not of this world (cf. Jo. 18,36). He ascended, body and soul, into heaven in order to open its gates for us whom He has redeemed and to prepare places for us (Jo. 14,2). Seeing Him glorified in His human nature, in His body and soul, we are excited to follow Him. His exaltation is also a foreshadowing of the exaltation of those who follow in His footsteps.

From Humiliation to Exaltation.

The road to heaven is clearly marked for us. Christ shows us the way. Even in His glorified Body He wears the marks of the nails and the spear as immortal souvenirs of His passion. They clearly remind us that the exaltation of the flesh must be preceded by its crucifixion.

St. Paul sums up the life of the Saviour in these words: "Though He was by nature God, He did not consider being equal to God a thing to be clung to, but He emptied Himself, taking the nature of a slave

and being made like unto men. And appearing in the form of man, He humbled Himself, becoming obedient to death, even to death on a cross." That was Christ's greatest humiliation leading to the supreme act on the Cross. But humiliation leads to exaltation. St. Paul continues; "Therefore God also has exalted Him and has bestowed upon Him the name that is above every name, so that at the name of Jesus every knee should bend of those in heaven, on earth and under the earth, and every tongue should confess that the Lord Jesus is in the glory of God the Father." (Phil. 2,6-11)

Pattern for our Life.

We cannot go to heaven by a different route. Humiliations are part and parcel of our life. What is our attitude to sickness, disappointments, failures, inconveniences, insults? God wants all this to be an instrument of exaltation for us as the Incarnation and the Cross were for Christ. In the midst of humiliations let us look at Christ humiliated, but risen and ascended into the glory of His Father. "In the world you will have affliction. But take courage, I have overcome the world" (Jo. 16,33).

SUNDAY AFTER THE ASCENSION (May 22)

PREPARING FOR PERSECUTION

The editorial of one of our dailies recently carried this headline: "Communist China is the real enemy now!" Shall we simply swallow this with a grain of salt and then wait for any eventuality? The war in Vietnam, the shaffle in the Indonesian administration, the Malaysian problem: our country is certainly being affected by all this, our country with its large majority of Catholics.

Any national or international crisis is sure to have repercussion on the life of the people of God. Because the Church is on earth, her members are the people from every nation.

Persecution will come.

Imagine Christ telling us today: "They will expel you from the synagogues. Yes, the hour is coming for everyone who kills you to think that he is offering worship to God" (Jo. 16,2). Christ foresaw that affliction, suffering, persecution would mark the Christian community.

Through persecution the people He has redeemed will become heir to His spirit. He said: "Nation will rise against nation, kingdom against kingdom . . . they will arrest you and persecute you . . . you will be delivered up by your parents and brothers and relatives and friends, and some of you they will put to death. And you will be hated by all for my name's sake" (Lk. 21, 10-17).

How prepared are we for any of these things? They will not happen to us! That is no reason for being idle and unprepared! Christ was persecuted. His followers, therefore, must be prepared. For the life of the Church is Christ's.

The gift of His Ascension.

When persecution comes let us remember Christ will be with us. Christ through His Ascension into heaven has acquired a different mode of being present to us. Through His Ascension was realized the name conferred on Him by Isaias: "*Emmanuel* — God is with us." That precisely is the gift of His Ascension. "I am with you all days" (Mt. 28,20). And from heaven He sends the Holy Spirit to strengthen us in our supreme trial (cf. Mt. 10,20). Likewise the Father's protecting love will be our stronghold (cf. Mt. 10,29, 30).

Suffering endured in union with Christ is certain of final victory. The only condition required is that it is endured with Christ, for Christ and in Christ. No amount of persecution will be so great that we will not be able to endure it. The best preparation therefore is to abide in Christ . . . *now . . . right now.*

Count the little persecutions.

Do not expect to be victorious in big persecutions, if right now you shy away from the little persecutions. You will not become heroes overnight. And in order to become heroes of Christ, we have to count the little persecutions and afflictions we encounter right now. They are tests of our faith, hope and love, arising from our state in life, family relations, business, friends, associates. The making of Christ heroes starts with the little scars endured for Christ.

Christ's warning about persecution has relevance even in our daily life. Know your faith. Defend your faith more by living it than by attacking those who do not live it. Be as positive as Christ. We are His disciples if we love one another as He loves us.

Let us also answer our Hierarchy's appeal for peace by praying for peace in our country, for peace in the world, peace for which Christ died and for which anyone of us may have the privilege of dying.

THE FEAST OF PENTECOST (May 29)

ANOINTED BY THE HOLY SPIRIT

Most of us were too young or too small to realize what happened at our baptism and confirmation. We were told later on that we had been anointed with Holy Chrism symbolizing the coming of the Holy Spirit upon us *permanently marking* us for the service of God.

In the Old Testament prophets, kings and priests were anointed. This anointing was the symbol of the grace, dignity and office given to the anointed.

Jesus, the Anointed One.

We call Jesus *the Christ*, the Anointed One. For He embodies in Himself both the dignity and office of a prophet, king and priest. "The Spirit of the Lord is upon Me," He Himself said, "because He has anointed Me; to bring good news to the poor He has sent Me, to proclaim to the captives release, and sight to the blind..." (Is. 61,1; 58,6; Lk. 4/18f).

Anointed by the Holy Spirit, Christ is Prophet, the Teacher of all men. He is the Truth that all must believe and acknowledge in order to be saved, the Light of the world enlightening everyman who comes into the world, the Way that infallibly leads to God. Coming down from heaven in the form of man He preached the Gospel of God's love both in words and deeds.

Anointed by the Holy Spirit, Christ is King of the universe. Having been exalted by the Father in His resurrection and ascension, He alone by every right governs and rules the Church. To Him alone must we give our allegiance and fidelity. Through the Holy Spirit whom He sends, He establishes in us "the reign of truth and justice, the reign of love and peace" (*Prayer for Vat. II*).

Anointed by the Holy Spirit, Christ is the Great High Priest. On the altar of the Cross He offered Himself as the sacrifice for our salvation. And today through the hands of His ministers He offers Himself

daily in our altars. The Holy Spirit is invoked in every Mass at the offertory: "Come, Sanctifier, almighty and eternal God, and bless this sacrifice prepared for Thy holy name."

The Christian, an anointed.

Having been anointed with the Holy Chrism at your baptism and confirmation, you, too, are said to be anointed by the Holy Spirit. You, therefore, have the grace, dignity and office of prophets, kings, and priests.

Anointed by the Holy Spirit, you share in Christ's prophetic office (cf. *Const. on the Church*, no. 12). The burning candle given to you at your baptism reminded you that the light and truth of Christ must shine through you. "You are the light of the world" (Mt. 5,14). In Christ's plan you have a mission — to transmit to men a bit of divine truth and goodness. Your life will be dull and aimless until you have accomplished this. Beg then the Spirit of Truth to make you the light Christ expects you to be.

Anointed by the Holy Spirit, you, too, share in Christ's kingly office. You constitute God's "royal nation," God's "Kingdom" which He has chosen to be His possession (cf. *Const. on the Church*, no. 9). In Christ's plan you have a mission—to forge the unity of this kingdom under His banner. And you accomplish this first in yourselves, by conforming your lives to Christ's and by ruling all your inordinate passions. The Holy Spirit's mission in turn is to make all your actions Christ's action, thus realizing even here below your union with Christ.

Anointed by the Holy Spirit, you likewise share in the priesthood of Christ. The Holy Spirit has made you a temple of God. You must be a priest even within the sanctuary of your soul; offer there daily the spiritual sacrifice of praise. In Christ's plan you have a mission — to offer yourself as "a living sacrifice, holy and pleasing to God" (Rom. 12, 1; cf. *Const. on the Church*, no. 10). The Mass which you offer each week or daily is the most powerful expression of your priesthood. Beg then the Holy Spirit that you may appreciate more the value of the Mass.

What a grand view we have of the Christian life! There is your dignity as a Christian, a prophet, a king, a priest! Here is a reason for regarding each other, each other's body and soul, with respect. Each is a temple of God, anointed by the Holy Spirit. Never forget you are holy to God. Never allow yourself to be desecrated by mortal sin.

CASES AND QUERIES

MISSA LECTA RATIONE PASTORALI FERIA V IN CENA DOMINI

In "Instructione de Ordine Hebdomadae sanctae instaurato rite peragendo" dicitur, II, 17: "Ubi vero ratio pastoralis id postulet, loci Ordinarius unam alteramve missam lectam in singulis ecclesiis . . . permittere poterit;

- 1.—Quaeritur, utrum his verbis "singulis ecclesiis" comprehendantur paroeciae ubi Missa in Cena Domini jam celebratur, an haec verba "singulis ecclesiis" referantur aliis tantum ecclesiis — non paroeciis — in quibus Missa in Cena Domini non celebratur?
- 2.—Si paroeciae, ubi Missa in Cena Domini celebratur, his verbis "singulis ecclesiis" includantur, etiam quaeritur: utrum haec missa lecta vel hae missae lectae debeat vel debeant celebrari ante Missam in Cena Domini, an possit vel possint celebrari etiam post Missam in cena Domini iam expletam? Semper — intelligitur — intra horas assignatas in Decreto II, n. 7: i.e. non ante horam quartam p.m. nec post horam nonam p.m.

· PAROCHUS.

Breviter responsionem afferamus, attentis tribus ecclesiasticis¹ documentis circa hanc materiam tractantibus.

Ad permittendam FERIA V in Cena Domini unam vel duas missas lectas semper ponitur in documentis "ratio pastoralis," seu

¹ Tria documenta circa Novum Ordinem Hebdomadae Sanctae publicata fuerunt: die 16 Novembris 1955, die 15 Martii 1956, die 1 Februarii 1957.

“ut omnes fideles hoc sacro die missae sacrificio interesse et Corpus Christi sumere possint.” Item, etsi non expressa, utique deduci potest ex contextu facultas atque libertas Ordinario loci collata ut illas missas lectas permittere possit, etiam si non Missa Solemnis tali die celebretur (*Ordinationes* ... diei 1 Febr. 1957).

In primo documento (diei 16 Nov. 1955) expresse legimus “in singulis ecclesiis vel oratoriis publicis”; quibus verbis primum dubium clare iam solvitur, cum nulla restrictio vel ecclesiae qualificatio alia addatur ad duas missas lectas permittendas, et in oratorio semipublico ut una missa lecta possit permitti.

Secundum autem dubium potest ita solvi: ratione liturgica, si missa vel missae lectae sunt dicendae convenit ordinarie ut celebrentur ante missam Solemnem; potest tamen una vel utraque missa lecta celebrari post Missam solemnem, si celebrandae hae sint in alia ecclesia, et etiam in eadem ecclesia si circumstantiae relate ad bonum fidelium hoc exigant, ex. gr. si agatur de concursu fidelium (operariorum vel peregrinantium, etc.) qui non haberent opportunitatem sive facilitatem audiendi Missam solemnem atque Sacram Communionem recipiendi; nonne hoc in casu *ratio pastoralis* exigeret celebrare aliquam missam lectam post Missam solemnem? Si denique documenta Sanctae Sedis nihil determinant circa prioritatem aut posterioritatem, melius est convenientias fidelium considerare ad tempus eligendum opportunius, semper tamen intra horas habiles, nempe ab hora quarta postmeridiana usque ad horam nonam post meridiem.

Fr. V. VICENTE, O.P.

NEWS

LOCAL

Holy Father Honors Legazpi Diocese. — His Holiness, Pope Paul VI, has recently honored the Diocese of Legazpi with elevation to the rank of Domestic Prelate and Privy Chamberlain of six of its priests, according to a communique received by the Bishop of Legazpi from the Apostolic Nuncio last March 14, 1966.

Appointed Domestic Prelate was Rt. Rev. Msgr. Abelardo Rebueno, presently holding the post of Chaplain and Director of the High School Department for Boys, La Consolacion College, Bacolod City.

The new Privy Chamberlains are: Very Rev. Monsignori: Faustino Apuli, Parish Priest of Libon, Albay; Juan C. Cleofe, Parish Priest of Malinao, Albay, and Diocesan Director of Catholic Action; Juan Rojas, Parish Priest of Bato, Catanduanes; Demetrio Villar, Parish Priest of Bonga, Bacacay, Albay; and Teodulo Borrero, Parish Priest of San Antonio, Tabaco, Albay.

There are now eight Domestic

Prelates and five Privy Chamberlains in the Diocese of Legazpi.

Laoag Diocese Vicar General Appointed Protonotary Apostolic. — Monsignor Ignacio Cordero, Vicar General of Laoag Diocese, has been made Protonotary Apostolic Ad Instar Participantium by His Holiness, Pope Paul VI, in a communication received by the Apostolic Nunciature.

Monsignor Cordero is at present pastor of St. William Cathedral, parish of Laoag City. A native of Narvacan, Ilocos Sur, he was ordained priest on June 29, 1916. Msgr. Cordero will mark the golden jubilee of his sacerdotal ordination in June. At the same time, he will also celebrate his silver jubilee as pastor of St. William's parish, Laoag.

The new Protonotary Apostolic is at present busy with the reconstruction of the Laoag Catholic belfry, a massive structure which is one of the most impressive tourist attractions in northern Philippines.