

# BOLETIN ECLESIASTICO DE FILIPINAS

VOL. XL

MAY - JUNE, 1966

NUMBER 449

PAULUS EPISCOPUS

SERVUS SERVORUM DEI

UNA CUM SS.CONCILII PATRIBUS

AD PERPETUAM REI MEMORIAM

DECRETUM

DE INSTITUTIONE SACERDOTALI

PROOEMIUM

**O**PTATAM TOTIUS Ecclesiae renovationem probe noscens Sancta Synodus a sacerdotum ministerio, Christi spiritu animato, magna ex parte pendere<sup>1</sup>, gravissimum institutionis sacerdotalis momentum proclamat, eiusque primaria quaedam principia declarat, quibus confirmentur leges iam saeculorum usu probatae in easque nova inducantur, quae huius Sancti Concilii Constitutionibus et Decretis necnon mutatis temporum rationibus respondeant. Quae sacerdotalis conformatio ob ipsam catholici sacerdotii unitatem, omnibus sacerdotibus utriusque cleri et cuiusvis ritus necessaria est; ideoque haec praescripta, quae clorum dioecesanum directe respiciunt, congrua congruis referendo, omnibus accommodanda sunt.

## I. DE SACERDOTALIS INSTITUTIONIS RATIONE IN SINGULIS NATIONIBUS INEUNDA

1. Cum in tanta gentium regionumque diversitate nonnisi generales leges ferri possint, in singulis nationibus vel ritibus peculiaris «Sacerdotalis Institutionis Ratio» ineatur, ab Episcoporum Conferentiis statuenda<sup>2</sup>, certis temporibus recognoscenda atque ab Apostolica Sede approbanda, qua leges universales ad peculiaria locorum temporumque adiuncta accommodentur, ut sacerdotalis institutio semper congruat pastoralibus necessitatibus illarum regionum in quibus ministerium exercendum sit.

## II. DE VOCATIONIBUS SACERDOTALIBUS INSTANTIUS FOVENDIS

2. Fovendarum vocationum officium<sup>3</sup> ad totam christianam communitatem pertinet, quae imprimis vita plene christiana id provehere debet; maxime in id conferunt tum familiae, quae, spiritui fidei, caritatis et pietatis animatae, veluti primum seminarium fiunt, tum parociae quarum uberem vitam ipsi adolescentes participant. Magistri atque omnes qui puerorum iuvenumque institutionem quovis modo curant, praecipue Consociationes Catholicae, adolescentes sibi concreditos ita excolere studeant ut vocationem divinam percipere et libenter sequi valeant. Omnes sacerdotes zelum apostolicum in fovendis vocationibus quam maxime ostendant et propria ipsorum vita humili, operosa, laeto animo peracta, necnon mutua sacerdotali caritate et fraterna operae consortione, adolescentium animos ad sacerdotium trahant.

Episcoporum autem est in vocationibus provehendis gregem suum excitare arctamque omnium virium laborumque curare coniunctionem; eos vero quos ipsi ad sortem Domini vocatos iudicaverint, ut patres, nullis parcentes sacrificiis adiuvare.

Haec actiosa ad vocationes fovendas universi populi Dei conspiratio Divinae Providentiae actioni respondet, quae homi-

nibus ad Christi Sacerdotium hierarchicum participandum divinitus electis congruas dotes tribuit eosque sua gratia adjuvat, dum legitimis Ecclesiae ministris committit ut idoneitate agnita, candidatos qui tantum munus recta intentione et plena libertate petierint, comprobatos vocent et Sancti Spiritus sigillo Dei cultui et Ecclesiae servitio consecrent<sup>4</sup>.

Sancta Synodus tradita quidem communis cooperationis subsidia imprimis commendat uti sunt instans oratio, christiana poenitentia necnon in dies altior christifidelium institutio, sive praedicatione et catechesi sive etiam variis communicationis socialis instrumentis impertienda, qua quidem necessitas, natura et praestantia vocationis sacerdotalis declarentur. Insuper mandat ut Opera vocationum, secundum pontificia ad rem documenta, in singularum dioecesium, regionum vel nationum ambitu iam constituta vel ineunda, universam fovendarum vocationum pastorem actionem, nullis opportunis auxiliis posthabitis quae hodiernae doctrinae psychologicae et sociologicae utiliter protulerint, methodice et cohaerenter disponant atque pari discretione ac zelo promoveant<sup>5</sup>.

Opus vero fovendarum vocationum fines singularum dioecesium, nationum, familiarum religiosarum atque rituum dilatato corde transcendat oportet atque ad universalis Ecclesiae necessitates respiciens illis praecipue regionibus auxilium afferat, in quibus ad Domini vineam instantius operarii advocantur.

3. In Seminariis Minoribus ad germina vocationis excolenda erectis alumni peculiari religiosa conformatione, imprimis apta moderatione spirituali, ad Christum Redemptorem generoso animo et puro corde sequendum componantur. Sub paterno superiorum moderamine, parentibus opportune cooperantibus, vitam ducant quae adolescentium aetati, spiritui et evolutioni conveniat et sanae psychologiae normis plene aptetur, congrua rerum humanarum experientia et consuetudine cum propria familia non praetermissis<sup>6</sup>. Ea praeterea quae in sequentibus de Seminariis Maioribus statuuntur, quatenus fini et rationi Seminarii Minoris conveniunt, ipsi quoque accommodentur. Studia ab alumnis pera-

genda sic ordinentur oportet ut ipsi ea sine incommodo alibi prosequi possint, si alium vitae statum amplectantur.

Pari cura foveantur etiam germina vocationis adolescentium et iuvenum in peculiaribus Institutis quae pro locorum adiunctis Seminariorum Minorum quoque fini inserviunt, necnon eorum qui sive in aliis scholis sive ceteris educationis mediis instituuntur; ac sedulo promoveantur Instituta aliaque incoepa pro iis qui maiore aetate divinam sequuntur vocationem.

### III. DE SEMINARIORUM MAIORUM ORDINATIONE

4. Seminaria Maiora ad sacerdotalem conformationem necessaria sunt. In eis integra alumnorum institutio eo tendere debet ut ad exemplar Domini Nostri Iesu Christi, Magistri, Sacerdotis et Pastoris, veri animarum pastores ipsi formentur<sup>7</sup>; praeparentur ergo ad ministerium verbi: ut verbum Dei revelatum semper melius intelligent, meditantes possideant, lingua et moribus exprimant; ad ministerium cultus et sanctificationis: ut orantes et sacras liturgicas celebrationes peragentes opus salutis per Sacrificium eucharisticum et Sacramenta exercean; ad ministerium Pastoris: ut sciant repraesentare hominibus Christum, qui non «venit, ut ministraretur ei, sed ut ministraret et daret animam suam redemptionem pro multis» (*Marc. 10, 45*; cfr. *Io. 13, 12-17*) et ut, omnium facti servi, plures lucrifaciant (cfr. *1 Cor. 9, 19*).

Quare omnes institutionis rationes, spiritualis, intellectualis, disciplinaris, consociata actione ad hunc finem pastorem ordinentur, eique assequendo sedulam concordemque operam navent omnes moderatores et magistri, Episcopi auctoritati fideliter obsequentes.

5. Cum alumnorum institutio et a sapientibus legibus et maxime quidem ab idoneis educatoribus pendeat, Seminariorum moderatores et magistri ex optimis viris seligantur<sup>8</sup> atque solida doctrina, congrua experientia pastoralis et peculiari institutione spirituali et paedagogica diligenter praeparentur. Instituta igi-



tur ad hunc finem assequendum vel saltem cursus apta ratione disponendi necnon Moderatorum Seminariorum conventus statutis temporibus celebrandi promoveantur oportet.

Moderatores vero et magistri persentiant quantopere a superiorum cogitandi agendique ratione pendeat alumnorum formationis exitus; sub Rectoris ductu arctissimam spiritus et actionis consortionem ineant atque inter semetipsos et cum alumnis eam familiam constituent quae Domini orationi «Ut sint unum» (cfr. *Io.* 17, 11) respondeat et in alumnis propriae vocationis gaudium nutriat. Episcopus autem assidua praedilectionis cura animet eos qui in Seminario laborant ac ipsis alumnis se demonstret verum in Christo Patrem. Omnes denique sacerdotes cor dioecesis Seminarium considerent eique propriam adiutricem operam libenter praestent<sup>9</sup>

6. Vigilanti cura, pro singulorum aetate eorumque progressu, inquiratur de candidatorum recta intentione ac libera voluntate, de idoneitate spirituali, morali et intellectuali, de congrua physica et psychica valetudine, consideratis quoque dispositionibus a familia forsitan transmissis. Expendatur quoque candidatorum capacitas sacerdotalia onera ferendi et officia pastoralia exercendi<sup>10</sup>.

In universa autem alumnorum selectione et probatione debita semper adhibeatur animi firmitas etiamsi lugenda sit sacerdotum penuria<sup>11</sup>, cum Deus Ecclesiam suam ministris carere non sinat, si digni promoveantur, non idonei tempestive ad alia munera obeunda paterne dirigantur atque iuventur ut vocationis suae christianae conscii, alacriter apostolatum laicalem ineant.

7. Ubi singulae dioeceses proprio Seminario rite instruendo impares sint, erigantur ac foveantur Seminaria pluribus dioecesibus vel universae regioni vel nationi communia, ut solidae alumnorum institutioni, quae in hac re suprema lex est habenda, efficaciore ratione consulatur. Haec vero Seminaria, si regionalia sint vel nationalia, regantur iuxta statuta ab Episcopis quorum interest<sup>12</sup> condita et ab Apostolica Sede probata.

In Seminariis autem ubi multi sunt alumni, retenta regiminis et scientificae institutionis unitate, alumni apta ratione distribuuntur in coetus minores ut singulorum conformationi personali melius provideatur.

#### IV. DE INSTITUTIONE SPIRITUALI IMPENSIUS EXCOLENDA

8. Institutio spiritualis cum doctrinali et pastoralis arcte connectatur et, direttore spiritus praecipue adiuvante<sup>13</sup>, ita impertiatur, ut alumni cum Patre per Filium Eius Iesum Christum in Spiritu Sancto familiari et assidua societate vivere discant. Per sacram ordinationem Christo Sacerdoti configurandi, etiam intima totius vitae consortione, ut amici Ei adhaerere assuescant<sup>14</sup>. Eius Mysterium Paschale ita vivant ut in illud initiare sciant plebem sibi committendam. Christum quaerere edoceantur in verbi Dei fideli meditatione, in actuosa cum sacrosanctis Ecclesiae Mysteriis communicatione, imprimis in Eucharistia et in officio divino<sup>15</sup>; in Episcopo, qui eos mittit et in hominibus ad quos mittuntur, praesertim pauperibus, parvulis, infirmis, peccatoribus et incredulis. Beatissimam Virginem Mariam, quae a Christo Iesu in cruce moriente discipulo data est uti mater, filiali fiducia diligant et colant.

Enixe foveantur pietatis exercitia venerando Ecclesiae usu commendata; curandum cero est ne formatio spiritualis in iis solis consistat nec solum affectum religiosum excolat. Discant potius alumni secundum formam Evangelii vivere, in fide, spe et caritate firmari, ut in earum exercitio spiritum orationis sibi acquirant<sup>16</sup>, vocationis suae robur et munimen consequantur, ceterarum virtutum vigorem obtineant et zelo omnes homines Christo lucrificandi crescant.

9. Mysterio Ecclesiae ab hac Sancta Synodo praecipue illustrato alumni ita imbuantur ut Christi Vicario humili et filiali caritate devincti atque, sacerdotio aucti, proprio Episcopo tamquam fidi cooperatores adhaerentes et sociam cum fratribus ope-

ram praestantes, testimonium exhibeant illius unitatis qua homines ad Christum attrahuntur<sup>17</sup>. Dilatato corde participare discant in totius Ecclesiae vita secundum illud S. Augustini: «Quantum quisque amat Ecclesiam Christi, tantum habet Spiritum Christi, tantum habet Spiritum Sanctum»<sup>18</sup>. Clarissime intellegant alumni, se non dominatui nec honoribus destinari, sed totos servitio Dei et pastoralis ministerio mancipari. Peculiari sollicitudine in sacerdotali oboedientia, in pauperis vitae ratione et in sui abnegandi spiritu ita excolantur<sup>19</sup>, ut etiam ea quae licita sunt, sed non expediunt, prompte abdicare et Christo crucifixo se conformare assuescant.

De oneribus ab ipsis suscipiendis alumni reddantur certiores, nulla vitae sacerdotalis difficultate reticita; ne tamen in futura operositate periculi rationem fere unice conspiciant, sed potius ad vitam spiritualem ex ipsa eorum pastoralis actione quam maxime roborandam conformentur.

10. Alumni qui secundum proprii ritus sanctas firmasque leges venerandam coelibatus sacerdotalis traditionem sequuntur, diligenti cura educuntur ad hunc statum, in quo societati coniugali proper regnum coelorum (cfr. *Matth.* 19, 12) renuntiantes, Domino adhaerent amore indiviso<sup>20</sup> novo Foederi intime congruente, futuri saeculi resurrectionis testimonium exhibent (cfr. *Luc.* 20, 36)<sup>21</sup> et aptissimum consequuntur auxilium ad eam perfectam caritatem continuo exercendam, qua in ministerio sacerdotali omnia omnibus fieri valeant<sup>22</sup>. Alte persentiant quam grato animo ille status suscipi debeat non quidem solum ut lege ecclesiastica praeceptus, sed ut pretiosum donum Dei humiliter impetrandum, cui gratia Spiritus Sancti excitante et adiuvante, libere et genere respondere properent.

Officia et dignitatem christiani matrimonii, quod amorem inter Christum et Ecclesiam repraesentat (cfr. *Eph.* 5, 32 s.), alumni debite cognoscant; perspiciant autem virginitatis Christo consecratae praecellentiam<sup>23</sup>, ita ut optione mature deliberata ac magnanimi, integra corporis et animi deditione Domino se devoveant.

De periculis quae eorum castitati maxime in praesentis temporis societate occurrunt, moneantur<sup>24</sup>; aptis praesidiis divinis humanisque adiuti, matrimonii renuntiationem ita integrare addiscant ut ipsorum vita et operositas ex coelibatu non modo ullum patiatur detrimentum, sed potius ipsi altius animi corporisque dominium pleniorisque maturitatis profectum acquirant atque Evangelii beatitudinem perfectius percipiant.

11. Christiane educationis normae sancte servantur, et recentioribus sanae psychologiae et paedagogiae inventis rite compleantur. Institutione igitur sapienter ordinata in alumnis excolenda est etiam debita maturitas humana, praecipue comprobata in quadam animi stabilitate, in facultate ferendi ponderatas decisiones atque in recta de eventibus et hominibus iudicandi ratione. Alumni propriam indolem recte componere assuescant; ad animi fortitudinem formentur et in universum illas virtutes aestimare discant quae inter homines pluris fiunt et Christi ministrum commendant<sup>25</sup>, cuiusmodi sunt animi sinceritas, assidua iustitiae cura, promissis servata fides, in agendo urbanitas, in colloquendo modestia cum caritate coniuncta.

Vitae Seminarii disciplina aestimanda est non solum validum vitae communis caritatisque praesidium, sed totius institutionis necessaria pars ad sui dominium acquirendum, ad solidam personae maturitatem promovendam ceterasque animi dispositiones efformandas quae ordinatam et fructuosam Ecclesiae operositatem maxime iuvant. Ita tamen exerceatur ut fiat alumnorum interna aptitudo qua auctoritas superiorum ex intima persuasione seu propter conscientiam (cfr. *Rom.* 13, 5) et propter supernaturales rationes suscipiatur. Disciplinae vero normae iuxta alumnorum aetatem ita applicentur ut ipsi, dum gradatim sibimetipsis moderari addiscant, libertate sapienter uti, sponte naviterque agere<sup>26</sup> et cum confratribus et laicis sociam praestare operam assuescant.

Tota Seminarii ratio, pietatis et silentii studio atque mutui adiutorii sollicitudine perfusa, ita ordinetur oportet ut iam quaedam initiatio sit futurae vitae a sacerdote ducendae.

12. Ut spiritualis institutio solidiore ratione innitatur et alumni vocationem optione mature deliberata amplectantur, Episcoporum erit congruum instaurare temporis intervallum pro impensiore tirocinio spirituali. Eorundem quoque erit opportunitatem perpendere quandam studiorum interruptionem statuendi vel aptum tirocinium pastorale disponendi ut sacerdotii candidatorum probationi satius consulatur. Pro singularum regionum condicionibus Episcoporum pariter erit decernere de portrahenda aetate a iure communi in praesenti pro sacris ordinibus exposulata necnon deliberare de opportunitate statuendi ut alumni, expleto cursu theologico, per congruum tempus diaconalem exerceant ordinem, antequam ad sacerdotium promoveantur.

## V. DE STUDIIS ECCLESIASTICIS RECOGNOSCENDIS

13. Antequam sacrorum alumni studia proprie ecclesiastica aggrediantur, ea humanistica et scientifica institutione ornentur, qua iuvenes in sua cuiusque natione superiora studia inire valeant; ac praeterea eam linguae latinae cognitionem acquirant, qua tot scientiarum fontes et Ecclesiae documenta intellegere atque adhibere possint<sup>27</sup>. Studium linguae liturgicae unicuique ritui propriae necessarium habeatur, cognitio vero congrua linguarum Sacrae Scripture et Traditionis valde foveatur.

14. In ecclesiasticis studiis recognoscendis eo imprimis spectandum est ut disciplinae philosophicae et theologicae aptius componantur et concordi ratione conspirent ad alumnorum mentibus magis magisque aperiendum Mysterium Christi quod totam generis humani historiam afficit, in Ecclesiam iugiter influit et ministerio sacerdotali praecipue operatur<sup>28</sup>.

Ut haec visio ab institutionis limine cum alumni communicetur, studia ecclesiastica inchoentur cursu introductorio per congruum tempus protrahendo. In hac studiorum initiatione Mysterium salutis ita proponatur ut alumni studiorum ecclesiasticorum sensum, ordinem eorumque finem pastorem conspiciant simulque ad propriam vitam universam fide fundandam et pene-



trandam iuventur atque in vocatione deditione personali et laeto animo amplectenda firmentur.

15. Philosophicae disciplinae ita tradantur ut alumni imprimis ad solidam et cohaerentem hominis, mundi et Dei cognitionem acquirendam manuducantur, innixi patrimonio philosophico perenniter valido<sup>29</sup>, ratione quoque habita philosophicarum investigationum progredientis aetatis, praesertim earum quae in propria natione maiorem influxum exercent, necnon recentioris scientiarum progressus, ita ut alumni hodiernae aetatis indole recte percepta ad colloquium cum hominibus sui temporis opportune praeparentur<sup>30</sup>.

Historia philosophiae ita tradatur ut alumni, dum variorum systematum principia ultima attingunt, ea quae ibi vera probantur teneant, errorum radices detegere eosque refellere valeant.

In ipsa docendi ratione excitetur in alumnis amor veritatis rigorose quaerendae, observandae, demonstrandae simul cum honesta agnitione limitum cognitionis humanae. Sedulo attendatur ad necessitudinem inter philosophiam et vera problemata vitae necnon quaestiones quae alumnorum mentes movent; ipsi quoque adiuventur ad perspicendos nexus qui intercedunt inter argumenta philosophica et mysteria salutis quae in theologia superiore lumine fidei considerantur.

16. Disciplinae theologicae, in lumine fidei, sub Ecclesiae Magisterii ductu<sup>31</sup>, ita tradantur ut alumni doctrinam catholicam ex divina Revelatione accurate hauriant, profunde penetrent, propriae vitae spiritualis reddant alimentum<sup>32</sup> eamque in ministerio sacerdotali annuntiare, exponere atque tueri valeant.

Sacrae Scripturae studio, quae universae theologiae veluti anima esse debet<sup>33</sup>, peculiari diligentia alumni instituantur; congrua introductione praemissa, in exegeseos methodum accurate initientur, maxima divinae Revelationis themata perspiciant et in Sacris Libris quotidie legendis et meditandis incitamentum et nutrimentum recipiant<sup>34</sup>.

Theologia dogmatica ita disponatur ut ipsa themata biblica primum proponantur; quid Patres Ecclesiae Orientis et Occiden-

tis ad singulas Revelationis veritates fideliter transmittendas et enucleandas contulerint necnon ulterior dogmatis historia — considerata quoque ipsius relatione ad generalem Ecclesiae historiam — alumnis aperiatur<sup>35</sup>; deinde ad mysteria salutis integre quantum fieri potest illustranda, ea ope speculationis, S. Thoma magistro, intimius penetrare eorumque nexum perspicere alumni addiscant<sup>36</sup>; eademque semper in actionibus liturgicis<sup>37</sup> et universa Ecclesiae vita praesentia et operantia agnoscere doceantur; atque humanorum problematum solutiones sub Revelationis luce quaerere, eius aeternas veritates mutabili rerum humanarum condicioni applicare easque modo coaevis hominibus accommodato communicare discant<sup>38</sup>.

Item ceterae theologicae disciplinae ex vividiore cum Mystério Christi et historia salutis contactu instaurentur. Specialis cura impendatur Theologiae morali perficiendae, cuius scientifica expositio, doctrina S. Scripturae magis nutrita, celsitudinem vocationis fidelium in Christo illustret eorumque obligationem in caritate pro mundi vita fructum ferendi. Similiter in iure canonico exponendo et in historia ecclesiastica tradenda respiciatur ad Mysterium Ecclesiae, secundum Constitutionem dogmaticam «de Ecclesia» ab hac S. Synodo promulgatam. Sacra Liturgia quae primus, isque necessarius fons spiritus vere christiani habenda est, doceatur ad mentem articulorum 15 et 16 Constitutionis de Sacra Liturgia<sup>39</sup>.

Variarum regionum condicionibus opportune consideratis, manuducantur alumni ad plenius cognoscendas Ecclesias et Communitates ecclesiales a Sede Apostolica Romana seiunctas, ut unitatis reintegrationi inter universos Christianos secundum huius S. Synodi praescripta promovendae conferre valeant<sup>40</sup>.

Introducantur etiam ad alias religiones cognoscendas in singulis regionibus magis vulgatas, quo melius id quod boni et veri, Deo disponente, habent, agnoscant, errores refellere discant et plenum veritatis lumen non habentibus communicare valeant.

17. Cum vero doctrinalis institutio non ad meram notionum communicationem, sed ad veram intimamque alumnorum for-

mationem tendere debeat, methodi didacticae recognoscantur tum ad praelectiones, colloquia et exercitationes quod attinet, tum quoad alumnorum studium sive privatum sive in parvis coetibus excitandum. Totius institutionis unitas ac soliditas sedulo curetur, vitata nimia disciplinarum et lectionum multiplicatione atque iis quaestionibus omissis, quae vix ullum momentum retinent vel quae ad altiora academica studia remittenda sunt.

18. Episcoporum erit curare ut iuvenes indole, virtute et ingenio apti ad peculiaria Instituta, Facultates vel Universitates mittantur ut in scientiis sacris necnon in aliis quae opportuna videantur, sacerdotes praeparentur altiore ratione scientifica instructi, qui variis apostolatus necessitatibus satisfacere valeant; eorum vero institutio spiritualis et pastoralis, maxime si sacerdotio nondum sint aucti, nullo modo negligatur.

## VI. DE INSTITUTIONE STRICTE PASTORALI PROMOVENDA

19. Pastoralis illa sollicitudo quae integram prorsus alumnorum institutionem informare debet<sup>41</sup>, postulat etiam ut ipsi diligenter instruantur in iis quae peculiari ratione ad sacrum ministerium spectant, praesertim in catechesi et praedicatione, in cultu liturgico et sacramentorum administratione, in operibus caritatis, in officio occurrendi errantibus et incredulis, et in ceteris pastoralibus muneribus. Accurate instituantur in animarum moderandarum arte, qua universos Ecclesiae filios imprimis ad vitam christianam plene consciam et apostolicam plene consciam et apostolicam atque ad sui status officia implenda conformare valeant; pari sollicitudine adiuvere discant religiosos et religiosas ut in propriae vocationis gratia perseverent et secundum variorum Institutorum spiritum proficiant<sup>42</sup>.

In universum in alumnis congruae aptitudines excolantur, quae maxime ad dialogum cum hominibus conferunt, uti sunt capacitas alios audiendi et ad varia necessitudinis humanae adiuncta animum aperiendi in spiritu caritatis<sup>43</sup>.

20. Subsidiis quoque uti edoceantur quae disciplinae sive paedagogicae, sive psychologicae, sive sociologicae<sup>44</sup> afferre valent, iuxta rectas methodos et Auctoritatis Ecclesiasticae normas. Item ad apostolicam laicorum actionem excitandam ac fovendam accurate instruantur<sup>45</sup>, necnon ad varias efficacioresque apostolatus formas promovendas; atque eo spiritu vere catholico imbuantur, quo propriae dioecesis, nationis vel ritus fines transcendere et totius Ecclesiae necessitates iuvare assuescant, animo parati ad Evangelium ubique praedicandum<sup>46</sup>.

21. Cum vero opus sit ut alumni apostolatus exercendi artem non tantum theoretice sed etiam practice addiscant atque propria responsabilitate et consociata opera agere valeant, iidem iam per studiorum curriculum, feriarum quoque tempore, praxi pastoralis initientur per opportunas exercitationes; quae vero pro alumnorum aetate ac locorum condicione, prudenti Episcoporum iudicio, methodice et sub virorum in re pastoralis peritorum ductu fieri debent, praepollente supernaturalium auxiliorum vi semper memorata<sup>47</sup>.

## VII. DE INSTITUTIONE POST STUDIORUM CURRICULUM PERFICIENDA

22. Cum sacerdotalis institutio, ob recentioris potissimum societatis rerum adiuncta, etiam studiorum in Seminariis curriculo absoluto proseguenda atque perficienda sit<sup>48</sup>, Conferentiarum Episcoporum erit in singulis nationibus aptiora media adhibere, cuiusmodi sunt pastoralia Instituta cum paroeciis opportune selectis cooperantia, conventus statis temporibus cogendi et accommodatae exercitationes quarum ope iunior clerus sub aspectu spirituali, intellectuali et pastoralis in sacerdotalem vitam atque apostolicam operositatem gradatim introducatur easque in dies magis renovare ac fovere valeat.

## CONCLUSIO

Huius Sanctae Synodi Patres, opus a Concilio Tridentino inchoatum prosequentes, dum Seminariorum moderatoribus et magistris fidenter concedunt munus futuros Christi sacerdotes efformandi in spiritu renovationis ab hac Sacrosancta Synodo promotae, eos qui ad sacerdotale ministerium se praeparant, vehementer hortantur ut ipsi spem Ecclesiae animarumque salutem sibi committi persentiant atque huius Decreti normas libente animo suscipientes, fructus qui semper maneant, uberrimos afferant.

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

*Romae, apud S. Petrum die XXVIII oct. anno MCMLXV.*

*Ego PAULUS Catholicae Ecclesiae Episcopus.*

*Sequuntur Patrum subsignationes.*

## NOTAE

<sup>1</sup> Universi populi Dei progressum ex ipsius Christi voluntate a sacerdotum ministerio quam maxime pendere, ex verbis patet quibus Dominus Apostolos eorumque successores et cooperatores constituit Evangelii praecones, novi populi electi duces et mysteriorum Dei dispensatores; idem confirmatur ex Patrum ac Sanctorum effatis atque ex iteratis Summorum Pontificum documentis.

Cfr. in primis:

S. Pius X, Exhortatio ad Clerum *Haerent animo*, 4 aug. 1908: *S. Pii X Acta IV*, pp. 237-264

Pius XI, Litt. Encycl. *Ad catholici Sacerdotii*, 20 dec. 1935: *A.A.S.* 28, 1936, imprimis pp. 37-52.

Pius XII, Adhortatio Apost. *Menti Nostrae*, 23 sept. 1950: *A.A.S.* 42, 1950, pp. 657-702.

Ioannes XXIII, Litt. Encycl. *Sacerdotii Nostri primordia*, 1 aug. 1959: *A.A.S.* 51, 1959, pp. 545-579.

Paulus VI, Epistula Apost. *Summi Dei Verbum*, 4 nov. 1963: *A.A.S.* 55, 1963, pp. 979-995.



<sup>2</sup> Universa institutio sacerdotalis, id est Seminarii ordinatio, institutio spiritualis, ratio studiorum, alumnorum vita communis et disciplina, exercitia pastoralia variis locorum adiunctis accommodanda sunt. Quae accommodatio, ad praecipua principia quod spectat, secundum normas communes facienda est, pro clero saeculari ab Episcoporum Conferentiis, et congrua ratione a Superioribus competentibus pro clero regulari (cfr. Statuta Generalia Constitutioni Apostolicae *Sedes Sapientiae* adnexa, art. 19).

<sup>3</sup> Inter praecipuas aerumnas quibus Ecclesia hodie affligitur, fere ubique eminet vocationum exigua copia.

Cfr. Pius XII, Adhortatio Apost. *Menti Nostrae*: «...sacerdotum numerus cum in catholicorum regionibus, tum in missionalibus terris, impar plerumque incrementibus necessitatibus est» (A.A.S. 42, 1950, p. 682).

Ioannes XXIII: «Il problema delle vocazioni ecclesiastiche e religiose é quotidiana sollecitudine del Papa... é sospiro della Sua preghiera, aspirazione ardente della Sua anima» (Ex Allocutione ad I Congressum Internationalem de Vocationibus ad Status Perfectionis, 16 dec. 1961: *L'Osservatore Romano*, 17 dec. 1961).

<sup>4</sup> Pius XII, Const. Ap. *Sedes Sapientiae*, 31 maii 1956: A.A.S. 48, 1956, p. 357.

\* Paulus VI, Ep. *Summi Dei Verbum*, 4 nov. 1963: A.A.S. 55, 1963, pp. 984 ss.

<sup>5</sup> Cfr. imprimis: Pius XII, Motu proprio *Cum nobis* «de Pontificio Opere Vocationum Sacerdotalium apud S. Congregationem Seminariis et Studiorum Universitatibus praepositam constituendo», 4 nov. 1941: A.A.S. 33, 1941, p. 479; cum adnexis Statutis et Normis ab eadem S. Congregatione promulgatis die 8 sept. 1943. Motu proprio *Cum supremae* «de Pontificio Opere primario religiosarum vocationum», 11 febr. 1955: A.A.S. 47, 1955, p. 266; cum adnexis Statutis et Normis a S. Congr. de Religiosis promulgatis (*ibid.*, pp. 298-301); Conc. Vat. II, Decretum *De accommodata renovatione vitae religiosae*, n. 24; Decretum *De Pastoralis Episcoporum munere in Ecclesia*, n. 15.

<sup>6</sup> Cfr. Pius XII, Adhortatio Apostolica *Menti Nostrae*, 23 sept. 1950: A.A.S. 42, 1950, p. 685.

<sup>7</sup> Cfr. Conc. Vat. II, Constitutio dogmatica *De Ecclesia*, n. 28: A.A.S. 57, 1965, p. 34.

<sup>8</sup> Cfr. Pius XI, Litt. Encycl. *Ad Catholici Sacerdotii*, 20 dec. 1935: A.A.S. 28, 1936, p. 37: «Dilgens imprimis esto moderatorum magistrorumque delectus... Sacris eiusmodi conlegiis sacerdotes tribuite maxima virtute ornatos; neque gravemini eos e muneribus abstrahere, specie quidem maioris ponderis quae tamen cum hac capitali re, cuius partes, nulla alia susceperit, comparari nequeunt. Quod seligendi optimos principium iterum inculcatur a Pio XII in Litteris Apostolicis ad Ordinarios Brasiliae directis die 23 aprilis 1947: *Discorsi e Radiomessaggi*, 9, pp. 579-580.

<sup>9</sup> De communi officio Seminariis auxiliatricem operam navandi. Cfr. Paulus VI, Epistula Apost. *Summi Dei Verbum*, 4 nov. 1963: A.A.S. 53, 1963, p. 984.

<sup>10</sup> Cfr. Pius XII, Adhort. Apost. *Menti Nostrae*, 23 sept. 1950: A.A.S. 42, 1950, p. 634; et cfr. S. Congreg. de Sacramentis, Litt. circulares *Magna equidem* ad locorum Ordinarios, 27 dec. 1935, n. 10. Pro religiosis cfr. *Statuta Generalia* adnexa Constitutioni Apostolicae *Sedes Sapientiae*, 31 maii 1956, art. 33.

Paulus VI, Epistula Apost. *Summi Dei Verbum*, 4 nov. 1963: A.A.S. 55, 1963, p. 987 s.

<sup>11</sup> Cfr. Pius XI, Litt. Encycl. *Ad Catholici Sacerdotii*, 20 dec. 1935: A.A.S. 28, 1936, p. 41.

<sup>12</sup> Statuitur, ut in determinandis Seminariorum regionalium vel nationalium Statutis omnes Episcopi quorum interest partem habeant, derogando praescripto canonis 1357, par. 4 C.I.C.

<sup>13</sup> Cfr. Pius XII, Exhort. Apost. *Menti Nostrae*, 23 sept. 1950: A.A.S. 42, 1950, p. 674; S. Congr. de Sem. et Stud. Univ., *La Formazione spirituale del candidato al sacerdozio*, Citta del Vaticano 1965.

<sup>14</sup> Cfr. S. Pius X, Exhort. ad Clerum catholicum, *Haerent animo*, 4. aug. 1908: S. Pii X Acta IV, pp. 242-244; Pius XII, Adhort. Apost. *Menti Nostrae*, 23 sept. 1950: A.A.S. 42, 1950, pp. 659-661; Ioannes XXIII, Litt. Encycl. *Sacerdotii Nostri Primordia*, 1 aug. 1959: A.A.S. 51, 1959, p. 550 s.

<sup>15</sup> Cfr. Pius XII, Litt. Encycl. *Mediator Dei*, 20 nov. 1947: A.A.S. 39, 1947, pp. 547 ss. et 572 s.; Ioannes XXIII, Adhortatio Apost. *Sacrae Laudis*, 6 ian. 1962: A.A.S. 54, 1962, p. 69; Conc. Vat. II, Const. *De Sacra Liturgia*, art. 16 et 17: A.A.S. 56, 1964, p. 104 s.; S. C. Rituum, *Instructio ad executionem Constitutionis de Sacra Liturgia recte ordinandam*, 26 sept. 1964, nn. 14-17: A.A.S. 56, 1964, p. 880 s.

<sup>16</sup> Cfr. Ioannes XXIII, Litt. Encycl. *Sacerdotii Nostri Primordia*: A.A.S. 51, 1959, p. 599 s.

<sup>17</sup> Cfr. Conc. Vat. II, Const. dogm. *De Ecclesia*, n. 28: A.A.S. 57, 1965, p. 35 s.

<sup>18</sup> S. Augustinus, *In Io. tract.* 32, 8: P.L. 35, 1646.

<sup>19</sup> Cfr. Pius XII, Adhort. Apost. *Menti Nostrae*: A.A.S. 42, 1950, pp. 662 s., 685, 690; Ioannes XXIII, Litt. Encycl. *Sacerdotii Nostri Primordia*: A.A.S. 51, 1959, pp. 551-553, 556 s.; Paulus VI, Litt. Encycl. *Ecclesiam suam*, 6 aug. 1964: A.A.S. 56, 1964, p. 634 s.; Conc. Vat. II, Const. dogm. *De Ecclesia*, imprimis n. 8: A.A.S. 57, 1965, p. 12.

<sup>20</sup> Cfr. Pius XII, Litt. Encycl. *Sacra Virginitas*, 25 mart. 1954: A.A.S. 46, 1954, pp. 165 ss.

<sup>21</sup> Cfr. S. Cyprianus, *De habitu virginum*, 22: P.L. 4, 475; S. Ambrosius, *De virginibus* I, 8, 52: P.L. 16, 202 s.

<sup>22</sup> Cfr. Pius XII, Adhort. Apost. *Menti Nostrae*: A.A.S. 42, 1950, p. 663.

<sup>23</sup> Cfr. Pius XII, Litt. Encycl. *Sacra Virginitas*, l.c., pp. 170-174.

<sup>24</sup> Cfr. Pius XII, Adhort. Apost. *Menti Nostrae*, l.c., pp. 664 et 690 s.

<sup>25</sup> Cfr. Paulus VI, Epistula Apost. *Summi Dei Verbum*, 4 nov. 1963: A.A.S. 55, 1963, p. 991.

<sup>26</sup> Cfr. Pius XII, Adhort. Apost. *Menti Nostrae*, l.c., p. 686.

<sup>27</sup> Cfr. Paulus VI, Epistula Apost. *Summi Dei Verbum*, l.c., p. 993.

<sup>28</sup> Cfr. Conc. Vat. II, Const. dogm. *De Ecclesia*, nn. 7 et 8: A.A.S. 57, 1965, pp. 9-11; 33 s.

<sup>29</sup> Cfr. Pius XII, Litt. Encycl. *Humani Generis*, 12 aug. 1950: A.A.S. 42, 1950, pp. 571-575.

<sup>30</sup> Cfr. Paulus VI, Litt. Encycl. *Ecclesiam suam*, 6 aug. 1964: A.A.S. 56, 1964, pp. 637 ss.

<sup>31</sup> Cfr. Pius XII, Litt. Encycl. *Humani Generis*, 12 aug. 1950: A.A.S. 42, 1950, pp. 567-569; Allocutio *Si diligis*, 31 maii 1954: A.A.S. 46, 1954, p. 314 s.; Paulus VI, Allocutio in Gregoriana Pontificia Studiorum Universitate habita, 12 mart. 1964: A.A.S. 56, 1964, p. 364 s.; Conc. Vat. II, Const. dogm. *De Ecclesia*, n. 25: A.A.S. 57, 1965, pp. 29-31.

<sup>32</sup> Cfr. S. Bonaventura, *Itinerarium mentis in Deum*, Prol., n. 4: « (Nemo) credat quod sibi sufficiat lectio sine unctione, speculatio sine

devotione, investigatio sine admiratione, circumspectio sine exultatione, industria sine pietate, scientia sine charitate, intelligentia sine humilitate, studium absque divina gratia, speculum absque sapientia divinitus inspirata » (S. Bonaventura, *Opera omnia*, V, Quaracchi 1891, p. 296).

<sup>33</sup> Cfr. Leo XIII, Encycl. *Providentissimus Deus*, 18 nov. 1893: A.A.S. 26, 1893-94, p. 283.

<sup>34</sup> Cfr. Commissio Pontificia de Re Biblica, *Instructio de Sacra Scriptura recte docenda*, 13 maii 1950: A.A.S. 42, 1950, p. 502.

<sup>35</sup> Cfr. Pius XII, Litt. Encycl. *Humani generis*, 12 aug. 1950: A.A.S. 42, 1950, p. 568 s.: «...sacrorum fontium studio sacrae disciplinae semper iuvenescunt; dum contra speculatio quae ulteriorem sacri depositi inquisitionem negligit, ut experiundo novimus, sterilis evadit ».

<sup>36</sup> Cfr. Pius XII, Sermo ad Alumnos Seminariorum, 24 iunii 1939: A.A.S. 31, 1939, p. 247: « Aemulatio... in veritate quaerenda et propaganda per commendationem doctrinae S. Thomae non supprimitur, sed excitatur potius ac tuto dirigitur ». Paulus VI, Allocutio in Gregoriana Pont. Studiorum Univ. habita, 12 mart. 1964: A.A.S. 56, 1964, p. 365: « (Magistri) ... vocem Ecclesiae Doctorum reverenter auscultent, inter quos Divus Aquinas praecipuum obtinet locum; Angelici enim Doctoris tanta est ingenii vis, tam sincerus veritatis amor, ac tanta sapientia in altissimis veritatibus pervestigandis, illustrandis aptissimoque unitatis nexu colligendis, ut ipsius doctrina efficacissimum sit instrumentum non solum ad Fidei fundamenta in tuto collocanda, sed etiam ad sanae progressionis fructus utiliter et secure percipiendos ». Cfr. etiam Allocutio coram VI Congressu Internationali Thomistico, 10 sept. 1965.

<sup>37</sup> Cfr. Conc. Vat. II, Const. *De Sacra Liturgia*, nn. 7 et 16: A.A.S. 56, 1964, pp. 100 s. et 104 s.

<sup>38</sup> Cfr. Paulus VI, Litt. Encycl. *Ecclesiam Suam*, 6 aug. 1964: A.A.S. 56, 1964, p. 640 s.; Conc. Vat. II, Schema Const. pastoralis *De Ecclesia in mundo huius temporis*, 1965.

<sup>39</sup> Conc. Vat. II, Const. *De Sacra Liturgia*, nn. 10, 14, 15, 16; S. C. Rituum, *Instructio ad executionem Constitutionis, de Sacra Liturgia recte ordinandam*, 26 sept. 1964, nn. 11 et 12: A.A.S. 56, 1964, p. 879 s.

<sup>40</sup> Cfr. Conc. Vat. II, Decretum *De Oecumenismo*, nn. 1, 9, 10: A.A.S. 57, 1965, pp. 90 et 98 s.

<sup>41</sup> Perfecta pastoris forma potest deduci ex recentiorum Pontificum documentis quae de vita, de dotibus et de institutione Sacerdotum distincte agunt, imprimis:

S. Pius X, Exhortatio ad Clerum *Haerent animo*, S. Pii X Acta IV, pp. 237 ss.;

Pius XI, Litt. Encycl. *Ad Catholici Sacerdotii*: A.A.S. 28, 1936, pp. 5 ss.;

Ioannes XXIII, Litt. Encycl. *Sacerdotii Nostri primordia*: A.A.S. 51, 1959, pp. 545 ss.;

Paulus VI, Epist. Apost. *Summi Dei Verbum*: A.A.S. 55, 1963, pp. 979 ss.

Non pauca de formatione pastorali inveniuntur etiam in Litt. Encycl. *Mystici Corporis* (1943), *Mediator Dei* (1947), *Evangelii Praecones* (1951), *Sacra Virginitas* (1954), *Musicae Sarae Disciplina* (1955), *Princeps Pastorum* (1959), necnon in Const. Apost. *Sedes Sapientiae* (1956) pro Religiosis.

Pius XII, Ioannes XXIII et Paulus VI etiam in suis allocutionibus ad seminaristas et sacerdotes formam boni pastoris compluries illustrarunt.

<sup>42</sup> De momento status, qui professione consiliorum exangelicorum constituitur cfr. Conc. Vat. II, Const. dogm. *De Ecclesia*, cap VI: A.A.S. 57, 1965, pp. 49-53; Decretum *De accommodata renovatione vitae religiosae*.

<sup>43</sup> Cfr. Paulus VI, Litt. Encycl. *Ecclesiam suam*, 6 aug. 1964: A.A.S. 56, 1964, passim, imprimis pp. 635 s. et 640 ss.; Conc. Vat. II, Schema Const. pastoralis *De Ecclesia in mundo huius temporis* (1965).

<sup>44</sup> Cfr. Imprimis Ioannes XXIII, Litt. Encycl. *Mater et Magistra*, 15 maii 1961: A.A.S. 53, 1961 pp. 401 ss.

<sup>45</sup> Cfr. praecipue Conc. Vat. II, Schema Decreti *De Apostolatu Laicorum* (1965), nn. 25 et 30, pp. 54, 62.

<sup>46</sup> Cfr. Conc. Vat. II, Const. dogm. *De Ecclesia*, n. 17: A.A.S. 57, 1965, p. 20 s.; Schema Decreti *De Activitate missionali Ecclesiae* (1965) imprimis nn. 36 et 37, p. 25 s.

<sup>47</sup> Plurima documenta Pontificia praemonent contra periculum in actione pastoralis neglegendi finem supernaturalem et parvipendendi saltem practice subsidia supernaturalia; cfr. imprimis documenta in nota 41 laudata.

<sup>48</sup> Recentiora S. Sedis documenta particularem de neosacerdotibus curam habendam urgent. Commemoranda sunt imprimis:

Pius XII, Motu Proprio *Quandoquidem*, 2 aprilis 1949: A.A.S., 41, 1949, pp. 165-167; Exhortatio Apost. *Menti Nostrae*, 23 septembris 1950: A.A.S. 42, 1950; Constitutio Apostolica (pro Religiosis) *Sedes Sapientiae*, 31 maii 1956, et Statuta Generalia adnexa; Allocutio ad sacerdotes «Convictus Barcinonensis», 14 iunii 1957, *Discorsi e Radiomessagi*, XIX, pp. 271-73.

Paulus VI, Allocutio coram sacerdotibus Instituti «Gian Matteo Giberti» dioecesis Veronensis, 11 martii 1964.

## VACATIO LEGIS

Beatissimus Pater pro novis legibus quae in hoc promulgato decreto continentur, statuit vacationem usque ad diem vigesimam nonam mensis iunii anni 1966, nempe usque ad festum Ss. Apostolorum Petri et Pauli proximi anni

Interea Summus Pontifex normas edet ad praedictas leges exsequendas

Romae, die XXVIII octobris anno MCMLXV.

✠ PERICLES FELICI

Archiepiscopus tit. Samosatensis  
Ss. Concilii Secretarius Generalis

**SACRA CONGREGATIO**  
**"PRO DOCTRINA FIDEI"**

**INSTRUCTIO**

**DE MATRIMONIO MIXTO**

Matrimonii sacramentum, a Christo Domino tamquam signum coniunctionis suae cum Ecclesia constitutum, ut sacram suam vim plene exerceat ac reapse evadat coniugibus magnum mysterium (cfr. *Eph.* 5, 32), quo ipsi in intima vitae suae consuetudine significant amorem quo Christus se tradidit pro hominibus, maxime postulat plenam atque perfectam concordiam coniugum, praesertim in iis quae ad religionem pertinent: «nam distrahi solet aut saltem relaxari animorum vinculum, ubi in rebus ultimis et summis, quas homo veneratur, id est in religionis veritatibus et sensibus, dissimilitudo mentium et voluntatum intercedit diversitas» (Pius XI, Litt. Enc. «*Casti Connubii*»). Quare Ecclesia Catholica gravissimum suum esse munus ducit fidei bonum tum in coniugibus tum in filiis tueri atque custodire. Proinde summa cura vigilantiaque annitur, ut catholici cum catholicis nuptias ineant.

Praeclarum autem hujus sedulae vigilantiae testimonium est ecclesiastica de matrimoniis mixtis disciplina, praescriptis Codicis Iuris Canonici sancita, quae duplicis impedimenti formam habet, mixtae scilicet religionis et disparitatis cultus; quorum alterum nuptias vetat catholicorum cum acatholicis baptizatis, salva tamen matrimonii validitate (Canones 1060-1064), alterum vero invalidum reddit matrimonium a catholico cum non baptizato contractum (Canones 1070-1071).



Huiusmodi Ecclesiae sollicitudinis de tuenda christiani coniugii sanctitate aliud testimonium est ipsa forma iuridica consensus praestandi; de qua licet praeteritis temporibus variae normae exstiterint, nihilominus semper cautum est, ne nuptiae clandestinae permitterentur.

Quam viam persequentes, Pastores omnes edoceant fideles, quod sit religiosum bonum ac pretium huius Sacramenti; graviter eos moneant de difficultatibus periculisque, quae matrimonio cum christiano non catholico et multo magis cum non christiano contrahendo inhaerent; omnibus aptis rationibus efficiant, ut iuvenes coniugium cum parte catholica ineant.

Fatendum tamen est peculiare nostrae aetatis condiciones, quae in vitam socialem ac familiarem brevi temporis spatio tam graves mutationes induxerunt, difficiliorem quam anteactis temporibus observantiam disciplinae canonicae de matrimoniis mixtis reddidisse.

In his rerum adiunctis nunc accidit, ut frequentiora sint catholicorum cum non catholicis commercia, vitae consuetudines et usus, atque adeo facilius inter eos amicitiae necessitudines necantur, quae quidem, uti experientia constat, crebriores mixtorum matrimoniorum occasiones praebere solent.

Unde pastoralis Ecclesiae sollicitudo hodie etiam magis postulat, ut in matrimoniis quoque mixtis et matrimonii sanctitas, secundum doctrinam catholicam, et fides coniugis catholici omnino in tuto ponantur, et educatio catholica proles maxima, qua fieri potest, diligentia et efficacia curetur. Haec pastoralis cura propterea magis necessaria est, quod, ut notum est, apud acatholicos diversae sententiae inveniuntur tam de essentia matrimonii quam de eius proprietatibus, maxime de indissolubilitate et consequenter de divortio et novis matrimoniis post divortium (civile) ineundis. Quare Ecclesia suum esse officium censeat fideles suos tueri, ne in periculum fidei inducantur aut damna sive spiritualia sive materialia patiantur. Nupturientes igitur accurate erudiantur de natura, proprietatibus, obligationibus matrimonii et de periculis quae sunt vitanda.

Praeterea in hac re minime est obliviscenda ipsa catholicorum agendi ratio cum fratribus a catholica Ecclesia seiunctis nunc tenenda, prouti a Concilio Oecumenico Vaticano II per Decretum de Oecumenismo sollemniter statuta est. Quod suadere videtur, ut mitigetur rigor vigentis disciplinae de matrimoniis mixtis, non quidem in iis quae ad ius divinum pertinent, sed in

quibusdam normis ecclesiastico iure inductis, quibus haud raro seiuncti fratres se offendi arbitrantur.

Facile conici licet gravissimam huiusmodi quaestionem nullo modo effugisse Concilium Oecumenicum Vaticanum II, quod idcirco a Decessore Nostro fel. rec. Ioanne XXIII indictum est, ut hodiernis christiani populi necessitatibus consuleret. Ac revera Concilii Patres varia de hac re vota protulerunt, quae quidem, uti par erat, attento animo sunt considerata.

Itaque, post collata consilia cum sacris Pastoribus quorum interest, omnibus mature perpensis, ac firmis in suo vigore perstantibus duobus impedimentis mixtae religionis et disparitatis cultus — data tamen locorum Ordinariis facultate ab iisdem dispensandi, secundum Apostolicas Litteras «*Pastorale Munus*» n. 19 et 20, gravibus exstantibus causis et servatis de iure servandis — et salvo iure Ecclesiarum Orientalium, sequentia, auctoritate Pauli PP. VI, statuuntur, quae, si experientia comprobata fuerint, in Codicem Iuris Canonici, qui nunc recognoscitur, certa ac definita ratione inserentur.

I — § 1. Prae oculis semper habeatur periculum fidei a coniuge catholico propulsandum esse atque prolis educationem in religione catholica sedulo curandam (cfr. can. 1060).

§ 2. Loci Ordinarius vel Parochus partis catholicae gravibus verbis inculcandam curabit obligationem omnino cavendi de futurae prolis baptismo et educatione in religione catholica; cuius obligationis adimpletio firmabitur per eiusdem partis catholicae expressam promissionem seu per cautiones.

§ 3. Pars acatholica, debita cum observantia, sed claro modo certior facienda est de catholica doctrina circa matrimonii dignitatem, maxime autem circa eius praecipuas proprietates, quae sunt unitas et indissolubilitas.

Eidem parti nota fieri debet gravis coniugis catholici obligatio tutandi, servandi, profitendi propriam fidem in eaque baptizandi et educandi prolem forte nascituram.

Quoniam huiusmodi obligatio in tuto est ponenda, ipse nupturiens acatholicus invitetur, ut sincero apertoque animo promittat se id esse minime impediturum. Si vero pars acatholica putat se hanc promissionem sine laesione propriae conscientiae praestare non posse, Ordinarius casum cum omnibus adiunctis ad Sanctam Seden referat.

§ 4. Etsi lege ordinaria hae promissiones scripto dandae sunt, tamen Ordinarii est sive generatim sive singulis in casibus decernere, utrum haec promissio partis catholicae aut partis acatholicae aut utriusque scripto danda sit necne, itemque statuere quomodo actis matrimonialibus sit inserenda.

II — Si forte alicubi, ut quandoque in quibusdam regionibus contingit, catholica prolis educatio impeditur, non tam libera coniugum voluntate quam populorum legibus et moribus, quibus nupturientes obtemperare coguntur, loci Ordinarius, omnibus attente perpensis, dispensare ab hoc impedimento poterit dummodo pars catholica parata sit, pro eo quod scit et potest, omnia facere, ut universa proles nascitura catholice baptizetur et educetur, et constiterit de bona partis acatholicae voluntate. Quae indulgens, Ecclesia etiam ea spe ducitur fore ut leges civiles, libertati humanae adversantes, veluti eae, quae educationem catholicam prolis vel exercitationem catholicae religionis vetant, aboleantur atque adeo ius naturale hisce in rebus vim suam obtineat.

III — In matrimoniis mixtis celebrandis forma canonica est servanda, de qua in can. 1094 agitur, et quidem ad validitatem.

Si vero difficultates exoriuntur, Ordinarius ad Sanctam Sedem casum referat cum eius adiunctis.

IV — Quoad formam liturgicam, derogando cann. 1102, 3 et 4 ac 1109, 3, conceditur locorum Ordinariis ut permittant celebrationem matrimoniorum etiam mixtorum, adhibitis sacris ritibus cum suetis benedictionibus et sermone.

V — Quaelibet matrimonii celebratio coram sacerdote catholico et ministro acatholico qui simul suum quisque ritum peragunt, prorsus vitanda est. Tamen nihil obstat, quominus, postquam religiosa caerimonia est absoluta, minister acatholicus nonnulla gratulatoria et hortatoria proferat verba, et quaedam preces una cum acatholicis recitentur. Quae omnia fieri licet approbante Ordinarie loci et opportunis cautionibus adhibitis, ad periculum admirationis avertendum.

VI — Ordinarii locorum et parochi sedulo invigilent, ut familiae, e mixtis nuptiis ortae, iuxta datas promissiones sancte vivant, praesertim quod attinet ad prolem catholica doctrina et moribus imbuendam.

VII — Excommunicatio, qua ex can. 2319, § 1, n. 1 plectuntur qui matrimonium ineunt coram ministro acatholico, abrogatur. Effectus hujus abrogationis ad praeteritum valent.

Hae normae statuuntur ea mente et voluntate, quam supra declaravimus: ut hodiernis fidelium necessitatibus satius consulatur, utque mutuae rationes inter catholicos et acatholicos impensiore caritatis sensu afficiantur.

In id igitur toto animo et constanti opera incumbant qui munere funguntur tradendae christifidelibus doctrinae catholicae, maxime parochi. Qui quidem id praestare studeant, maxima adhibita erga fideles caritate et salva semper reverentia aliis debita, acatholicis scilicet atque etiam eorum persuasionibus bona fide innixis.

Coniuges autem catholici curent, ut fidei donum in seipsis firment et augeant atque, christianarum virtutum semitas in familiari vita semper sectantes, etiam parti acatholicae ac filiis praeclarum exemplum continenter exhibeant.

Datum Romae, die 18 Martii a. MCMLXVI.

A. CARD. OTTAVIANI

*Pro-Praefectus*

✠ PETRUS PARENTE

*Secretarius*

(L'OSSERVATORE ROMANO, 19 Marzo, 1966)

**SACRA CONGREGATIO RITUUM****INSTRUCTIO****DE LINGUA IN CELEBRANDIS OFFICIO DIVINO  
ET MISSA «CONVENTUALI» AUT «COMMUNITATIS»  
APUD RELIGIOSOS ADHIBENDA**

In edicendis normis quae linguam respiciunt adhibendam in celebratione divini Officii in choro, in communi aut a solo, sacrosanctum Concilium Oecumenicum Vaticanum secundum prae oculis habuit et saecularem Ecclesiae latinae traditionem tutandam et bonum spirituale promovendum eorum omnium qui ad hanc precationem sunt deputati vel ipsam participant. Hac de causa opportunum duxit, quibusdam in adiunctis et personarum bene determinatis ordinibus, usum linguae vernaculae concedere.

Plures exinde Apostolicae Sedi petitiones delatae sunt ut sacrosancti Concilii normae de hac re pressius determinarentur, et linguae vernaculae usus etiam clericis, in celebratione quoque choralis Officii divini, concederetur, ob peculiare condiciones sive locorum sive actionis pastoralis quibusdam communitatibus conceditae.

Has petitiones attente considerantes, ad opportunam uniformitatem stabiliendam et ad normam bene definitam praebendam, Sacra Congregatio Rituum, Sacra Congregatio de Religiosis



et «Consilium ad exsequendam Constitutionem de sacra Liturgia» deputatum ea quae sequuntur communi consensu statuerunt:

#### I. *Religiones clericales choro adstrictae.*

1. Religiones clericales «choro adstrictae» Officium divinum «in choro» lingua latina celebrare tenentur, ad normam art. 101, 1 Constitutionis de sacra Liturgia et n. 85 *Instructionis* diei 26 Septembris 1964 ad eiusdem Constitutionis executionem recte ordinandam.

2. Peculiari tamen ratione providebitur ut monasteria in regionibus missionum exstantia, et sodalibus maiore ex parte indigenis constantia, linguam vernaculam ad mentem art. 40 Constitutionis adhibere valeant.

3. Auctoritas competens ad concessionem, sub numero praecedenti recensitam, dandam, est Sacra Congregatio de Religiosis.

#### II. *Religiones clericales choro non adstrictae.*

4. Communitates religiosas clericales choro haud obligatae eas divini Officii partes lingua vernacula in communi persolvere possunt quae, vi Constitutionum, etiam religiosi laici participare tenentur.

5. Ius decernendi usum linguae vernaculae in partibus Officii divini sub numero praecedenti memoratis, esto penes Capitulum generale aut, mente sodalium praevis exquirit, penes Consilium generale Instituti.

6. Huiusmodi autem decretum, quoties praescripta Constitutionum mutet, a Sacra Congregatione de Religiosis, si de Instituti iuris pontificii, aut ab Ordinariis locorum, si de Congregationibus iuris dioecesani agitur, probari debet (cfr. C.I.C., can. 195, 2).

III. *Communitates religiosas clericales quae pastoralis ministerio paroeciae, sanctuarii, aut ecclesiae valde frequentatae addicuntur.*

7. Communitates religiosas clericales, etiam choro adstrictae, quae servitio alicuius paroeciae, sanctuarii aut ecclesiae valde frequentatae addicuntur, eas divini Officii partes lingua vernacula persolvere possunt quas, rationibus pastoralibus, una cum populo celebrant.

8. De hac facultate concedenda iudicabunt:

a) Ordinarius loci, adsentiente Superiore Maiore religioso, et Sacra Congregatione de Religiosis approbante, si de communitate choro adstricta agitur;

b) Ordinarius loci, adsentiente Superiore Maiore religioso, si agitur de communitate choro non obligata.

IV. *Moniales.*

9. Moniales facultatem divinum Officium lingua vernacula etiam in choro celebrandi impetrare valent.

In iis autem monasteriis, in quibus, ex proprio tradito more, Officium divinum solemni cultu celebratur et cantus gregorius percolitur, lingua latina, quantum fieri potest, servetur.

10. Peculiari ratione concedetur ut monasteria, in regionibus missionum exstantia, et sodalibus maiore ex parte indigenis constantia, linguam vernaculam adhibere valeant.

11. Ubi, in celebratione choralis divini Officii lingua latina servatur, facultas tamen fit lectiones lingua vernacula legendi.

12. Auctoritas competens, quae linguae vernaculae usum in Officio divino in choro persolvendo Monialibus concedit, est Sacra Congregatio de Religiosis. Petitio a Monasterii Capitulo fiet, de consensu Ordinarii loci aut Superioris religiosi, si monasterium ab Ordinis iurisdictione pendet.

13. Moniales, quae recitationi choralis non intersunt, in divini Officii recitatione a solo facta, linguam vernaculam adhibere possunt.

#### V. *Religiones laicales.*

14. Communitatibus laicalibus Institutorum status perfectionis sive virorum sive mulierum, Superior competens concedere potest, ad normam art. 101, 2 Constitutionis de sacra Liturgia, ut in recitatione divini Officii, etiam in choro celebrandi, lingua vernacula adhibeatur.

15. Superior competens est Instituti Capitulum generale aut, sodalibus eiusdem Instituti rite consultis, Consilium generale.

16. Huiusmodi autem decretum, quoties praescripta Constitutionum mutet, a Sacra Congregatione de Religiosis, si de Institutis iuris pontificii, aut ab Ordinariis locorum, si de Congregationibus iuris dioecesani agitur, probari debet (cfr. C. I. C., can. 495, 2).

#### VI. *De lingua in Missa «conventuali» adhibenda.*

17. Religiones clericales choro adstrictae in Missa «conventuali» :

a) linguam latinam servare tenentur, eadem ratione ac supra, pro Officio divino, statutum est (nn. 1-2) ; lectiones, tamen, lingua vernacula proferri possunt;

b) linguam vernaculam adhibere possunt, intra limites a competenti auctoritate territoriali statutos, cum communitas religiosa pastoralis ministerio alicuius paroeciae, sanctuarii aut ecclesiae valde frequentatae addicta est, et Missa «conventualis» in fidelium utilitatem celebratur.

18. Moniales, iuxta ea quae pro Officio divino in choro ab ipsis celebrando statuta sunt (nn. 9-11), vel linguam latinam servabunt, vel linguam vernaculam, intra limites a competenti auctoritate territoriali statutos, adhibere poterunt.

VII. *De lingua adhibenda in Missae «communitatis» celebratione, in religionibus clericalibus choro haud adstrictis et in religionibus laicalibus sive virorum sive mulierum.*

19. Religiones clericales choro non adstrictae, in Missae «communitatis» celebratione, praeter latinam, linguam vulgarem intra limites a competenti auctoritate territoriali statutos, aliquoties in hebdomada (ex. gr. bis vel ter) adhibere possunt.

20. Missa «communitatis» quam vocant pro Communitatibus laicalibus Institutorum statuum perfectionis sive virorum sive mulierum, de more lingua vernacula celebrari potest, intra limites a competenti auctoritate territoriali statutos.

Provideatur, tamen, ut sodales horum Institutorum, etiam lingua latina partes Ordinarii vel Proprii, quae ad ipsos spectant, possint simul dicere vel cantare (cfr. Const. art. 54).

Praesentem Instructionem communi consensu a S. Congregatione Rituum, a Sacra Congregatione de Religiosis et a Consilio ad exsequendam Constitutionem de sacra Liturgia paratam, Summus Pontifex in Audientia die 23 Novembris 1965 Emo Card. Arcadio M. Larraona, S. R. C. Praefecto, concessa, benigne approbavit et auctoritate Sua confirmavit et publici iuris fieri iussit, pariter statuens ut a die 6 Februarii 1966, Dominica Septuagesimae, vigere incipiat.

Romae, die 23 Novembris 1965.

IACOBUS CARD. LERCARO

*Archiepiscopus Bononiensis  
Praeses Consilii ad exsequendam  
Constitutionem de sacra Liturgia*

HILDEBRANDUS CARD. ANTONIUTTI

*S. Congregationis de Religiosis  
Praefectus*

ARCADIUS M. CARD. LARRAONA

*S. Rituum Congregationis  
Praefectus*

FERDINANDUS ANTONELLI

*S. R. C. a Secretis*

(A.A.S., LVII, 1965, p. 1010-1013)

DE ORDINANDA MISSA  
QUAE CELEBRATUR VESPERE SABBATI AUT PRIDIE  
FESTORUM AD SATISFACIENDUM PRAECEPTO\*

*In Notitiae (1 [1965] 307, n. 87), ad dubium «quaenam Missa dicenda est ubi de indulto Apostolicae Sedis, praecepto Missae festivae satisfieri potest Missa quae celebratur vespere diei praecedentis», responsum est: «Praestat ut dicatur Missa de dominica vel festo, cum homilia et oratione fidelium». Post illam responsionem, Sacra Rituum Congregatio opportunas normas statuit ac Em.mo Card. Petro Ciriaci, Sacrae Congregationis Concilii Praefecto, communicavit, litteris, quae sequuntur.*

N.R. 50/965

Romae, die 25 Septembris 1965

Eminentissime Princeps,

Impetrata prius ab ista Sacra Congregatione Concilii facultate permittendi fidelibus commissae sibi dioeceseos, ut praecepto Missae audiendae satisfacere valeant vespere sabbati aut vespere pridie festorum de praecepto, multi locorum Ordinarii ab hac Sacra Rituum Congregatione postulaverunt ut in huiusmodi vespertinis Missis adhibeantur textus liturgici proprii sive dominicae sive festi sequentis.

Attenta porro aequa Ordinariorum petitionis ratione, atque ea mente ut utraque Apostolicae Sedis concessio simplicior evadat, Sacra haec Congregatio Rituum rogat Eminentiam Tuam Reverendissimam ut, quotiescumque Sacra ista Concilii Congregatio locorum Ordinariis facultatem concesserit permittendi christifidelibus creditae sibi dioeceseos satisfacere praecepto audiendae Missae vespere sabbati aut vespere pridie festorum, velit in relativo Rescripto mentionem facere *de adhibendis*, talibus in casibus, de mandato Sacrae huius Congregationis, *textibus litur-*

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\* As far as we know no diocese in the Philippines enjoys this privilege yet, as other countries where priest shortage or other conditions make Sunday Mass attendance difficult do.



*gicis sive dominicae sive festi sequentis, atque de non omittendis homilia et oratione fidelium, ad mentem Instructionis S. R. C. diei 26 septembris 1964, nn. 53-56.*

Dum haec cum Eminentia Tua communico, manus humillime tuas deosculor meque summae venerationis sensibus laetus profiteor

Eminentiae Tuae Reverendissimae  
addictissimum in Domino

ARCADIUM Card. LARRAONA, *Praef.*

Ferdinandum Antonelli, *a secretis*

## SACRA CELEBRATIO AD UNITATEM CHRISTIANORUM FOVENDAM

*Die 4 decembris 1965, apud sepulcrum beati Pauli Apostoli, in Basilica Ostiensi, Beatissimus Pater Paulus VI una cum Concilii Patribus et Observatoribus ac Hospitibus delegatis, sacram verbi Dei celebrationem participavit ad unitatem Christianorum impetrandam atque fovendam.*

*Significatio huius conventus in unione orationum omnium qui christiano nomine decorantur, neminem latet. Propterea illius schema referimus, cum exemplar esse possit pro casibus similibus.<sup>1</sup>*

### 1. Cantus ad Ingressum

*Omnes surgunt.*

Psalmus 26, «Dominus illuminatio mea et salus mea»<sup>2</sup>

### 2. Oratio introductoria

Oremus Deum Patrem omnipotentem ut peccata nostra non respiciens verumque paenitentiae zelum innovans in nobis Spiri-

<sup>1</sup> *Sacra Celebratio ad Christianorum unitatem fovendam.* Typis Polyglottis Vaticanis 1965.

<sup>2</sup> *A schola cantatus, omnibus ad unumquemque versiculum respondentibus, primis verbis psalmi.*

tum Sanctum Paraclitum benigne infundat in cordibus nostris, qui nobis gaudia largiatur aeterna.

*Omnes in silentio orant.*

*Oratio:* Adesto, Domine, famulis tuis, et perpetuam benignitatem largire poscentibus: ut iis, qui te auctore et gubernatore gloriantur, et congregata restaures, et restaurata conserves. Per Christum Dominum nostrum.

*Omnes:* Amen.

### 3. Lectiones

*Omnes sedent. Lector<sup>3</sup> primam lectionem legit.*

1 Paralipomenon, 29, 10-18

(Post lectionem) *Surgunt omnes et canticum sequens<sup>4</sup> cantant:*

Now Thank we all our God  
With heart and hands and voices;  
Who wondrous things hath done,  
In Whom His world rejoices;  
Who from our mothers' arms,  
Hath blessed us on our way  
With countless gifts of love  
And still is ours to day.

O may this bounteous God  
Through all our life be near us,  
With ever joyful hearts  
And blessed peace to cheer us;  
And keep us in His grace,  
And guide us when perplexed,  
And free us from all ills,  
In this world and the next.

All praise and thanks to God  
The Father now be given,  
The Son, and Him Who reigns  
With Them in highest Heaven:  
The One Eternal God  
Whom earth and heav'n adore;  
For thus it was, is now,  
And shall be evermore.

<sup>3</sup> Rev. Adalbertus C. AUTLER, e Communitate Methodista Americana.

<sup>4</sup> Johann CRUGER, 1643.

*Omnes sedent. Alius lector<sup>5</sup> secundam lectionem legit.*

Rom. 15, 1-6

(Post lectionem) *Omnes surgunt et cantant:*

Psalmus 122

*Cantores: Alleluia, alleluia, alleluia.*

*Omnes repetunt: Alleluia, alleluia, alleluia.*

- 1 Ad te levavi oculos meos, qui habitas in caelis.\*  
Ecce sicut oculi servorum, in manibus dominorum suorum.  
*Omnes: Alleluia, alleluia, alleluia.*
- 2 Sicut oculi ancillae in manibus dominae suae: \* ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.  
*Omnes: Alleluia, alleluia, alleluia.*

*Tertius lector<sup>6</sup> legit Evangelium.*

Matt. 5, 1-12

*Beatissimus Pater homiliam pronuntiat.*

#### 4. Litany<sup>7</sup>

*Omnes surgunt.*

*One of the participants:* My dear Brethren, let us pray to the God of our fathers, that he may be pleased to preserve the wonders of his power and his mercy in his Church.

- 1 For peace from on high and for the salvation of our souls, let us pray to the Lord.

*Response: Kyrie eleison.*

- 2 That his holy Church may be preserved from every evil and be made perfect in his love, let us pray to the Lord.

*Response: Kyrie eleison.*

- 3 That the pastors of every christian communion may be faithful servants of the gospel of Christ, let us pray to the Lord.

*Response: Kyrie eleison.*

<sup>5</sup> Lingua gallica proclamata a P. Petro MICHALON, Sulp.

<sup>6</sup> Archimandrita MAXIMOS.

<sup>7</sup> A. Can. Ioanne MOAN (e Communitate «Veteres-Catholici», Hollandia) et Mons. Francisco DAVIS (Anglia) recitata.

4 For all who are gathered here, for those from all over the world who pray with us that we may devote ourselves to the works of peace, of love and of justice, let us pray to the Lord.

*Response:* Kyrie eleison.

5 For all who bear the name of Christ, that the word of the Lord may be fulfilled and their unity may be perfect, let us pray to the Lord.

*Response:* Kyrie eleison.

6 For all Christians suffering trials and afflictions, for all who have need of mercy and assistance of God, and for all who are seeking the light of Christ, let us pray to the Lord.

*Response:* Kyrie eleison.

*Prayer:* May our prayer rise to your glorious throne, O Lord, and may our request not return to us unheeded. Unite our lips and our hearts in praise and repentance, so that one day, in the fullness of the communion of your Church we may advance together towards your kingdom, which has no end. Through Christ Our Lord.

*All:* Amen.

### 5. Oratio dominicalis

*Beatissimus Pater:* Oratione ipsius Salvatoris edocti atque moniti, Patrem omnipotentem suppliciter exoremus.

*Omnes dicunt, propria lingua, Pater noster.*

### 6. Invocatio finalis

*Beatissimus Pater:*

Gratia Domini nostri Iesu Christi et caritas Dei Patris et communicatio Sancti Spiritus sit cum omnibus vobis.

*Omnes:* Amen.

*Omnes canticum Magnificat canunt.*

## CONSILIUM

AD EXSEQUENDAM CONSTITUTIONEM  
DE SACRA LITURGIA

## DOCUMENTORUM EXPLANATIO

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

## I. DE LITURGIA VERBI

91. SI PRIMA PARS MISSAE AD ALTARE PERAGITUR, POTESTNE CELEBRANS SEMPER IN MEDIO ALTARIS MANERE SICUT PROVISUM EST PRO FINE MISSAE?

Convenit ut paulatim ecclesiae provideantur apta sede praesidentiali ut sacerdos «revera universae communitati praeesse videatur» (*Instructio*, n. 92), et loco pro decora proclamatione verbi Dei ditentur, ita ut Missae «singularum partium propria ratio necnon mutua connexio clarius pateant» (*Const.*, art. 50). Hae sunt enim exigentiae hodiernae et futurae instaurationis, quibus etiam edificia sacra aptari debent.

Ubi tamen ratio peculiaris *interim* suadeat ut sacerdos ad altare maneat, ipse se gerere debet modo in *Ritu servando*, nn. 25 et 34 descripto. Hodiernae rubricae totam primam partem Missae in medio altaris peragere non permittunt. Si autem etiam lectiones ex altari proferuntur (n. 47), possunt ab uno eodemque latu altaris versus populum proclamari. Ita *aliquomodo* distinctio habetur inter duas partes Missae.



92. UTRUM LICEAT UNI TANTUM LECTORI OMNES PARTES PROPRII LEGERE.

Dispositio ritus liturgiae verbi a *Ritu servando* et ab *Ordine Missae* ordinata, eo etiam tendit ut «in celebrationibus liturgicis quisque, sive minister, sive fidelis, munere suo fungens, solum et totum id agat, quod ad ipsum ex rei natura et normis liturgicis pertinet» (*Const.*, art. 28). Cavendum proinde ne fere totum quod olim celebrans faciebat, nunc lector ipse agat et ad ipsum praecipue attentio dirigatur, qui saepe partes Proprii, lectiones, cantus inter ipsas occurrentes legit, et aliquando commentatoris et cantoris munus etiam explet. Gradatim providendum est ut celebrationes iuxta spiritum Constitutionis disponantur, ita ut unaquaeque earum pars proprium habeat idoneum ministrum: lectorem, psalmistam vel cantorem, commentatorem. Partes vero Proprii sunt cantus processionales quibus tota communitas aliquam actionem comitatur, et *de se* pertinent populo vel *scholae*. Praestat ergo ut habeatur saltem aliqua pars communitatis, aliqualis *chorus* plurium personarum, qui illas legat vel cantet. Ubi hoc adhuc possibile non sit, saltem provideatur ut qui illas legit, a lectore, seu ministrante, pro lectionibus et a commentatore distinguatur.

93. UTRUM DIACONUS VEL ALIUS SACERDOS QUI EVANGELIUM LEGIT, TANTUM SUPERPELLICEUM ET STOLAM AUT HABITUM CHORALEM, SI EST RELIGIOSUS, INDUERE POSSIT.

Praescriptio *Ritus servandi*, n. 44, non intendit ut quocumque modo alius sacerdos vel diaconus habeatur, qui tantum ad legendum vel cantandum Evangelium accedat statimque recedat. Mens praedicti documenti est ut diaconus vel, eo deficiente, alius sacerdos, ministerium suum celebranti praestet toto tempore actionis sacrae, quique proinde vestes liturgicas proprii ordinis induere tenetur, scilicet albam et stolam diaconalem, diaconus; albam et stolam, more sacerdotali, sacerdos.

94. QUANDO MISSA PRO ALIQUO DEFUNCTO CELEBRATUR, POTESTNE FIERI SERMON POST EVANGELIUM?

Affirmative, dummodo omnis species elogii funebris vitetur et homilia «ex textu sacro» hauriatur (*Const.*, art. 52), praesentet «indolem paschalem mortis christianae» (*Const.*, art. 81), et adstantium fidem et spem in paschale Christi mysterium dirigat.

## II. CELEBRATIONES LITURGICAE PRO SURDIS

95. UTRUM LINGUA SIC DICTA «PER GESTUS» (*sign-language*) ADHIBERI POSSIT IN CELEBRATIONE LITURGICAE PRO SURDIS?

Affirmative. Nam est unica ratio qua surdi vere actuose participare possunt sacram liturgiam. De facto petentibus quibusdam Coetibus Episcoporum, Beatissimus Pater recenter (14 dec. 1965) benigne concessit ut lingua sic dicta «per gestus» in celebratione liturgiae pro surdis adhiberi valeat, quandocumque ratio pastoralis id suadeat, in omnibus partibus quae lingua vernacula dicuntur. Celebratio ita ordinari potest:

1. Lectiones per signa congregationi significantur.
2. Quoad participationem in aliis partibus quae ad populum spectant:
  - a) quae a solo celebrante proferuntur, ipse eodem tempore verba profert et simul illa gestibus significat; populus autem gestibus respondet;
  - b) in partibus vero quae una simul a celebrante et a populo sunt dicendae, v.g. *Gloria, Credo, Sanctus-Benedictus, Agnus Dei*, ets., fideles per gestus signa celebrantis sequuntur.

## III. DE PARVIS MISSALIBUS

96. UTRUM PARVA MISSALIA PRO FIDELIBUS ADHUC SINT UTILIA?

Quidam asserunt post introductionem linguae vernaculae in liturgiam parva missalia amplius utilia non esse, quinimmo activae participationi obstare. Re quidem vera parva missalia ante promulgatam Constitutionem de sacra liturgia eo tendebant «ut fideles ritus lingua latina celebratos intellegerent; erant videlicet subsidia populi, veteris huius linguae ignari».<sup>1</sup> Finis tamen praecipuus erat amor et gustus sacrae liturgiae eiusque progres-

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<sup>1</sup> Allocutio Summi Pontificis Pauli VI ad participantes «Conventum de popularibus interpretationibus textuum liturgicorum»; *Notitiae*, 1 (955) 379.

siva ac profundior intellegentia in fideles inducenda. Quod etiam nunc valet. Parva missalia, quae iuxta exigentias hodiernae re-staurationis liturgicae sint exarata, quaeque non tantum Ordina-rium Missae sed versionem omnium textuum liturgicorum a com-petenti auctoritate approbatam contineant, adhuc sunt necessaria ad totalitatem mysterii salutis, in anno liturgico celebrati, per-fectius percipiendam, ad meditationem et pietatem ex inexhaustis divitiis textuum liturgicorum alendam, ad actuosam participati-onem faciliorem reddendam. Haec autem non tantum postulat ut verbum Dei in communitate adunata proclametur et ab ipsa attente audiatur, sed etiam ut plebs sancta verbo Dei accepto respondeat, et sacra celebret partes Ordinarii et Proprii, hymnos et psalmos simul canendo vel recitando. Quod peragere valet au-xilio alicuius parvi missalis aut libri precum, qui eo utilius eva-dit cum etiam elementa pro sacramentis aliisque sacris functio-nibus participandis contineat, sicut v. g. *The book of catholic worship*, qui ab «U.S.A. liturgical Conference» nunc paratur (cfr. *Notitiae*, 1 [1965] 318).

Peculiari ratione hoc adiutorio indigere videntur communi-tates cuiusque generis; quae missam ferialem participant, vel om-nibus diebus secundum spiritum liturgiae vivere et orare cupiunt; qui ob infirmitatem vel incommodum vel alia huiusmodi cum pro-pria communitate liturgica convenire nequeunt, ut eius orationi reverius et intimius coniungantur; pueri qui ad mysterium litur-gicum progressive sunt initiandi. Proinde laudandus et diffun-dendus usus qui pluribus in locis invaluit donandi pueris, ad Pri-mam Communionem vel ad Confirmationem accedentibus, par-vum missale: est omnium aptissimum donum.

97. IN HOC DISCRIMINE MUTATIONUM LITURGICARUM SUNTNE PARVA MISSALIA DIFFUNDENDA?

Notitia aliquando passim diffunditur circa imminensem re-formationem Ordinis Missae, vel definitivam instaurationem to-tius Missalis; quae serio fundamento caret. Instauratione liturgica pluribus indiget studiis et studiorum annis. Parva ergo missalia si criteriis hodiernae reformationis innituntur et aliqua cum flexibilitate et varietate concipiuntur, adhiberi poterunt per plu-res annos. Perutilia insuper evadunt ut fideles spiritualiter et pe-dagogice ad futuram instaurationem accipiendam praeparentur et ne per aliquot, et quidem ferventiores, annos, priventur pro-fectu spirituali qui ab actiosa et conscia sacrae liturgiae partici-patione provenit.

## THE POPE SPEAKS...

### HOLINESS IS POSSIBLE AND OBLIGATORY FOR ALL

At a general audience the Holy Father addressed himself to the laity, namely, to those who neither belong to the clergy nor to any religious body, who think that they do not receive much consideration in the Church and, for that matter, think themselves less obliged to listen to her voice. "The Church," he said, "has reserved marvelous messages for them, primarily the one on the dignity of the layman as a human being and as a christian, a citizen of the kingdom of God, and adopted son of God . . . Dignity; but that is not all. The Council, that is, the voice of the Church, a voice that is old and new, has added another marvelous for the laity as well: sanctity."

"Sanctity for the laity? Is it possible? Perhaps it is reserved for some, for the faithful who are more devout, more zealous and good. No, sanctity — listen — is presented to all men, great and small, men and women; it is presented as something possible; even more, as something obligatory; sanctity, and we say this with joy and wonder, is for everyone."

Coming down to the question on what sanctity is, the Pope explained that two things concur in sanctity, namely, the grace of God and man's good will. "There is only one sanctity," he said, and "it consists in being united to God vitally, by means of charity; but it is realized in many different forms and through different means. It is different from goodness; that is, the sanctity of a child is different from the goodness of an adult person. The goodness of a man is different from that of a woman; the goodness of a soldier is different, so to say, from that of a sick or an old person; every condition of life has its own particular virtues. Every person, we can say, has his own way of realizing sanctity, according to aptitudes and duties. But the thing for us to remember is this: each one of us is called to be a saint, that is, to be really good and really a christian.

"Is it difficult? Yes and no. It is difficult if we count on our own strength alone. It is difficult if we let ourselves frightened by the obstacles that we shall certainly encounter both from within ourselves and from the outside. It is difficult if we accept our christian vocation with little interest; one who wants only to be half-way a christian feels doubly the weight of the christian commitments. But the courageous who places his confidence in the Lord (that is, one who prays, who listens to the word of God, and keeps himself in His grace) finds sanctity easy; nay, even more, he finds it wonderful and joyful. Only those who are really good and holy are happy."

### APOSTOLATE, TASK OF THE LAY CHRISTIAN

In an allocution at a general audience Pope Paul VI brought up once more the wonderful things the Council has decreed in reference to the lay people, that is, to the christians who are mainly interested in temporal things and immersed in profane activities. The Council, he said, has given much attention to the laymen, in a form and way that we must note as something new in the life of the Church. It is not that the Council has said things that are new and heretofore unknown. But the novelty lies in having brought to clearer light the Church's teaching on the layman's christian personality, his natural and supernatural dignity.

"A tract of the Council," he continued, "on the laity which we might almost describe as something original, is the layman's other vocation: the apostolate. The apostolate seems something strange and not very agreeable to some, since it attributes to the layman too many functions and obligations. Yet the Council devotes no less than one decree to the apostolate of the laity, not only for historical and contingent reasons deriving from the necessity of promoting the cause of religion in the modern world, but much more for intrinsic reasons, that is to say, by the mere fact of being a christian. The obligation and right to do some apostolate is derived from the christian character itself. The apostolate is almost identified with the christian's own vitality."

"Every christian must be active, interested in the welfare of others, and supporter of the Church's spiritual mission.



Every conscience must be stirred by an inner sense of responsibility and heed the inner voice of the christian call: it falls on my share, it also falls on my share to do something for God's kingdom. The negative mentality of the christian who does not want to be molested, who does not care about, and is not zealous for, the welfare of others, must disappear.

"Spiritual selfishness, human respect, solicitude to minimize one's duties towards the Church and the social apostolate must give way to a vigilant desire for the good, to a courageous and continuous endeavour to do some useful gesture for others, and to a humble and generous adherence to the already organized forms of apostolic action for the layman."

## ON DOUBT IN THE LIFE OF A PRIEST

Speaking to a group of parish priests, and members of the diocesan and religious clergy, of the diocese of Rome, Pope Paul VI made a pointed observation on a certain current feeling of uncertainty that is taking hold of the clergy about the priestly vocation. He lamented the fact that there is nothing less, becoming to the psychology of a faithful priest than the oppression of doubt about the goodness of his vocation and of his ministry. After making a few remarks on the characteristics of the priestly vocation, the importance of the sacred ministry in God's plan of salvation, and on the priesthood as a way of perfection, the Holy Father gave an outline, in form of a dialogue, of the main points that are the objects of doubt among the clergy.

First, in regard to religious truths, the Pope said: "have confidence on the teaching authority of the Church which was instituted and assisted by our Lord for the support of our brethren (cfr. Lk., 22,32), and do not allow yourselves to be influenced by the relativistic mentality which destroys the concept of objective truth; perhaps it is because one allows himself to be carried away by this easy way of thinking that gives obscurity to the religious horizon and sadness to the one is supposed to be its prophet."

As regards the essence and mission of the priesthood, the Pope continued, "the priest has, above every thing else, been ordained for the celebration of the Eucharistic Sacrifice, in

which he, 'in persona Christi et nomine Ecclesiae,' offers to God sacramentally the passion and death of our Redeemer, and at the same time makes out of them a nourishment of supernatural life for himself and for the faithful to whom he should try to distribute widely and worthily. The ministry of the word and that of pastoral charity should converge with the ministry of prayer and that of sacramental action; and the priest should find in them inspiration and support."

On the question of reforms, the Pope said that every reform must start with the interior: "Renew your mind and your heart, and put on the new man." "External reforms would amount to nothing without this continuous interior renovation, without an anxiety to mould your mentality in accordance with that of Christ, and in conformity with the interpretation that is presented to us by the Church."

"The 'sensus Ecclesiae' and the love of the Church are the fountains of the Church's perennial youth. Sometimes it seems to us that some people talk about reforms without this loving and constructive adherence to the Church, to her laws, her traditions, to her aspirations. We shall say with St. Augustine: 'The Holy Spirit will be with us . . . if we love the Church; we shall love her if we remain faithful to her unity and charity.' To believe that we priests can conquer the world and give it a christian influence by using its way of thinking and living would be an illusion, it would deprive our presence among men of its life-giving vigor.

Last, he pointed to the question on obedience as a source of anxiety, criticism and discontent. However, he said, "the answer is always the same: the authority of the Church is the will of Christ. He who thinks that the ecclesiastical discipline must be totally revised, maintaining that the canonical discipline is out-moded and out of date, is not on the right path; he does harm to the Church for it breaks up the Church's spiritual and social framework, and he does harm to himself for he deprives himself of the merit that comes from a spontaneous, filial and manly, docility, from the solace of humility, and from good example and confidence.

## DOCTRINAL SECTION

### THE HOLY SCRIPTURE IN THE LIFE OF THE PEOPLE OF GOD\*

The People of God, as the Catholic Church understands it, is the whole humanity, in as much as every man accepts to be, or is called to become a son of God by the adoption of the divine grace through our Lord Jesus Christ. The implication of "people" points to the requisite of a well knitted, God-made, soul-reaching, visible and social unity under the sovereignty and leadership of Jesus Christ. In His kingdom, grace and faith must be dispensed by men appointed as His ministers, who are endowed with heavenly powers and with a mission to carry on to all nations and generations till the end of time.

Religion has been from the earliest times a public factor in the lives of every people and nation. This universal factor of culture and civilization took different shapes, according to the ethnical differences of each human sector; but as universal as the factor itself was, and it is in our own days, the exigency of an organization visible, well articulated, integrated into the real social, and even national life of man. Now, the "sacred text" was considered always an integral part of such a public religion, in the same level as the sacred symbols, the feasts, the sacred places, the solemn sacrifice. The reason for such an inclusion is that the man, the unsophisticated man that is the honestly religious man, can never agree to leave the most noble and most delicate expression of his heart and mind; that is to say, the full and solemn communion of himself with his God to the flair of an improvised inspiration. Hence the sacrificial

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\* Address delivered at the Series of Conferences on THE DOCUMENTS OF VATICAN II AND TODAY'S CHRISTIAN at Santo Tomas University on March 5, 1966.

formulae, the stories about the deity, the sacred hymns, the rituals for the holy functions were handled and handed down to new generations as inviolable pronouncements sheltered in reverence, and wrapped in mystery and secrecy. Furthermore, some sort of divine origin and authority has been vested always on those sacred texts, whether they were transmitted in an oral or in a written form, because the divine acceptance could not be understood as imposed on the Almighty, but as established by His own merciful determination.

The Bible is the collection of texts held sacred in the religion God has instituted on this earth as His kingdom. He chose for Himself a people from among the nations of the world, and then, through a long series of miraculous interventions in the life of some men, provided for a complete regulation and direction of the historical life of that people till the moment His divine Son was present as their King and Redeemer. The divine regulations and directions, as written down and preserved by the Israelites, constitute the Old Testament. Jesus Christ taught the inner mysteries of God and salvation, and His doctrine, message, commandments, repeated and explained by the men He chose to receive the Spirit of God and His own strength and mission, constitute the regulating sacred writings of Christianity. The Bible, in Israel as well as in the Catholic Church, is not simply the Word of God, it is just the written Word of God.

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The Second Vatican Council has created for itself a peculiar category among the general councils of the Church. It has proclaimed itself a "pastoral", not a "doctrinal", council. In consequence, the Constitutions, the Decrees, and the Declarations are meant as practical directions. They could be utterly misunderstood were they were taken as doctrinal pronouncements, or even as instructions in the manner of the doctrinal expositions that preceded the canons in the former General Councils. Therefore the present Constitution on the Divine Revelation must be taken primarily as a norm for the effective life of the Word of God in the life of the people of God in modern times. Yet, because in the strong divine motivation of every step taken in the Catholic Church, no practical decision can be arrived at without implying some sort of doctrinal statement, the present council document implies, as a basis for the directions given, a constant reference to the doctrinal pronouncements of former councils and pontiffs.

“Therefore, following in the footsteps of the Council of Trent and of Vatican I, this present Council wishes to set forth authentic doctrine on divine revelation and how it is handed on, so that by hearing the message of salvation the whole world may believe, by believing it may hope, and by hoping it may love” (*Constitution on Divine Revelation*. Introd. n. 1)

The identification of the word of God with the divine revelation is of old standing in Catholic doctrine, and of the greatest importance. The divine will and the divine thought that creates the world communicates to man by means of the reality itself the innermost of God, the Creator. The stars of the sky, the flowers of the fields, and the waves of the sea are words of God, as good and almost as clear as the phrases heard by the prophet in his visions. Through His creation and His providence, God converses with the man He loves and He wants to save. The pastoral direction of the Council tends to stress the fact that no man is deprived from a sufficient divine communication that, if honestly followed, will bring him to salvation. The doctrinal implication is that of a first basis for a living knowledge of God in every man. (Const. C. I, nn. 2,3,6)

Then the Council recalls, although without mentioning it by name, the “Primitive Revelation” given to our first parents, and the constant care God has exercised upon the countless nations and peoples who have lived honestly the different forms of faith and love of God, hope for a Redeemer, and devoted worship of the divinity emanating from it.

“Then after their fall his promise of redemption aroused in them the hope of being saved and from that time on he ceaselessly kept the human race in his care, to give eternal life to those who perseveringly do good in search of salvation” (Cons. Chap. I n. 3)

This well-grounded reflexion tends, if we are not mistaken, to upkeep the good faith of the honest countless pagans, but at the same time it implies a second basis of the living knowledge of God; that is, Tradition.

By passing in review the election of Abraham and of the chosen people, the divine special providence towards them, the interventions of the prophets and men of God the Council (Const. Chap. I 3, 4) stresses the open foundation of a real Tradition started and promoted by a truly divine inspiration.



But the proper institution of the Divine Tradition is attributed by the Council to the ministry of Jesus Christ and to the work of His apostles who transmitted, applied and completed the teachings of the Master (Const. Chap. II). Such a Tradition imbedded in institutions, understandings, procedures, prayers, pastoral and liturgical explanations, the thousand and one instances of a conscious and intense public life of the faith in Jesus Christ is the living word of God unwritten, yet universally understood and accepted by the most illiterate as well as by the most scholarly of the disciples of Christ.

The evident inference that flows from the preceding reflections is that in the eyes of the Council, as in the eyes of the Catholic Church, the Bible is not the unique and exclusive word of God.

The Holy Scriptures are a byproduct of the living word of God, because they are the literary works written by faithful men, for the use of their fellow co-religionaries, and about the problems and truths of their common faith. Above all they were written by God himself in order to fix and state firmly the tenets of salvation. Nowhere is the Constitution more strongly linked with previous doctrinal pronouncements than in the following description of the divine inspiration through which the Bible was written:

"In composing the sacred books, God chose men and while employed by him they made use of their powers and abilities, so that with him acting in them and through them, they, as true authors, consigned to writing everything and only those things which he wanted." (Cons. Chap. III, 11)

The pronouncements of the Council of Trent, the Vatican I and Leo XIII are being combined into that description.

The Catholic view of the nature of the Word of God, as presented by the Council in the Constitution is a complex of a divine Tradition formulating the revelation of God in the living facts and of a library of written documents that fixes and contains the revelation as communicated once and forever to some chosen writers. It is just for stressing the intimate compenetration of the living and the written communication that the Council states:

"Sacred Tradition and Sacred Scripture form one deposit of the word of God, committed to the Church" (Const. Chap. II n. 10)

We consider a great feat of the Council the following declaration:

"It is clear, therefore, that the sacred tradition, sacred scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one can not stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls." (Const. Chap. II, n. 10)

Such was the constant teaching of the Catholic Church, but the proclamation is nonetheless timely.

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"For the words of God, expressed in human language, have been made like human discourse, just as the Word of the eternal Father, when he took to himself the flesh of the human weakness, was in every way made like men" (Const. Chap. III, n. 13)

This expression of the fundamental law of the evolution of the divine revelation is a key for the presentation of the life of the word of God amidst the People of both the Old and the New Testaments while they were in the making.

The Council, in the process of exhorting and directing the Christians towards a diligent and careful study of the Old Testament, expresses a concept traditional in Theology, but apparently neglected in some sectors:

"These books though they also contain some things that are incomplete and temporary, nevertheless show us a true divine pedagogy. (Cons. Chap. IV, n. 15)

The expression "divine pedagogy" is a very exact formulation of the life of the Word of God, during the making of the Old Testament.

The very same concept would do well to represent the idea that the Constitution conveys of the New Testament. Speaking of the evangelists, the Council affirms:

"For their intention in writing was that either from their own memory and recollections, or from the witness of those who "themselves from the beginning were

eyewitnesses and ministers of the Word" we might know "the truth" concerning those matters about which we have been instructed." (Const. Chap. V, n. 19)

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Undoubtedly the aim of the whole Constitution is in Chapter VI dealing on the Sacred Scripture in the life of the Church.

The main idea is expressed thus:

"The Church has always venerated the divine scriptures just as she venerates the body of the Lord. For, since from the table of both the word of God and of the body of Christ specially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life. She has always maintained them, and continues to do so, together with the sacred tradition, as the supreme rule of faith, since, as inspired by God and committed once and for all to writing, they impart the word of God himself without change, and make the voice of the Holy Spirit resound in the words of the prophets and of the apostles. Therefore, like the Christian religion itself, all the preaching of the Church must be nourished and regulated by the Sacred Scripture." (Const. Chap. VI, n. 21)

The pastoral directions that follow are not new, yet they are all collected here and given some sort of new approach.

The theologians, if they are biblical scholars "should devote their energies under the watchful care of the sacred teaching office of the Church, to an exploration and exposition of the divine writings . . . to provide the nourishment of the Scriptures for the people of God, to enlighten their minds, strengthen their wills, and set men's hearts on fire with the love of God." (Const. Chap. VI, n. 23). If they are dedicated to the systematic theology, they are reminded of the fact that "Sacred Theology rests on the written word of God, together with the sacred tradition, as on its primary and perpetual foundation" (Const. Chap. VI, n. 24)

The preachers are admonished: "By the same word of the scripture the ministry of the word also, that is, pastoral preaching, catechetics and all Christian instruction, in which the litur-

gical homily most hold the foremost place, is nourished in a healthy way and flourishes in a holy way" (Cons. Chap. VI, n. 24).

In general: "The sacred synod also earnestly and specially urges all the Christian faithful, specially the religious to learn by frequent reading of the divine scriptures the excellent knowledge of Jesus Christ (Phil. II 8). "For ignorance of the scriptures is ignorance of Christ." (Cons. Chap. VI, n. 25).

The prescription:

"This can be done through translations of the sacred text which are to be provided with the necessary and really adequate explanations so that the children of the church may safely and profitably become conversant with the sacred scriptures and be penetrated with their spirit." (Const. Chap. VI, n. 25).

may sound shocking to some modern readers. But it is perfectly right in the Catholic point of view. If the literary works that compose the Bible are the results of the real life of the men of God during the Old and the New Testament, they must bear in themselves the mark of their times. They come from an environment of religious and social problems with which we are no longer familiar; the degree of religious experience and knowledge they had is different from ours; the world of their civilization is ages away from our world. Therefore, if the man of today requires critical and annotated editions of the works of Greek or Latin antiquity, is not the Catholic Church justified when she requires for her children explanatory notes of a sacred text, more ancient, more diversified, containing more sublime doctrines than any work of old literature? Hence the Second Vatican Council insists upon the rule of the notes to be added to the editions of the sacred text that was promulgated by the Council of Trent.

Two other dispositions — the possibility of a real collaboration in translating from the original the Sacred Scriptures with the separated brethren, and the preparation of editions of the Bible for the use of non-Christian — are welcomed projects, that will contribute much, when they be undertaken for the understanding and mutual appreciation of Christians and men-at-large.

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The position of the Second Vatican Council in relation to the function of the sacred Scripture in the life of the People of God

is the traditional position of the Catholic Church. The Scriptures are the firm written expression of the word of God, standing side by side with the Sacred Tradition which is its living expression. They both must be the nourishment of our faith. And the living divine teaching ministry of the Church of God has to supervise and direct that activity, that is nothing else than the living enlightenment by the Spirit of God, who uses all the means He has established for the sanctification of man in Truth.

FR. JESUS M. MERINO ANTOLINEZ, O.P.



## THE PARTICIPATION OF THE PEOPLE OF GOD IN THE LITURGY ACCORDING TO THE CONSTITUTION ON THE SACRED LITURGY\*

The theme of this lecture is "The Participation of the People of God in the Liturgy according to the Constitution on the sacred Liturgy." Let me, therefore, begin with a quotation from this same Constitution which deals most clearly with the participation of the faithful in the Liturgy:

"Mother Church earnestly desires that all the faithful should be led to that full, conscious and active participation in liturgical celebrations which is *demanded by the very nature of the Liturgy*. Such participation by the Christian people as a 'chosen race, a royal priesthood, a holy nation, a redeemed people' (1 Pt. 2,9; cf. 2,4-5), is *their right and duty by reason of their Baptism* . . . This full and active participation is the aim to be considered before all else, for it is *the primary and indispensable source from which the faithful are to derive the true Christian spirit*" (art. 14).

The Council consequently, demands active participation:

1. by reason of the very nature of the Liturgy;
2. because it is the right and the duty of the faithful by reason of their Baptism;
3. because it is for them the primary and indispensable

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\* Address delivered at the Series of Conferences on THE DOCUMENTS OF VATICAN II AND TODAY'S CHRISTIAN at Santo Tomas University on March 5, 1966.

source from which they are to derive the true Christian spirit. — To these three points I want to add a

4. the one, on *the quality of this participation*, again, following our theme, according to the Constitution on the sacred Liturgy.

1. *The very nature of the Liturgy demands active participation.*

What then, is the Liturgy, or in a more concrete way: What are liturgical celebrations? They are "celebrations of the Church, which is the 'sacrament of unity' — namely the holy people, united and ordered under their bishops. Therefore, liturgical celebrations pertain to the *whole* body of the Church; they *manifest* it and have effects upon it" (*Const.*, n. 26).

Liturgical services must be seen as celebrations and manifestations of the Church. They share, therefore, in the nature of the Church. This Church is a *sacrament* (*Const. on the Church*, nn. 1, 9, 48; *Const. on the Liturgy*, nn. 5, 26) in the patristic and broad meaning of this word, inasmuch as its human and sensible aspect is in some way instrumental in manifesting and communicating to men of good will the unity with divine life in grace. As the Body of Christ visible here on earth, the Church takes the place, so to say, of Christ now invisible after his glorification.

The Church continues Christ's priesthood here on earth. To Her, in Her entirety, the Lord confided the treasures of the Liturgy: the Sacraments and above all the Eucharistic Sacrifice. This means then, the involvement of not merely the hierarchy or even of the priests of the Church taken as a whole. But it means the involvement of the whole People of God, the whole Mystical Body. So the liturgical celebrations concern the whole sacrament of the Church; Head and members, clergy *and* laity become active in the Liturgy.

We thus understand why article 41 of the Constitution on the Liturgy states that the main manifestation of the Church is not found in *any* celebration, but in *that* celebration in which "the full, active participation of all God's holy People" is realized. Liturgical services, being celebrations of the Church, take part in Her sacramentality. Therefore, they must be both visible and invisible, involving external action as well as internal offering. Thus, normally the external action of the people is required.

Concluding our first point we state: the active participation of the faithful is founded on the sacramental structure of the Church, of which they are an essential part.

2. *The Council demands active participation of the faithful because it is their right and their duty by reason of their Baptism.*

Baptism is the priestly ordination of the holy People of God: "By the waters of Baptism," says Pope Pius XII, "Christians are made members of the Mystical Body of Christ the *Priest* and by the 'character' which is imprinted on their souls, they are appointed to give worship to God; thus, they participate, according to their condition, in the priesthood of Christ" (*"Mediator Dei,"* n. 88). "In virtue of their royal priesthood they join in the offering of the Eucharist," adds to this the dogmatic Constitution on the Church (n. 10). This priesthood manifests itself in active participation.

3. *The active participation is necessary, because it is, for the faithful, the primary and indispensable source from which they are to derive the true Christian spirit.*

This statement was made more than sixty years ago by Pope St. Pius X who said: "The active participation in the most holy mysteries and in the public and solemn prayer of the Church is the primary and indispensable source of the true Christian spirit" (*Tra le sollecitudine,* n. 3). It is not difficult to see why this is so.

Through the Liturgy "the work of our redemption is accomplished." It is "the outstanding means whereby the faithful may express in their lives and manifest to others the mystery of Christ and the real nature of the true Church. . . . The Liturgy builds up the faithful daily . . . to the mature measure of the fulness of Christ" (*Const.,* n. 2). All the Church's powers flows from the Liturgy; it moves the faithful, filled with the Paschal Sacraments "to be one in holiness." When they take part in the Mass they renew the covenant between God and men and are thus drawn into the compelling love of Christ. Grace is poured upon them. "The sanctification of man in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious way possible" (*Const.,* n. 10).

#### 4. *The qualities of active participation.*

It is not necessary to read between the lines of the Constitution to see the frequent repetition and insistence of the Council on active participation. This repetition sounds somewhat like the "Amen" after a prayer and the "Pray for us" in a litany. Twenty five times the Constitution uses the word "*participare*" — to take part, to participate. Most often this participation is characterized as "*actuosa*" or "*actualis*" — i.e., active or actual participation (11, 14 twice, 19, 21, 26, 27, 30, 41, 48, 50, 79, 113, 114, 121).

The addition "*plena*" or "*plenaria*" (14 twice, 21, 41) indicates that the full development of this participation has its foundation in the full membership of the individual faithful in the Mystical Body. Speaking on the "*communicatio in sacris*" sharing in sacred rites, the Decree on Ecumenism states that it symbolizes the unity of the Church. Where there is not sufficient unity there it is not possible (*Decree on Ecumenism*, n. 8). The faithful, therefore, being members in the full sense, do not need any further delegation from the side of the hierarchy.

The term "*conscia*" and "*scienter*" (11, 14, 48, 79) — i.e., conscious, fully aware, knowingly leads us to think of the mother tongue which will enable all to this kind of participation. Then participation will become "*facilis*" easy (79). The latter, however, is not so much the task of the faithful but of the hierarchy and the Apostolic See. They are to introduce the mother tongue, to provide the necessary translations and to implement the reforms decided by the Council.

The simplification of rites will make the ceremonies easy to understand and perform. Then all can take part "*toto animo*" whole-heartedly (17). Participation will become "*pia*" pious (48, 50), springing forth from the gift of piety that has been granted to us in Baptism, together with our share in the sonship of God and the priesthood of Christ. Thus God has done everything on His side that they can participate "*fructuose*" fruitfully (11), enriched by the effects of the Liturgy.

Finally, this participation ought to be both internal and external, "*interna et externa*" (19). A mere outward activity without internal attention and devotion is as defective as the silent presence of mute spectators. The *whole* man ought to be at worship. The whole man, not only in the sense of the individual, but also in the sense of man as a social being. This means,

that participation should be "*communitati propria*," as befits a community (21). The community should act as such. In view of this demand the Constitution consequently states that "when- ever rites, according to their specific nature, make provision for communal celebration, involving the presence and active participation of the people, this way of celebrating is to be preferred" (27).

All these adjectives are more than a mere variation of expression to enliven the style of the conciliar document. The Council's intention was obviously to describe and to explain what participation really means: the involvement of the whole people (14), the Christian people (14, 21), God's holy People (41), the whole body of the faithful (114, 121) in the Liturgy. This is the aim of the Constitution "to be considered before all else" (14).

H. J. GRAF, S.V.D.



## HISTORICAL SECTION

# THE FILIPINO CLERGY DURING THE SPANISH REGIME

(A Contribution to the History of the Philippine Evangelization)

by: JESÚS MA. CAVANNA, C.M.  
Collegio Filipino, Rome.

### Introductory Remarks

Some readers of *Boletín Eclesiástico de Filipinas* might be intrigued at the long postponed continuation of the series of articles on the mooted question of "The Filipino Clergy During the Spanish Regime" which appeared in the May-June, August and December 1964 issues of this review. It was certainly, not lack of materials on the subject, but unavoidable duties and occupations, the cause of such delay which prompted some request I received not long ago to resume the work begun. On the other hand, I am in certain way glad of my forced interruption, since it has offered me the chance to gather in the meantime new data and further interesting informations from some primary sources and references which I did not have at hand previously. Hence, God willing, I intend to continue this series of articles, which as opportunity and space could allow, may find some place in subsequent issues of the *Boletín Eclesiástico* as a humble contribution to the history of our Philippine Evangelization in the commemoration of its fourth centennial beginnings.

In our previous articles we published an introductory study divided in two chapters:

- I. *Spanish Colonial Policy was not opposed to the formation of a native clergy in the Philippines.*

II. *Spanish Colonial Policy from the beginning of the evangelization of the Philippines fostered priestly vocations among Filipino boys.*

Chapter I included two articles: (*Bol. Ecco.*, May-June 1964, pp. 283-300):

1. *The formation of a native clergy begins with the religious education at home and in the school; and this was provided and fostered by Spanish Colonial Policy.*
2. *From the beginning of the Philippine evangelization the missionaries aimed to form Filipino priests.*

Chapter II had also two articles: (*Bol. Ecco.*, August 1964, pp. 465-476) and (*Bol. Ecco.*, December 1964, pp. 767-788):

1. *What should be understood by a NATIVE CLERGY in the Philippines: a necessary and important clarification.*
2. *Actual work done in the 16th century to foster priestly vocations among Filipino youth.*

As it seems obvious, these two chapters may well be considered as a preamble or preliminary sketch of the real question we are to investigate, since they reach only to the end of the 16th century, and anyone may understand that during the first 35 years of evangelization it could hardly be expected any blossoming of native or indigenous vocations to the priesthood in a mission land. The real query on the development of "the Filipino Clergy during the Spanish regime" should properly begin in the 17th century. Our plan is find out and closely examine what was attempted to achieve and actually achieved from that time, century after century, during the whole period of the Spanish times. Before starting this inquiry, we deem it extremely useful—almost necessary to dwell longer on certain points we have already pointed out before, in the passing, which demand however a closer view—to understand and explain in their true perspective the historical facts which seem to support the widespread opinion that takes for granted a prevailing official opposition on the part of Spanish missionaries, civil and ecclesiastical authorities against the formation and development of a Filipino native clergy.

In the present chapter III of our study we will take up a weighty factor which ought not to be forgotten in order to pass a fair sentence on certain missionary attitudes of other ages quite remote from our days.

### CHAPTER III

#### Evolution of the Church Doctrine on the formation of a Native Clergy in Mission Lands

The Church founded by Jesus Christ is by divine will CATHOLIC, that is, *universal*; and thus Our Lord Himself gave these orders to His Apostles: "You, therefore, must go out, making disciples of all nations and baptizing them . . . , teaching them to observe all the commandments which I have given you." (Mt. 28, 19-20); "Go out all over the world and preach the Gospel to the whole of creation" (Mc. 16, 15).

From these words we may *clearly* understand that the *first* (formal, specific, essential) function of a Catholic mission is the *preaching of the Gospel*; the same words *implicitly* imply that the *final* function (consequent, effective, integral) of a mission is the *establishment of the local Church* in each nation, and hence the *formation of a local clergy and a native hierarchy* in mission lands. This true doctrine on the aims of all Catholic missions was masterly and accurately taught by Pius XII in his Encyclical EVANGELII PRAECONES of 2 June 1951:

*"The object of missionary activity, as all know, is to bring the light of the Gospel to new races and to form new Christians. However, the ultimate goal of missionary endeavour, which should never be lost to sight, is to establish the Church on sound foundations among non Christian peoples, and place it under its own native hierarchy."*

*"The magnanimous and noble purpose which missionaries have is the propagation of the faith in new lands, in such a way that the Church may ever become more firmly established in them, and as soon as possible reach such a stage of development that it can continue to exist and flourish without the aid of missionary organizations."*

According to these papal pronouncements any mission work or evangelization enterprise is to be achieved *firstly* by preach-

ing the Gospel (to the gentiles, "kerygma" or message of Christ, the Good Tidings; and then to the neophytes and Christians, "didaché" or catechesis); and finally, by planting the Church, establishing it on the sound foundations of its own local or native clergy.

In other words, a *Catholic mission* is the apostolic trust derived from the Vicar of Christ to preach the Gospel to the pagans, so as to establish as soon as possible the Church of Christ among them, that it may flourish without further foreign missionary aid. Consequently, the work of evangelization includes two parts: one, proximate or immediate (formal, specific, essential) and obvious to everybody (the Pope says, "as all know"): the preaching of the Gospel to non Christians, and the multiplication of the faithful; another, inseparable from the first, but more or less remote because it marks the final development (the Pope calls it, "ultimate goal which should never be lost to sight"): the establishment of the Church among the new converts with the creation of a native hierarchy as the crowning stage of all missionary endeavour.

The first, proximate aim, is so evident, that it was never lost sight of in the course of mission history: it was the ideal that enkindled the zeal of all missionaries at all times and places from the days of the Apostles. The "ultimate goal" however, although remaining always part and parcel of the official Church doctrine in all missionary endeavours, was at times, due to peculiar circumstances, lost sight of or neglected to some extent, because it could not be so easily and immediately attained nor was it so explicitly insisted upon in past ages by the Popes themselves. Certainly, whenever the error was noticed, the Holy See recalled once and again the need and importance of that "ultimate goal which should never be lost sight to."

But in former centuries, such reminders were generally of private character and intended to remedy particular situations of local Churches, and not addressed to the universal Church. And the reason was simply that only in our own 20th century the urgency and imperative need of forming a native or indigenous clergy in mission lands appeared relevantly, when the age of colonialism began to decline and growing troubles and unrest, wars and revolutions in colonies awakening to the right aspirations for political independence, showed the danger of missions entrusted largely to a foreign clergy: new christianities might be left overnight without any Catholic hierarchy, as sheep that have no shepherd (Mt. 9, 36) and an immense

burden of evangelization might have to be undertaken by a very deficient native clergy.

This risk became so widespread and evident in our times that for the good of the universal Church, the Popes of *our present century* deemed it necessary to proclaim explicitly, not any more for local circumstances but for the whole Christendom the doctrine of the "ultimate goal" of any Catholic mission. It was not any new "discovery" indeed since that has been her traditional teaching and practice openly professed from apostolic times; but as something *implicitly* only contained in the Gospel doctrine, it was occasionally forgotten, neglected or lost sight of; and such mistake could not be ignored any more. It was high time to speak without leaving any room for doubts, hesitations or misinterpretations. And the Popes of the 20th century spoke.

Pope Benedict XV in his Apostolic Letter MAXIMUM ILLUD of 30 November 1919 declared:

"The main care of those who rule the missions should be to raise and train a clergy amidst the nations among which they dwell, for on this are founded the best hopes for the Church of the future." (AAS., 11 (1919), p. 444)

And Pope Pius XI in his Encyclical RERUM ECCLESIAE of 28 February 1926 insists:

"First of all, let us recall to your attention how important it is that you build up a native clergy. If you do not work with all your might to accomplish this, We maintain that your apostolate will be not only crippled, but will prove to be an obstacle and an impediment for the establishment and organization of the Church in those countries." (AAS., 8 (1926), p. 73)

Certainly these strong statements do not deny that the first and immediate object of all missions, as Pius XII stated clearly some years later in his EVANGELII PRAECONES, is to preach the Gospel and to form new Christians. This they take for granted, "as all know" it, in the words of the same Pius XII. The above statements of Benedict XV and Pius XI wish to stress and recall what Pius XII calls "the ultimate goal" of the missions, which, as they knew well, was sometimes lost sight of by some missionaries. The mind and official practice of the Church has been always to pursue *both* necessary *aims*, without neglecting one for the sake of other; and thus, they make special



reference, not precisely to the one which "all know", but to the one which was more likely to be forgotten.

These papal declarations on the necessity of forming a *native clergy* were—as far as I know—the *first* publicly promulgated in documents *addressed to the universal Church*. Formerly, this doctrine was known, practiced and professed; it was even urged by the Holy See for particular mission countries; but—if I am not mistaken—it was never before this our 20th century explicitly proclaimed for the whole Church. And hence, those who lose sight of it, neglected or even for particular reasons opposed to it, could in some way be excused for their ignorance or lack of foresight. Obviously, in this matter, somewhat as in the progressive development of the dogmas, an evolution towards a better and deeper understanding of the Church doctrine is doubtlessly found. The recent missionary Encyclicals did simply put out of any questioning or discussion a doctrine which was from the beginning generally accepted in the Church but not so clearly and authoritatively defined as to preclude any contrary opinion or position among the faithful.

We have dwelt on this point because of its importance in a fair evaluation of certain attitudes taken by the missionaries of past centuries. We ought to take into account the ideas of the ages in which they lived and beware of applying standards of knowledge acquired just in our present century in order to judge mission policies in the past. To criticize missionaries of the 16th, 17th, 18th or 19th centuries because they did not follow the clear directives given by papal Encyclicals of the 20th century seems evidently unfair. We know of great missionary heroes, saintly pioneers of the propagation of faith *in past ages* who did not devote much time, if any at all, to foster native vocations or establish an indigenous hierarchy. We are sure that if they would have worked *today* they would have acted differently, among other things in striving more earnestly to achieve this "ultimate goal" of missionary endeavour. Nevertheless the Church recognizes their wonderful apostolic zeal and proposes many of them to our imitation as canonized saints.

The only document of *universal character* which might *in some way* be understood as pointing out the mind of the Church concerning a *native clergy*, before the days of the Philippine evangelization and during the whole period of the Spanish regime, is the Tridentine decree on the establishment of Diocesan Seminaries all over the world. But, again, let us notice and mark it well: that decree of the Council of Trent of 15 July

1563 does *not* make any *explicit* mention of a *native* clergy, much less of an *indigenous* clergy; it speaks only of a *local* clergy to be recruited from the very places of each diocese: "certum puerorum *ipsius civitatis et dioecesis, vel eius provinciae*, si ibi non reperiantur, numerum..." (Can. 18, Sess. XXIII Conc. Trid.). Nowhere the words "native" or "indigenous" appear here; although *implicitly* if this canon was to be applied to mission lands, the boys to be recruited for the Seminary were to be "of that city, diocese or province", i.e., "born and living in those places" which is the real meaning of "native"—as we will see more in detail later—in the mind and language of the Church when legislating on the clergy to be formed in mission lands.

All what we have said above is not intended to present as an excuse for the "supposed" neglect and often alleged "opposition" of the Spanish missionaries in the Philippines with respect to the formation of a native clergy. We intend to show that the Spanish missionaries as well as the civil and ecclesiastical authorities of the Philippines in those days, did not lose sight of the "ultimate goal" of their Catholic mission in the Islands, and much less did they ever (aside of some particular or individual instances) oppose to it. Our purpose in explaining the evolution undergone in this missionary doctrine and practice is to let our readers understand one of the factors which prevented those missionaries of old to realize the cogency, urgent need and importance of the formation of a native clergy as we understand it *today*.

An indication that things were not going wrong—though certainly for our modern ideas, the formation of a native clergy was going somewhat at a slow pace—is the fact that, in spite of some occasional unfavorable report concerning this matter (as the one we will later examine, from the Secretary of Propaganda Fide, Mons. Urbano Cerri, towards the year 1680), the Holy See did never consider it necessary to urge our missionaries to form a native clergy, as it was repeatedly done to the missionaries of other mission lands. Admonitions, appeals, recommendations on this matter were done by the Propaganda Fide and even by the Popes themselves to the missionaries of India, Japan, China, Eastern Asia pagan lands (cf. Peter Weyland-Ambrosio Manaligod, S.V.D., *A Native Clergy for Mission Countries*, The America Press, 1947, pp. 21-30; Angel Santos Hernández, S.J., *Derecho Misional*, Sal Terrae, Santander, 1962, pp. 492-493); but NOT TO THE PHILIPPINES.

The first papal document *for us*, relative to this matter, came from the Holy See when Spain was *no more* in our country; and this document takes for granted the fact that, *during the former regime*, a native clergy *was already formed*; on account, however, of the critical situation created by the recent political upheaval, Pope Leo XIII recommended "*to increase the number of native priests . . . ; to form them thoroughly . . . , gradually appoint to the more responsible positions those whom practical experience will prove to be more efficient*" and to erect Conciliar Seminaries *in every diocese* if possible (Bull QUAE MARI SINICO, 12 September 1902).

And as a proof that during the Spanish times, the ground has been duly prepared for these wise provisions intending to place the Church under its own native Hierarchy, the Holy See was soon able to appoint "indigenous" native Bishops, educated by the Spanish missionaries, to govern the Philippine dioceses: Most Rev. Jorge Barlín (1905) for Cáceres; Most Rev. Singzon (1910) for Calbayog; Most Rev. Juan Gorordo (1910) for Cebú; Most Rev. Alfredo Verzosa (1916) for Lipa; and Most Rev. Santiago Sancho (1917) for Tuguegarao. All these five indigenous or native Filipino Bishops were already ruling our dioceses when the *first* Pontifical document for *the universal Church* explicitly dealing on the formation of a native clergy, the MAXIMUM ILLUD of Pope Benedict XV was issued on 30 November 1919. In that document the Pope complained, although obviously not having in mind the Philippines: "It is sad to think that there are still countries where the Catholic faith has been preached for several centuries, but where you will find *no indigenous clergy, except of an inferior kind*; sad to think that there are nations . . . who for many centuries have come under the salutary influence of the Gospel and the Church, and have yet been able to *yield neither Bishops to rule them, nor priests to direct them*. Therefore, to all appearances, *the methods used in various places to train a clergy for the missions have up to now been inadequate and faulty.*"

This complaint of the MAXIMUM ILLUD which seemingly some writers have understood as alluding to the Philippines, could not, strictly speaking, be applied to our country. When this complaint was made there were already FIVE Filipino indigenous or native Bishops in the *eight* dioceses of the Philippines, that is, almost THREE-FOURTHS of our whole Catholic Hierarchy were of the *indigenous race*. And the Holy See could not be ignorant that during the past centuries of the Spanish

regime we could count up to TWELVE *Filipino native Bishops*, and at the last years of the Spanish rule, the number of Filipino indigenous or native priests was at least 675 (other statistics give 825) of whom some 158 were parish rectors and a good number of them were honored with academic titles and high ecclesiastical dignities and benefices.

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## ERRATA AND CORRIGENDA OF PREVIOUS ARTICLES OF THIS STUDY

For the sake of historical accuracy we would like to call the attention on certain errors or omissions which slipped in our previous articles:

IN THE MAY-JUNE ISSUE OF BOLETIN ECLESIASTICO, 1964:

	<i>We Read</i>	<i>Should Be</i>
p. 284, 4th paragraph:	America or WHAT the	America or WITH the
p. 285, 2nd par.:	appears in 1565 with	appears in 1566 with
p. 285, 2nd par.:	<i>at the end of this paragraph the following clause should be added:</i>	
	In Rome the first public school was established by St. Joseph of Calasanz in 1597 (cf. Ludwig Hertling, <i>Historia de la Iglesia</i> , ed. 1964, p. 351), that is, 31 years later in the Philippines.	
p. 291, 3rd par.:	ordered in 1952	ordered in 1592
p. 292, last line:	a real PLANT for a	a real PLAN for a
p. 297, 2nd par.:	In THIS eagerness	In HIS eagerness
p. 300, 1st par.:	<i>in the 4th line, some lines have been omitted between the words "fact" and "again". The text in that 4th line should be as follows:</i>	
	his point—he is alluding only to a common "fact". If he adds as a reason of such limited learning, not indeed the limitations of their natural gifts or talents, but simply the "fact" again, that "they can neither be priests or officials", he at once... etc.	

## IN THE AUGUST 1964 ISSUE OF BOLETIN ECLESIASTICO:

	<i>We Read</i>	<i>Should Be</i>
p. 468, 1st par.:	in the 6th century	in the 16th century
p. 471, 1st par.:	towards the end: people, a FATHER, and	people, a FATHER- LAND, and
p. 472, last line:	included, <i>not those</i>	included, <i>not ONLY</i> <i>those</i>
p. 473, 2nd par.:	Manuel A. Garcia, C.M.	Manuel A. GRACIA, C.M.

## IN THE DECEMBER 1964 ISSUE OF BOLETIN ECLESIASTICO:

p. 777, 6th line before last:

	BISHOP SALAZAR in 1599	ARCHBISHOP BENA- VIDES in 1599
p. 779, 2nd par.:	4 December 1549	4 December 1594
p. 780, 2nd par.:	BISHOP SALAZAR's own	ARCHBISHOP BENA- VIDES' own

We beg our readers to excuse these "slips of the pen" or of the press, with the resolution to be more careful in the future.



## PASTORAL SECTION

### HOMILETICS

TRINITY SUNDAY (June 5)

#### THE IMAGE OF THE TRINITY

"And God created man to His own image; to the image of God He created him. Male and female He created them (Gen. 1/27). This text from Genesis is more than a description of man's origin. It contains the will of God for you and me. We are to image forth God.

Our catechism teaches us that God is a Trinity: God the Father, God the Son and God the Holy Spirit. The Father is not the Son; the Son is not the Spirit; the Spirit is neither the Father nor the Son. We are asked to image forth this mystery of faith, this mystery of three distinct Persons in one God.

#### *Image of the Father*

We are to image forth God the Father. "Be ye perfect as your heavenly Father is perfect." What is in the Father that we can image forth? The Father has a Son, Jesus. As a Father He gives to His Son everything that He possesses — power, glory, divinity, judgment. He keeps nothing to Himself but the fact that He is the Father.

He is the model of fatherly generosity. He is the pattern after which all fathers are made. In Him fathers of families should find the model of fatherly providence and care.

And to think that He is *our* Father, more real than our fathers on earth! We have received nothing which we have not received from Him.

This image of the Father is what we are asked to project. Only by imitating His generosity can we succeed in reforging the links between

human beings. It has been said that "the degree of love can be measured, psychologically, by the degree of care we give to another." To give as the Father does — of ourselves and talents — that is our Christian task. We cannot forge the brotherhood of men unless we establish in our midst the Fatherhood of God.

### *Image of the Son*

If we are to image forth the Father, we must first image forth the Son. For Jesus is the perfect Son, the perfect image-in-the-flesh of the Father. He likewise is the image of divine generosity. He refers back to the Father everything that He has, keeping to Himself nothing but His Sonship. He became man, like one of us, in order to lead us back to His Father.

If we are to become the children of God He expects us to be, we must participate in the sonship of Christ through imitation of Him. Through baptism we have already become "configured" to His image. It is now a matter of being faithful in our imitation of Him. The image of Christ is what the Father will want to see in us in the end of our lives.

Let us therefore imitate Christ in everything, even in our strivings to become better economically and socially, even in our joys, works and sufferings. In this way we become sons of God in Jesus Christ.

### *Image of the Spirit*

And who makes us children of God and brothers of Christ? The Holy Spirit dwelling in us. In a very strong sense the Spirit makes us a "spiritual" people. As we are the Body of Christ our Soul is the Spirit. He dwells in the soul of each of us (1 Cor. 2/12). He vivifies our work (1 Cor. 2/13). We can never serve God and be like Jesus independently of the action of the Spirit in us.

Our life ought to be a "spiritualized" life. The Spirit can spiritualize even the most human of our acts if we only submit ourselves to Him. And that includes not only the extraordinary things but also the everyday life, such as our cooking, our washing, our eating and our sleeping. With Him dwelling in us, sent to us by the Father and the Son, we shall gain a new vision of our life, one that can destroy our pessimism, discouragement and loneliness.

We are to image forth the Trinity. This is our first and last assignment. From this assignment we are never free. In fine, what sums it all up? "God is love." If we are to image forth the Trinity, we must love.

## FEAST OF CORPUS CHRISTI (June 9)

## UNITY THROUGH THE EUCHARIST

Many of life's important occasions have been either transformed into a meal or celebrated with a meal. Banquets, big or small, have become indispensable in many baptismal, wedding and birthday celebrations and anniversaries.

Banquets and meals have one effect greater than just satisfying those who attend it. They unify. They unify the hosts with their guests; they unify the guests with one another. Sitting at the same table, eating the same food: how often these have occasioned the solving of differences and misunderstandings, the institution of peace, harmony and concord.

*Symbol and Cause of Unity*

We may look at the Last Supper as a "*despedida* party" tendered by our Lord Himself before entering His passion. It was a meal, but the most extraordinary meal ever had in history. In it Christ changed the bread into His Body and the wine into His Blood. It was extraordinary because the Host served Himself to His guests with the prayer *that they may be one* in Him as branches in the vine. He even gave them and their successors the power to do as He did, changing bread into His Body and wine into His Blood, through the power of His words. The Sacrifice of the Mass which you offer this morning together with the priest is the "commemoration" of that first Eucharistic Meal and the solemn continuation of the Sacrifice of the Cross (Dz. 938, 939).

Christ gave Himself to be our food and drink in order that through Him our unity with Him, with God and with one another may be achieved. He willed that the Eucharist not only symbolize but also produce the unity of the people of God. Any other meal may symbolize unity but it cannot produce it as does the Eucharistic Meal.

We read in the *Constitution on the Church*: "Really partaking of the Body of the Lord in the breaking of the Eucharistic Bread, we are taken up into communion with Him and with one another. 'Because the Bread is one, we, though many, are one body, all of us who partake of the one Bread' (1 Cor. 10/17). In this way all of us are made members of His Body (cf. 1 Cor. 12/27), 'but severally members one of another' (Rom. 12/4)." "Strengthened at the Holy Table by the Body of Christ, they then manifest in a concrete way that unity of the people of God which is suitably signified and wondrously brought about by this most holy sacrament" (nos. 7 and 11).

*Union of Life and Love*

The unity which the Body of Christ achieves between the Heavenly Host, Christ, and us, His guests, and between each of us, is such that with It we become a body of "interdepending" members. We are not just a body among many bodies of people. St. Paul calls us the Body of Christ.

We cannot be united more strongly by any other bond than the Eucharist. Pacts and truces and treaties are only symbols of unity but they cannot effect unity among peoples as much as the Eucharist does.

We who approach the same table and partake of the one Bread become truly united with Christ and with one another in a union of life and love. Christ gave Himself, willed to be one with us, in order that we may be perfected in unity (Jo. 17/23). "Unless you eat of the flesh of the Son of Man and drink His blood you shall not have life in you" (Jo. 6/54). "It is now no longer I that live, but Christ lives in me" (Gal. 2/20).

The Eucharist is Christ's sacrament of love. To partake of it is to obey the commandment of love. "As the Father has loved Me, I also have loved you. Abide in my love. If you keep my commandment you will abide in my love" (Jo. 15/9-10). What then will unite us to one another? The Eucharist — our love for Christ and for one another in Christ.

It is not the absence of food that accounts for the absence of life and love in us. We always have the food. It is presented to us. But very few of us partake of it. It is the unity which this food effects that present-day man and woman, you and I, need most.

## II SUNDAY AFTER PENTECOST (June 12)

## FREQUENT COMMUNION

A population-policy expert, Dr. Roger Revelle of Harvard University, has said that all mankind would go hungry one day unless the race between food and population could be solved. "A livable world cannot long exist in which two-third of human beings never get enough to eat and the remaining third are over-fed," he said. We do know that Pope Paul VI himself has directed the power of his moral leadership against world hunger.

*"Unless you eat..."*

What is said of the body, — that it needs food in order to survive, can be said also of the soul. The only difference is that the hunger of the

soul in intangible. Let us hope we realize that our souls have to be fed, too. Without food which the world offers the body will die; similarly, without the Food which Christ offers the soul will die. "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. . . . For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh, and drinks my blood, abides in me and I in him" (Jo. 6/54-57).

"My flesh is food indeed." Our souls truly feed on the Body of Christ. How can this be? Well, let us not imagine that we are eating Christ's Body materially. We are in the realm of the spirit and of faith. The Eucharist is a true food but in the order of divine life. When we receive communion our bodies eat and assimilate the sacred species through whose instrumentality we say Christ's Body is present. "While the sacred species are consumed physically (by my body), my soul feeds spiritually on the body of Christ and through it, upon his whole being." It is through Holy Communion that Christ's life is most deeply communicated to us.

#### *Conditions are simple*

A great many people go to Mass on Sundays. They witness the offering of the Sacrifice and that is all they do. Only a handful approach the table to partake of the Banquet prepared for them. It is not an exaggeration to say that many prefer to remain hungry in the presence of food freely and lavishly prepared for them. "Unless you eat of the flesh of the son of Man . . . you shall not have life in you."

The Church has prescribed communion once a year. But that is only the minimum required by law. The Church very ardently desires more frequent communion. Good Catholics try to receive it once a month. Many fervent Catholics receive weekly and even daily communion. "Unless you eat of the flesh of the Son of Man . . . you shall not have life in you."

The conditions for a good Holy Communion are very simple. The first condition touches the soul: that is, we must have no mortal sin in our soul. The second touches the body: that is, we must have observed beforehand the Eucharistic fast. We have no reason now to complain about getting hungry because the Church has reduced the required Eucharistic fast to just one hour before Holy Communion.

One very important point must be emphasized. And it is this: one is not required to go to confession before each communion, but only when he is conscious of a mortal sin.

Some persons look at themselves quite pessimistically. They imagine they are not good enough to receive communion daily. We must receive



communion more frequently if we are to remain good and become better. The soul must live. The soul must be nourished. The Eucharist by giving us Christ Himself as our food is the proper means whereby the soul is nourished.

"Unless you eat of the flesh of the Son of Man . . . you shall not have life in you."

And Christ has promised: "He who eats me will live because of me, as I live because of the Father."

### III SUNDAY AFTER PENTECOST (June 19)

#### CHRIST AND SINNERS

One spiritual writer has called Christ "the tremendous lover." What a fitting title! This title is made more glorious by the fact that Christ "welcomes sinners and eats with them." Christ, the All Holy, welcomes sinners and eats with them.

The Scribes and Pharisees hated the sinners and because of them sinners became hardened sinners. But not so with Christ. He loved the sinner; he hated his sins.

#### *Christ welcomes sinners*

The Gospels bear unfailing witness to this love of Christ for sinners. In today's Gospel Christ compares Himself to the shepherd who seeks the lost sheep even if the other ninety-nine have to be left in the desert; He compares Himself to the woman who lights a candle and sweeps the whole house in order to look for the lost coin.

Take the story of St. Matthew. He was a tax collector, disliked by the Jews not only because he was a Jew at the service of hated foreigners but also because he was a Jew cheating his fellow Jews. Christ was aware of Matthew's limitations. Yet He called him and made him an apostle.

Take the story of the woman caught in adultery. The Jews were for stoning her to death. That was the law according to them. But Christ's law of love and forgiveness instead prevailed. "Let him who is without sin among you be the first to cast a stone at her." The argument in defense of the woman was irrefutable.

Take the story of the Samaritan woman. She had five husbands not one of whom was her own according to law. Christ spoke with her, gave her hope, told her she could have living water if she would amend her life. She promised and even told the rest of the Samaritans to come and see our Lord. Right there and then she became a messenger of good news.

Sinners saw in Christ one who, though set apart from them, was ready to welcome them, unlike the self-righteous Scribes and Pharisees whose professed sanctity was a repellant rather than a magnet.

Take another example, that of Judas and Peter. Both denied Christ; both were sorry. But what a difference. Judas was sorry for himself; Peter was sorry for having offended one whom he loved so much. Christ's grace went out to both of them. But only Peter was ready to receive it. Peter's story is repeated today in the lives of other Augustines and Pauls and Magdalens. How willing is Christ to welcome them! How willing is Christ to welcome me!

*Let us also welcome sinners*

What makes sinners hardened sinners, non-catholics hardened non-catholics? It is our un-Christlike attitude towards them.

We do not mean only persons with big sins; we mean also persons with small sins. How often such persons become the topic of conversations, gossips and criticisms which destroy more than construct. Christ never did that. He went out instead to convert them and used everyway possible to make them members of His Kingdom.

Any grace we have received, then, should be converted into active apostolate, which includes going out of our way to convert our erring brothers, to help them be reconciled with God.

Good examples are better than magic words. A priest once asked one of his parishioners why he had stopped coming to church. The man hesitated for a while. And then he said, "It's because I was cheated by one of your so-called good catholics."

Of course, the fellow was wrong. Bad catholics are not a reason for staying in sin or staying away from the Church. Yet, we hope you see the point: the bad behaviour of Catholics is often the reason given by people who refuse to be converted. "Lord make me an instrument of Thy peace; where there is hatred, let me sow love."

## IV SUNDAY AFTER PENTECOST (June 26)

## THE CHURCH NEEDS YOU!

"And they beckoned to their comrades in the other boat to come and help them" (cf. Lk 5/7-11). There was a big catch of fish. Peter and his companions could not haul everything into the boat. And so they cried for help.

This cry of Peter and the rest is today repeated by Peter's successor, the Pope, and the Apostles' successors, the Bishops. It is an urgent appeal to all the members of God's people, to each one of you, to take a more active part in the spread of the Kingdom.

*The Church needs your help*

Pius XII once commented: "I can write encyclicals, I can speak over the radio, I can write about social doctrine, but I cannot go into the factories, into the shops, into the mines, . . . nor can Bishops do this, nor priests, for these places are closed to them. Therefore, the Church needs thousands and thousands of militant lay missionaries . . . who are representatives of the Church in their working environments." We can help the Church spread the Kingdom by applying Christ's teachings to the area of our everyday activity, by practicing Christ in our daily working lives, whatever our way of making a living may be.

"And they beckoned to their comrades . . ." You have a very positive and exclusive work in the mission of the Church. The Pope, our Bishops and priests do not profess to be supermen. They need your valuable help in the apostolate of the Church; they are asking you to share more and more in their prophetic, royal and priestly mission.

"The laity," the *Constitution on the Church* (No. 33) reads, "are called in a special way to make the Church present and operative in those places and circumstances where only through them can it become the salt of the earth." You, laymen and laywomen, are in the frontline of the life of the Church. Through you the Church must become the vital principle of human society. If the Church is to change the face of the earth, it will be through you. The Church cannot do without you.

*What you can do*

You must help in the apostolate of the Church. This is not only your right but also your duty as baptized and confirmed Christians.

Christian parents, for example, can prove by their life the indissolubility and holiness of marriage. They will help a great deal if they rear their children to the awareness of the Church and their mission in the Church.

The Pope can write social encyclicals, but he cannot stay in the mines and factories. That is why the Church needs the Christian businessman, the Christian economist, the Christian worker to represent her in these areas of life.

Christian teachers should realize that they are not forming minds only but persons. How necessary it is that they relate in everyway possible what they teach with the basic teachings of religion.

The young, too, can be representatives of the Church. With them the Church is full of life and energy. Through them the Church attends social gatherings and parties and entertainments. How necessary it is, therefore, for them to acquire the spirit of Christ. They are the Church's instruments in Christianizing recreation centers and places of entertainments.

And those of you who belong to the approved pious organizations of the Church, see to it that your membership in these does not become a mere name in the list. Be aware of the special work of your organizations. If you are a legionary, be an active legionary; if you are a catechist, be an active catechist; if you are a knight of Columbus, be an active knight. Passive members, while not doing anything positive to hurt the Church, are often a hindrance to the progress of the Church. What the Church needs are members, active, lively, energetic, militant, apostolic, in order that the Christian spirit may be infused into the mentality, customs, structures and laws of the community in which they live. (cf. *Vatican II's Decree on the Apostolate of the Laity*.)

## V SUNDAY AFTER PENTECOST (July 3)

### NOT ISOLATED INDIVIDUALS

People complain that they are tired of hearing and reading about admonitions like: "Love everyone," "Be reconciled with your enemy," "Do not judge, do not be angry," "Do unto others..." and the like. Tired! But let us not get tired of doing them. What is the reason behind all these "do's and don't's?"

*Men should work together*

It is the will of God that we work out our salvation not as isolated individuals but rather in communion with the people of God. No one of us should say "I do my business and do not bother about anyone else's."

We know selfish people do not go to heaven. We know, too, that Christ had a different notion of "my business". His business was clearly His "Father's business" of saving men. If we are to save ourselves, we must do it while and by saving others. On this earth we have only one important business: the Father's business.

"As members of the living Christ, incorporated and configured to Him by Baptism and through Confirmation and the Eucharist, all the faithful are duty bound to work together for the growth and spread of His Body to bring It as soon as possible to fulfilment". Thus says the Second Vatican Council's *Decree on the Church's Missionary Activity* (no. 36.)

We cannot remain deaf to the Church's call to action as voiced by the Council. The same decree gives this injunction to all of us: "All the Church's children should possess, therefore, a living awareness of their responsibility towards the world; they should spend themselves preaching the Gospel. Nevertheless, all should realize that they discharge their duty of spreading the faith first and above all by their living of it in a thoroughly Christian life. May their fervor in the service of God and their charity towards others bring a new spiritual force to the whole Church; and so the Church will appear as a sign lifted up among the nations, 'the light of the world' and the 'salt of the earth'".

The Church's "do's and don'ts", therefore, her admonitions of loving even the least brother, of being reconciled with one's enemy, of not being angry with anyone,—these have a very positive meaning in terms of Christian life and salvation.

*My brother's keeper*

We are in spirit and in truth our brother's keepers. We should work together to keep our brother. For example: we keep him away from bad companions by being ourselves good companions to him. We keep him from hearing off-color stories by not engaging him in these during the party. We keep him away from bad movies and bad places by not inviting him into them.

These are only a few examples to show that the salvation of many, of our families and friends, of the Christian communities in this parish,



depends very greatly on our working together. Their salvation is your responsibility as well as mine.

"The Lions" have the following dynamic motto, "We serve!" proclaiming their belief in the Brotherhood of Man. That, too, should be the motto of every Christian who is aware of his responsibility towards his particular Christian community and who is ever hearing the pleading cry of multitudes: "Help us!"

If the Church is to make a greater impact in our world today, we its members must live and pray and act as a community redeemed by the blood of the one man, Jesus Christ.

## VI SUNDAY AFTER PENTECOST (July 10)

### FEED THE HUNGRY

Millions in India, Africa, Asia and Latin America are dying of hunger at this moment. What can we do about it? Christ tells us in today's gospel: "I have compassion on the crowd...for they have nothing to eat." Christ multiplied seven loaves and two fishes to feed four thousand hungry followers. Would that we had Him today to feed our hungry brothers.

*We are doing it for Christ*

But no, instead He left it to our charity to feed our hungry brothers. Unless we work the miracle of charity our hungry brothers here and abroad will die.

The late Holy Father, Pope John XXIII wrote in his encyclical *Mater et Magistra*: "It is evident that both the solidarity of the human race and the sense of brotherhood which accords with Christian principles, require that some peoples lend others energetic help in many ways (no. 155). Therefore, the nations that enjoy a sufficiency and abundance of everything may not overlook the plight of other nations whose citizens experience such domestic problems that they are all overcome by poverty and hunger and are not able to enjoy basic human rights (no. 157). As can be readily deduced, and as the Church has always seriously warned, it is proper that the duty of helping the poor and unfortunate should especially stir Catholics, since they are members of the Mystical Body of Christ (no. 159.)"

Our present Holy Father, Pope Paul VI himself, has very recently initiated a drive against hunger rallying all the faithful to give material assistance to the millions of Christ's poor in India.

The Catholic Relief Service is an agency whose main task is to distribute the surplus goods of the United States among the needy nations. The CRS is actively helping our hungry brothers here in the Philippines. This agency has sent enormous material assistance to the unfortunate fire-victims of Iloilo.

Much of the collection of the Society for the Propagation of the Faith is used in areas where the body has to be fed as the soul. The contributions you give, no matter how small, can spell life for the hungry members of Christ's Body.

### *We are doing it to Christ*

The idea that those who have should share with those who have not has been stated again and again. Our Lord Himself called upon His followers to feed the hungry and clothe the naked. "He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in Him" (I Jo. 3, 17).

We have an obligation toward the poor. This is not just an occasional obligation but a permanent duty. "The poor you have always with you," our Lord said.

Did you ever give food or material help to some needy family in your neighborhood? We must develop the habit of giving to the poor and praying for the poor regularly, weekly and even daily if possible, and without bragging. But very important, pray for a solution to the disturbing situation of surplus food on the one hand and starving millions on the other.

While you thank God you still have something to eat, remember that Christ has identified himself with the hungry: "For I was hungry and you gave me to eat . . . as long as you did it to one of these my least brether, you did it to me."

## VII SUNDAY AFTER PENTECOST (July 17)

### GENUINE vs. COUNTERFEIT CHRISTIANITY

"Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven but he who does the will of my Father..." "By their fruits you shall know them." This means we must prove ourselves Christians

not by the foliage of fine speech nor by the flowers of pious emotion, but by our virtuous living. As a frenchman has it: "We should be able to recognize a Catholic even from the way he climbs a tree."

*Actions speak louder than words*

How many of us fall victims of counterfeit Christianity. We think that all we need in order to be saved is to say our prayers and perform our Sunday obligations.

There are students who play and go to the movies until exams. Then they visit the school chaplain and beg him to say some prayers for them or hurry to the Church and cry before the Blessed Sacrament. How can the Lord help them? They have clearly not done the will of God.

Some Catholics equivalently say this: "I am a Catholic towards the Mass, but not toward the masses." How can we believe in the Catholicity of a businessman who cheats his employees.

Many desire very much to conquer their sinful habits. They pray a lot to the Lord. But they do not avoid the occasions of sin.

Some Catholic parents are surprised by the behaviour of their children. They have Masses offered for them. These parents may be doing only half of their duty. They fail to censor the magazines their children read, the TV programs they watch, the movie houses they go into and the companions they associate with.

These are the people who often complain that their prayers are not answered by God, that God is very cruel to them. It is not enough to cry to the Lord and then do the exact opposite of what He wants. "By their fruits you shall know them."

*Kingdoms in conflict*

One reality comes out into the open. It is the reality of the two kingdoms each trying to be master of us: the kingdom of Christ and the kingdom of the Devil. How do we recognize them? "By their fruits you shall know them." The kingdom of Christ brings forth the good fruit of holiness, while the kingdom of Satan brings forth the evil fruit of sin.

We need not wait for the Last Judgment to find out to which of the two kingdoms we belong right now. Let each just ask himself: what kind of fruit do I bring forth? and he has the answer.

Let each realize that by baptism God has planted us in His garden the Church. Therefore, we already belong to the Church the kingdom of

Christ. But that is not enough. We ought to be very concerned about the fruits we bear, keeping in mind that every tree that does not bear good fruit is cut down and thrown into the fire."

Our sweet words are not guarantee of genuine Christianity. Let each not imagine that his membership in the Catholic Church provides him a sure passport to heaven. These two must always go together: prayer and good work.

REV. FR. ANGEL N. LAGDAMEO

## CASES & QUERIES

### MARRIAGE OF MINORS

*Pepito, the town mayor's 16 years old son married Marina, his 15 years old high school classmate before the town's justice of the peace. A week later, the mayor approached Fr. Jess to arrange for a church wedding. After the usual preliminary investigation, Father married them on a Saturday afternoon. One Sunday morning, the mayor invited Fr. Jess for the birthday party of Pepito who has just turned 16. Fr. Jess, recalling the required age for a valid marriage, was upset and approached the birthday celebrant on the matter. Pepito was willing to do what "what Father thought ought to be done." Fr. Jess would now like to know what ought to be done.*

A valid marriage cannot be contracted by a man before he has completed the sixteenth year of his age, nor by a woman before she has completed the fourteenth year (canon 1067, § 1). The computation of ages must be made in accordance with canon 34, § 3, 3°. Hence the day of birth is not counted because birth does not necessarily coincide with the beginning of the day. The last day in the computation of the requisite age must be completed in entirety before a valid marriage can be celebrated. Thus Pepito born on July 30, 1948, could not contract valid marriage before July 31, 1964.<sup>1</sup> If he marries on his sixteenth birthday, the marriage will be invalid. All baptized persons, even though baptized in a non-Catholic sect, are bound by this canonical impediment. Unbaptized persons are not bound by

<sup>1</sup> "...Supputatio autem aetatis fiat ad normam can. 34, § 3, 3°. et quidem initium sumendo non a baptismo sed a nativitate; dies igitur nativitatis non computatur et tempus finitur expleto ultimo die eiusdem numeri.... GASPARRI, *De Matrimonio*, I, n. 494.



the canonical impediment. But they are bound by the natural law regarding the necessary discretion and by the impediment of nonage of the civil law.<sup>2</sup>

The natural law requires for the validity of a marriage, not physiological puberty, but sufficient understanding to enable the contracting parties to give true matrimonial consent. Before the 19th of May 1918, the ages required for valid marriage were fourteen years for young men and twelve for young women. There was furthermore an additional provision which stated: *nisi malitia suppleat aetatem*. *Malitia* simply meant physiological puberty or physical capacity together with sufficient knowledge of the object of the marriage contract.<sup>3</sup> This clause has been purposely omitted in canon 1067. Hence the age limit determined by the Code is absolute and permits of no exceptions whatsoever, except by duly granted dispensations. For a grave cause, the Apostolic Nuncio can dispense from the impediment of nonage. The powers of dispensation given in danger of death and in urgent necessity (cc. 1043-1045) include the faculty to dispense from the impediment of nonage provided the necessary discretion or mental development is present.<sup>4</sup> Whether in virtue of can. 81, an Ordinary can dispense from the canonical impediment of nonage, is disputed.<sup>5</sup> If a person under canonical age marries without dispensation, the impediment would cease with the attainment of the requisite age, but the more lapse of time does not effect the validation of the marriage.<sup>6</sup> For this, renewal of consent must be had after the cessation of the impediment (can. 1133), and this must be a new act of the will ratifying the marriage now known to have been invalid from the beginning (can. 1134). If the invalidity was *public*, consent must be renewed by both parties in the form

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<sup>2</sup> If an unbaptized person marries a baptized person, it is controverted whether, in the case, the impediment of nonage of civil law continues to bind the unbaptized persons.—Cf. DOHENY, *Canonical Procedure in Matrimonial Cases*, I, pp. 587-588.

<sup>3</sup> ... Si ante legitimum tempus adfuerit tum aptitudo ad consensum conjugalem, tum maturitas physica ('si *malitia* seu prudentia supplet aetatem'), matrimonium in aetate impubere contractum validum erat...—Cf. *Codices Iuris Canonici Fontes*, II, n. 387.

<sup>4</sup> Cf. AYRINHAC-LYDON, *Marriage Legislation*, n. 119.

<sup>5</sup> The exercise of the power of can. 81 is limited to dispensations which the Holy See *usually grants*. Whether a dispensation from the impediment of nonage can be classified as one which the Holy See *usually grants* is a question on which authors are not agreed.—Cf. PAYEN, *De Matrimonio*, I, n. 958.

<sup>6</sup> DOHENY, *op. cit.*, I, p. 588.

prescribed by law (can. 1134, § 1), that is, according to cc. 1094-1099. If the invalidity was *occult* but known to both parties, renewal of consent by *both* parties *privately* and *secretly* suffices (can. 1135, § 2). If, however, the invalidity was *occult* and known to only *one* of the parties, renewal of consent *privately* and *secretly* on the part of the one who is aware of the impediment is sufficient, provided the other party perseveres in the consent once given (can. 1135, § 3). The Quinquennial Faculties permit Ordinaries to grant a *senatio in radice* to Catholics who have contracted marriage invalidly because of nonage, in case there is great inconvenience in requiring a renewal of consent from the party who is ignorant of the nullity of the marriage; provided, however, that the former consent continues to exist and that there is no danger of divorce.<sup>7</sup> The party who knows of the impediment is to be informed of the effect of the sanation, and the usual entry is to be made in the baptismal and marriage records.

While the age of 16 for males and 14 for females is necessary and sufficient for validity of marriage, canon 1067, § 2, provides that pastors of souls should try to deter young people from marrying before the age at which, according to the customs of the country, marriage is usually contracted. When the age required by civil law has not been reached, due cognizance must be taken of the effect of such civil requirements upon the marriage.<sup>8</sup> The *Philippine Civil Code* has the following pertinent provisions on nonage:

- (1) One of the essential requisites for a valid marriage is the *legal capacity* of the contracting parties (art. 53, parag. 2).
- (2) The *legal capacity* for contracting marriage is determined by the age of the parties: 16 or over for the male, and 14 or over for the female (art. 54).
- (3) That a marriage contracted under the ages of sixteen and fourteen years by the male and female respectively,

<sup>7</sup> *Index Facultatum Quinquennialium Ordinariis Locorum Tributatum*, Formula IV, 3, n. 4.

<sup>8</sup> "... Recepti mores sive ex communi regionum usu, qui diversus profecto est, sive ex aetate a iure civili statuta — non tamen exclusive et generatim — dimentendi erunt." — CAPPELLO, *De Matrimonio*, n. 335.

even with the consent of the parents, shall be void from the beginning (art. 80, parg. 1).<sup>9</sup>

- (4) Marriages contracted *in good faith*, e.g., by parties under age, produce all civil effects; more so with respect to the spouse who acted *in good faith* and the children begotten in such marriage; the latter are considered legitimate, the same as though they had been born of parents lawfully married (art. 89).<sup>10</sup>

Pepito should renew his consent "advisedly" before Fr. Jess, the day after his birthday. Marina, in the meantime, has presumably not withdrawn her consent. Fr. Jess shall make the notation on the marriage certificate and send that copy to the Chancery for safekeeping in the diocesan archives.<sup>11</sup> Since, to all appearance, the marriage had been contracted by both Pepito and Marina *in good faith*, all the civil effects are operative in their marriage by the consideration of the civil law.

REV. FR. EMILIO STA. RITA, JR.

## MATERIA VÁLIDA PARA CONSAGRAR

*Mi sacristán hizo una vez hostias, mezclando harina con petróleo. Lo descubrí durante la Misa por el sabor y el olor de la hostia.*

*Ahora haga el favor de contestarme:*

1. *¿Fué válida la Misa con hostia de harina y petróleo?*

<sup>9</sup> "Void from the beginning..." i.e. no operation of law can validate the marriage. *Voidable marriage*... i.e. it is valid until declared void by court decree.

<sup>10</sup> Cf. *Estrella vs. Nasa* 38 O.G., No. 4, p. 79; *Fernandez vs. de Castro*, 48 Phil., 123; *Francisco vs. Jason*, 60 Phil. 442; *Lao and Lao vs. Dee Tim*, 45 Phil., 718; *Pisalbon vs. Bejec*, 2 Rep., O.G., No. 6, 571; *Sy Joc Lieng vs. Sy Quia*, 16 Phil., 137.

<sup>11</sup> No form, in this case, is prescribed for the renewal of consent. The notation, however, is necessary because a marriage attacked by reason of defect of age requirement, requires a formal judicial trial.—Cf. DOHENY, *op. cit.*, II, p. 31.

2. ¿Sería válida la Misa con hostia de harina y agua, más petróleo o aceite?

3. Si una materia fuera inválida, pero la otra fuera válida (por ejemplo, si harina de arroz fue usada para hacer hostias de altar, pero el vino es verdaderamente de uvas), ¿no sería la Misa medio válida?

4. Suponiendo que la Misa que celebré fue inválida, ¿tendré que aplicar otra Misa por el estipendio que recibí por la primera Misa inválida?

En el caso propuesto se envuelven tres cuestiones principalmente. Primera, si se consagró materia válida; segunda, si para la esencia del sacrificio de la Misa se requiere la consagración de ambas especies, por separado; tercera, si se debe repetir la Misa, o mejor dicho la aplicación, por razón del estipendio recibido, suponiendo que la Misa celebrada fué inválida.

Cierto que las preguntas hechas refiérense todas a la validez de la Misa, sin mencionar para nada la validez de la materia empleada. Según los principios de teología podrá deducirse que en el caso presente la validez de la Misa dependió totalmente de la validez de la materia usada; por lo cual, la principal dificultad está en saber si la materia empleada fue o no fue válida.

Sobre la cuestión teológica determinando las partes que constituyen la esencia de la Misa, baste notar, que, aún cuando los teólogos discutan qué partes de la Misa son necesarias para la esencia del sacrificio, es sin embargo sentencia universalmente aceptada (a excepción de tres o cuatro teólogos citados por Prummer, *Manuale Theol. Mor.*, III, n. 233) la que sostiene que para la esencia del sacrificio se requiere la consagración de ambas materias por separado. Y los mismos teólogos que disienten en este punto de la opinión general, terminan por afirmar que si se efectuó el sacrificio con una sola especie (por ser la otra materia inválida), *en la práctica* es más seguro repetir la Misa o Misas, si fueren pocas, o recurrir a la Santa Sede para pedir compensación si las Misas celebradas con una sola materia válida hubieran sido muchas. Este punto lo expone muy clara y detalladamente Prummer, en el lugar citado.

Los poquísimos autores, defensores de que la esencia del sacrificio de la Misa se salva con la consagración de una sola materia válida, concluyen que el celebrante entonces no está

obligado, rigurosamente hablando, a restituir el estipendio, ni a repetir la aplicación de la Misa por el estipendio recibido, porque el deseo del donante es ayudar a la sustentación del sacerdote, exigiendo que la Misa se celebre poniendo las diligencias ordinarias. Fácilmente se puede ver la poca fuerza probativa de estas razones aducidas, y qué poco satisface esta sentencia.

Hechas estas indicaciones, pasemos a responder los interrogantes del Párroco consultante.

A la pregunta *primera* decimos que *probabilísimamente* la Misa no fué válida por haber faltado parte de la materia válida, quedando incompleta la esencia del sacrificio. Muy bien dice LARRAGA-LUMBRERAS, *Compendio de Teología Moral*, n. 650: "La MASA no es materia apta para consagrar, porque no es pan usual. Y lo mismo digo del pan frito con aceite que llaman fruta de sartén; y del pan hecho con miel, leche, agua rosada u otro licor predominante; y del pan hecho del almidón, porque no son pan usual". Si pues todas esas mezclas, descritas en el párrafo copiado, no dan por resultado *pan usual*, mucho menos si se empleara el *petróleo*, que ni siquiera es alimento humano. Y aún más claramente dice ARREGUI-ZALBA: *Comp. de Teol. Moral*, ed. 19, n. 535: "Es materia INVALIDA a) el pan... amasado con leche, aceite, etc."

De lo dicho anteriormente se sigue que no puede darse "misa medio válida", como pregunta el número *tercero*, sencillamente porque falta una parte esencial del sacrificio, ya que la consagración no puede tener lugar con materia inválida.

A la *cuarta* pregunta respondemos con la generalidad de los teólogos: *prácticamente* es más seguro que la aplicación de la Misa por razón del estipendio se satisfaga con la celebración de otra misa.

La *segunda* pregunta es respondida por todos los teólogos moralistas en la forma siguiente: si la cantidad sobreañadida (de petróleo o aceite se dice en la consulta) es cantidad notable, por ejemplo un tercio ( $1/3$ ) del agua que debiera emplearse, entonces esa mezcla da materia *inválida*; en caso de usarse tal materia después para consagrar, quedaría incompleto el sacrificio por haber sido empleada materia inválida. Pero si la cantidad sobreañadida es pequeña, daría lugar a materia *ilícita*, pero no inválida, y así la Misa celebrada con esa mezcla esencialmente quedaría completada.

FR. V. VICENTE, O.P.



## NEWS

### LOCAL

**Pope Honors Four Priests of Bulacan**—Pope Paul VI has conferred pontifical honors on four priests of the diocese.

Msgr. Angel Pengson and Msgr. Virgilio Soriano have been elevated to the rank of Domestic Prelates. Msgr. Prudencio Aguinaldo has been made Privy Chamberlain and Fr. Tirso Tomacruz has been conferred the award *Pro Ecclesia et Pontifice*.

Msgr. Pengson is Vicar general and parish priest of Barasoain. Msgr. Soriano is chancellor and parish priest of Malolos. Msgr. Aguinaldo is parish priest of Polo, Valenzuela.

**Eleventh UST Pax Romana Cultural and Educational Conferences. Series — 1965-1966 General Theme:**

YOUTH'S PRESSING CHALLENGE

**August 29, 1965**

#### 1. THE YOUTH:

*Youth: An Age of Mystery and Bewilderment* — Dr. Fernando Hofileña; ii. *Youth's Assets and Liabilities* — Dr. Otilano Arellano; iii. *Youth's Role in Today's Society* — Prof. Jose Samson.

**September 26, 1965**

i. *Youth: The Battleground of*

*Good and Evil* — Bro. H. Gabriel, F.S.C.; ii. *Youth of Today: The Statesmen of Tomorrow* — Prof. Waldo Perfecto; iii. *Dangers That Beset Our Younger Generation* — Dr. E. Jamias.

**October 31, 1965**

#### 2. THE CHALLENGE:

i. *What Is Communism?* — Rev. Fr. Manuel Piñon, O.P.; ii. *Why Is Communism Interested in the Youth* — Miss Josefina Constantino; iii. *Youth: Communism's Latest Target* — Miss Estelita Juco.

**December 12, 1966**

i. *Communism and the Future of Our Youth and Nation* — Atty. Alfredo Benipayo; ii. *Communism's Infiltration Through the Education System* — Capt. Loriner Reyes.

**January 30, 1966**

i. *Personality of the Communist Teacher and Student* — Dr. Pedro Gabriel; ii. *Effects of Communism in the Minds of the Young* — Dr. Jose Ma. Hernandez; iii. *Emotional Effects of Communism in the Youth* — Prof. Jose Samson.

March 13, 1966

### 3. THE ANSWER:

- i. *Awareness of the Dangers Involved in Communism* — Mr. Florencio Magsino; ii. *Catholic Education: Best Deterrent of Communism*—Dr. Antonio Molina; iii. *Pax Romana's Role in the Shaping of Christian Leaders*—Rev. Fr. Robert Davenport, F.M.

**General Theme for the Pax Romana Conferences 1966-1967 "CHRISTIAN LEADERSHIP AND LAY APOSTOLATE"**  
(An analysis of the "Decree of the Apostolate of the Laity")

**UST Series of Conferences on the Documents of Vatican II** — Through February and March of the current year, the University of Santo Tomas sponsored a Series of Conferences on "The Documents of Vatican II and Today's Christian", aimed at helping the Christian of our days study, understand, and apply the promulgated documents of the Second Vatican Ecumenical Council. Distinguished members of the clergy, both Catholics and Anglicans (from St. Andrew's Theological Seminary in Quezon City) and prominent lay leaders analyzed and discussed **nine conciliar Documents** — the Council's Documents bearing a particular relevance for today's Christian. As the secular and religious press reported, the UST Series of Conferences was "the first in its kind and scope in the Philippines centered on understanding the meaning of Vatican II and its significance to today's Christian."

The printed Program of the Series clearly states the goal and aim of the Conferences, with the appropriate and thoughtful words of Pope Paul VI: "It seems to Us very important to realize what our attitude must be during the post-conciliar period..., the time of the resolutions, acceptance, and execution of the conciliar Documents. This is the moment of true 'aggiornamento'.... Clergy and faithful will encounter a magnificent spiritual work to pursue for the renewal of their lives and their activity according to Christ. To this work We invite all our brethren and children."

The Program follows:

1.—**February 26: THE TRUE COUNTENANCE OF THE CHURCH OF CHRIST** (under study was the Dogmatic Constitution on the Church).

**The Mystery of the Church**, by Leonardo Z. Legaspi, O.P., of the Dominican House of Studies in Quezon City.

**The Role of Mary in the Church**, by John P. Murphy, O.M.I., of Our Lady of the Assumption Scholasticate.

Discussants were Caridad Barrion, O.S.B., Dean of the School of Arts and Letters of St. Scholastica's College, and Dolores Sikat, professor of Religion in UST.

Excelso Garcia, O.P., UST Vice-Rector for the Ecclesiastical Faculties, read the Opening Address, representing Jesus Diaz, O.P., UST Rector Magnificus.

2.—**March 5: THE WORD OF GOD ADDRESSED TO ALL MEN** (under study were the Constitutions on Divine Revelation and Sacred Liturgy).

**The Holy Scriptures in the Life of the People of God**, the Anglican View, by Richard C. Hall, of St. Andrew's Theological Seminary; the Catholic View, by Jesus Merino, O.P., of UST Central Seminary.

**The Participation of the People of God in the Liturgy**, by Herman G. Graf, S.V.D., of Tagaytay's Divine Word Seminary. Discussants included Efren Rivera, O.P., UST Central Seminary, Cesar Ymzon, of **Filipinas** Catholic weekly, and Julie Yap-Daza, of **Daily Mirror**.

3.—**March 12: THE CHRISTIAN, TODAY'S WITNESS OF CHRIST AND HIS CHURCH** (under study: the Declaration on Christian Education and the Decree on the Apostolate of the Laity).

**Catholic Schools and the Education of the Christian**, by Teodoro Evangelista, FEU President.

**The Laity in the Apostolic Activity of the Church**, by Jose Ma. Hernandez, CAP President and Vatican II Lay Auditor. Discussants were: Ariston Estrada, Dean of the College of Liberal Arts of De La Salle College, and Maura Shaun, M.M., Regional Superior of the Maryknoll Sisters.

4.—**March 20: TODAY'S CHRISTIAN AND MODERN MAN** (under study: the Declaration on Religious Liberty, the Decree on Ecu-

menism, and the Declaration on Non-Christian Religions).

**Religious Liberty of Man and Religious Liberty of the Christian**, by Jesus Díaz, O.P., UST Rector Magnificus.

**The Christian in Dialogue with All Christians**, by Juan Labrador, O.P., Regent of the UST College of Nursing.

**The Christian in Dialogue with Non-Christians and Un-believers**, by Josefina Constantino, Assistant to the Chairman of the Development Bank of the Philippines.

Discussants for this session were: F. Jover Ledesma, Dean of the College of Law of San Beda, W. Roland Foster, Sub-dean of St. Andrew's Theological Seminary, and Fortunato C. Borlongan, Managing Editor of **Filipinas**.

5.—**March 26: THE CHURCH'S ENCOUNTER WITH THE MODERN WORLD** (under study: the Constitution on the Church in the Modern World).

**The Role of the Church in the Modern World**, by Marcos Herras, President of the Catholic Lawyers Guild.

**Marriage in Christ's Church**, by Francisco del Río, O.P., Regent of the Dominican House of Studies in Quezon City.

Discussants included J. P. Estanislao, Assistant Vice-President of the Bank of Asia, and Antonio & Ma. Teresa Nieva, Catholic Couple President of the Christian Family Movement. The Most Rev. Juan B. Ve-

lasco, O.P., D.D., Bishop of Amoy, delivered the **Closing Address** of the Series.

One of the striking features of the UST Series of Conferences was undoubtedly the participation of two Anglican ministers from St. Andrew's Theological Seminary, a participation which reflected fittingly the vital concern of the Council for a fruitful dialogue with our separated brethren. The Series which opened with two lectures on the Church of Christ ended up with two conferences on the Church's Encounter with the Modern World, mirroring conveniently the double encounter that Vatican II was, as Pope Paul VI stated on his last Christmas Message: "The Council has been an encounter. A double encounter: one, of the Church with herself; the other, of the Church with the world."

A fairly good crowd of priests, seminarians, nuns, lay men and women—specially teachers of religion, leaders of Religious Organizations, and some journalists—attended the Series. It was organized by the Ecclesiastical Faculties and the Institute of Higher Religious Studies, of the University of Santo Tomas. As someone commented: "Let us hope and pray that everyone who attended it has caught the spirit of 'aggiornamento' which permeates the Church today in her efforts to come to grips with the varied demands and urgent challenges of the modern world."

### **University of Santo Tomas Co-Major in Religion and The Institute of Higher Religious Studies**

At a meeting of the Catholic Hierarchy of the Philippines in January, 1948, His Excellency, the late Archbishop of Manila, Michael O'Doherty, presented a plan concerning Religion instructors, for the approval of Their Excellencies present at the meeting.

He suggested that the University of Santo Tomas be requested to draft a curriculum of Religious instruction for teachers or instructors of Religion at the high school level so that they may be enabled to implement the program of Religious instruction in Public High Schools. The proposal was approved at the meeting, and Msgr. O'Doherty was asked to forward the approved proposal to the University authorities. The Very Rev. Fr. Rector welcomed the plan, and assigned a committee of three priests to draft the suggested curriculum.

Since 1948, up to 1958, the University had implemented several programs for the training of Religion teachers for the elementary, high school and college levels.

In 1958, however, the present Co-Major in Religion curriculum, offered to the students of the College of Education, was opened whereby an Education student without much inconvenience is able to pursue a Major in Religion, complying at the same time with the requirements of the regular

academic Major and Minor Subjects. Aside from the basic 24 units of Religion required in this University for any course, a student co-majoring in Religion is required the following subjects:

- |  |          |
|--|----------|
| 1. Methods in Teaching<br>Religion and Observation<br>in High School ..... | 3 units  |
| 2. Principles of Guidance in<br>Religion (High School) 3 "                 |          |
| 3. Practice in Teaching<br>Religion (High School) 3 "                      |          |
| 4. Social and Religious<br>Problems .....                                  | 3 "      |
| <hr/>  |          |
|  | 12 units |

Aware that the imminent need of Religion instructors is badly felt not only in the Elementary and High School levels, but also, and in a great scale, in the College and University levels, the University of Santo Tomas has devised a *New Course* to cope with the situation and serve the specific purpose of preparing both men and women to carry out the "Teaching Mission" of Holy Mother Church under the guidance and supervision of the Philippine Hierarchy.

The new course bearing the name "INSTITUTE OF HIGHER RELIGIOUS STUDIES" approved in the *Statutes of the University* by the Sacred Congregation on October 25, 1964 began with this School-year, 1965-1966. It is annexed to the University's GRADUATE SCHOOL in the Post-graduate course. The Bureau of Education has recognized this Course, granting the M.A. Degree

with Major in Philosophy of Religion. This is a four-year course (or the equivalent in semesters and summers) and covers a whole gamut of pertinent subjects that are adequate to execution of the purpose intended. Following are some of the subjects to be or being given:

1. Apologetics
2. Canon Law
3. Church History
4. Dialectics
5. Dogmatic Theology
6. Holy Scripture
7. Lay Apostolate
8. Liturgy
9. Methods in Teaching Religion
10. Missiology
11. Moral Theology
12. Parochial Life
13. Psychology and Moral Guidance
14. Sociology
15. Theology of the Spiritual Life
16. Theology of Vocations

The University invites outstanding members of the various Religious Orders and Congregations, eminent members of the Secular Clergy and noted Lay Men to assist with their service in the respective line of specialization and become members of the Teaching Staff of this Religious Course.

The Course aims at the formation, not only of Religious Brothers and Sisters, Lay men and women who wish to dedicate themselves to the lofty task of spreading the Gospel's tenets to our people, but it is also envisioned and focused to-



wards the integral and rounded formation of many a lay Catholic man and woman who, living in the world engaged in the various facets and professions of human life, will find very many opportunities to accomplish a real and genuine apostolate in the milieu and environment in which they work and live.

Thus, the University attempts to comply with the wishes of the Holy See, the Fathers of the Ecumenical Council who through the "*Decree on the Apostolate of the Laity*" have expressed their desire of having more and more qualified and willing laymen participate actively in the work of the Church. This also tries to effectively respond to the appeal of the Philippine Hierarchy in its Joint Pastoral Letter of December 8, 1964 on the "Religious Instruction."

**UST Labor Seminar.**—Close to 200 representative groups from labor and management attended the UST Labor Seminar, a 9-week series of 1½ hour sessions on topics of vital interest to labor and management.

The Seminar conducted from Feb. 8 to April 15, sought to promote industrial peace through mutual understanding of prerogatives and obligations of both labor and management. The series featured outstanding labor experts from here and abroad. The lecturers included Dr. Anthony Luchek, US Embassy; T. Katayama and Y. Matsuda, Japanese Embassy; Fr. Manuel Piñon, O.P., head, UST Department of Philosophy; Prof. Teodoro Marquez,

U.S.T. Department of Foreign Service; Prof. Andres Narvasa, UST Faculty of Civil Law; and other distinguished experts on labor and management.

The seminar topic included lectures on capital and labor as economic forces, comparative study of labor movement and conditions, and reciprocal rights and remedies of capital and labor.

The lectures were held Tuesdays, Thursdays and Saturday at the UST Education conference hall. A public service of UST, no fees are charged for attendance in this labor seminar.

**CWL Holds Family Planning Conferences in Cavite.**—The Catholic Women's League of the Diocese of Imus will sponsor a series of conferences on Family Planning to be held on May 7, 1966 at the C.W.L. Hall, Kawit, Cavite.

Welcome address will be delivered by Rt. Rev. Msgr. Eulogio San Juan. Each of the four conferences will feature the respective speakers, viz.: Dr. Jesus C. Bacala, Mrs. Clara O. Corpus, Dr. Jesus Alcíd and Rev. Fr. Francisco del Rio, O.P. Likewise, an open forum will follow after each talk.

Highlights of the program will be some intermission numbers like a vocal solo to be rendered by a C.W.L. member and a dance, by the graders of St. Augustine School of Mendez, Cavite.

The conferences will end with a closing remark by Most Rev. Mons. Artemio G. Casas, D.D., bishop of Imus.

**Dialogues set on "Lumen Gentium".**—To give the widest possible dissemination to the official documents of the Council, to arrive at a deeper understanding of them and to study their implementation, His Eminence Rufino J. Cardinal Santos, Archbishop of Manila, has called for the first of a series of "dialogues" for clergy and laity from April 29 to May 1.

Dialogues are friendly and familiar conferences on a given topic. This one will deal on "**Lumen Gentium**," the dogmatic Constitution on the Church.

Other dialogues will be announced later.

The Cardinal issued a circular letter (March 25) calling on priests and faithful to be present at the Dialogue in order to "help our beloved Archdiocese to catch the spirit and implement the provisions of the splendid texts of the recently concluded Ecumenical Council."

Earlier, during the 12th annual Catholic Action convention in February, the Cardinal exhorted lay leaders to devote some time to a serious study of the documents on the lay apostolate and ecumenism.

Full cooperation and attendance at the Dialogue, said the Cardinal, "is our earnest desire."

**Special Seminary Program for Older Men and Graduates of Non-Catholic Schools.**—A lack of priests is one of the most serious problems facing the Church in the Philippines today. A special program has been

drawn up to provide a partial solution to this grave problem.

Some men feel a call to the priesthood a few or even several years after they have completed their schooling. They have a desire for the priesthood, but have had no Latin, and perhaps even little or no formal religious schooling. We call them delayed vocations.

Very frequently, these potential priests feel that nothing can be done. Or else they are not disposed to return to high school classes in a minor seminar because they feel it would take too long to make up the educational deficiencies. Or else, the age difference between themselves and the other minor seminarians discourages them. And even if they do enter a minor seminary, administrators find it difficult to provide proper training for them in a short time.

Also, young men who are about to graduate from a high school in which they have had no Latin or religion, may wish to be priests. But, like the older men, they feel it would take too long to make up for what they are lacking in Latin and religion, and perhaps other subjects as well.

To make it possible for delayed vocations and graduates of non-Catholic high schools to become priests sooner, San Jose Minor Seminary in Quezon City will offer a special one year program, starting this summer. At the end of it, applicants should be ready to enter **at least** the college department of the minor seminary, or possibly even

the major seminary of their own diocese or religious congregation. If they wish to remain at San Jose Minor Seminary, they can participate in the regular entrance program.

College credits will be given for all the subjects except religion, if the applicants are high school graduates. If they are not, they may still take the course and be prepared equally well.

Applicants may live as boarders. Or they may live outside, with members of their families, parish priests, or religious congregations. To live elsewhere requires special permission from Fr. Rector of the seminary.

Spiritual guidance will be under the spiritual director of the seminary. As much as possible, the spiritual activities of even those living outside will be the same as those for boarders.

The subjects offered are the following. **Ecclesiastical Latin.** (This is suited to meet the requisites proposed by Vatican II. Starting with the sign of the Cross, the Pater Noster, the Gloria, etc., the course includes selections from the Fathers, church documents, the breviary, the missal). **English.** (Oral English, composition, literature.)

**Reading Improvement and Study Habits.** (This course employs the reading laboratories of the Scientific Research Associates to better speed and comprehension, and to inculcate proper study habits. **Religion.** (This is a biblico-liturgical orientated course in the fundamentals of the faith. The textbook was prepared by the Fund for Adult Catechetical Teaching Aids. It will be correlated with the catechism of the Philippine Hierarchy.) **Music Appreciation.** (This one unit course is intended to develop a love of good music for the better use of leisure hours in later life.) **Review of Mathematics.** (This is a review of basic mathematics and will be offered according to the needs and capacities of the students.)

This special program follows the system of the famous School of Saint Philip Neri, in Boston, Massachusetts. In twelve years, 410 students have been ordained after getting their start in this school. The director of the program at San Jose Minor Seminary visited this school to study its methods, and confer with the faculty members.

Anyone interested in this special program is requested to write to Rev. Fr. Rector, San Jose Minor Seminary, P.O. Box 3169, Manila.

## BIBLIOGRAPHY

E. E. REYNOLDS, *Thomas More & Erasmus*, 260 pp., London: BURNS & OATES, 30s. net.

This book is a study of the relations between two outstanding contemporaries of whom an acquaintance wrote shortly after the two friends were dead: "Erasmus, the glory of our times, lived in the heart of More. More, the sole light of Britain, his country, lived in the heart of Erasmus. The one exchanged life with the other; each lived a life not his own. It is no marvel that, with the death of More, Erasmus wished for death, unwilling to live longer." The author knows the history of this era intimately and through his previous books, notably his account of *The Trial of St. Thomas More*, has established a reputation for his ability to narrate history in a way that constantly maintains a high level of interest in his readers. The accent in this book falls contrapuntally, now on Erasmus, now on More, as the author follows the intertwining threads of two full and lively careers, treating in well-documented detail the main events in the lives of each and relating the men and their work to the personalities, ideas and happenings of the time. The result is an historical reconstruction of social, religious, academic and literary life in fifteenth and sixteenth-century Europe that could be of real interest of a very wide readership.

BLANCHE JENNINGS THOMPSON, *St. Francis de Sales*, 182 pp., London: BURNS & OATES, 15/.

Just three hundred years ago—only forty-three years after his death—the name of Bishop Francis de Sales was added to the roster of saints. Born in what is now France during that critical period for the Church when the Reformation had made strong inroads, he brought thousands back to the faith through his preaching and writing. Together with St. Jane Frances de Chantal, whose dramatic life is also

recounted in this book, he founded the great Order of the Visitation. His best-known work, *Introduction to the Devout Life*, is so full of gentleness and understanding that it is still read and cherished. Such a source of inspiration was St. Francis to Pope John XXIII that while a seminarian he wrote in his diary, "If I were to be like St. Francis de Sales, I would not even be afraid to become pope."

ERNESTO BALDUCCI, *John, The Transitional Pope*, 318 pp., London: BURNS & OATES, 30s.

In 1961 Pope John XXIII said of himself, thinking of the autumn of 1958 when he was elected, "everyone was convinced that I would be a provisional and transitional Pope". Transitional he was, but not in the sense intended.

When Angelo Roncalli became John XXIII a new man arose out of the Vatican's former obedient servant who had held in various circumstances positions which demanded little more than tact, human understanding, and sincerity. But with the move from a position of authority to that of supreme authority he at once demonstrated a force of creative genius that astounded those papal electors who had sought in him a compromise pending the election of a man more obviously suited to the position.

From then onwards there was to be no pause for breath as the new Pope showed himself to be, in one important decision after another as well as in the smaller details of his daily life, a colossus in the vanguard of considered reform that, responding to his initiative and his continual guidance, was to characterize his papacy and is still in evolution. In five creative years the stature of his personality rose head and shoulders above that of any man in contemporary history and at their end his name was internationally honoured and the Church had taken momentous steps into a new era.

What was the personality of this man? How was it that he seemed to be less preoccupied with the visible Church than with the world as a whole? What is his significance in Church and secular history? Ernesto Balducci unfolds a portrait study that attempts to answer these questions through revealing the nature of the man who effected a meeting between the Church and the modern world. His book is supported throughout with copious documentation from Pope John's *Journal*, his *Diaries*, and other sources. This is the first full-length study of Pope John's personality and of the *aggiornamento*.



BERNARD BASSET, S.J., *Born For Friendship*, 220 pp., London: BURNS & OATES, 25s.

There must be few men in English history whose memory in recent times has been more revered and whose public and private life has been more clearly seen as of the greatest relevance to this century in England and abroad, than Sir Thomas More, friend and ultimately victim of Henry VIII, Bernard Basset's purpose in this book is to present a full account of More's life in a way that shows why his star is in the ascendant and why popular respect will almost certainly keep it there.

To this task Fr. Basset has brought all the skills that a reader appreciates in a writer: an easy and attractive style, an enthusiasm for his subject, a respect for facts and their sources and his well-known ability to make the whole full of life and interest. He writes in his Foreword:

"As the Reformation blows itself out and Christians of every kind seek unity and reconciliation, the eyes of all may turn to the last great Christian figure, universally respected, before Christendom split into many warring camps. More knew neither Protestants nor Roman Catholics, as we use these labels; he heard the word 'Papist' with sorrow not long before his death. He was not martyred by Protestants but by his friend, a Catholic King. Within a decade of his death, Europe was divided and posthumously, he became the champion of the Roman Catholic cause. One cannot blame the Catholics for claiming so great a saint or the Protestants for rejecting rival protagonist, but these partisan disputes had nothing to do with Thomas More. He whose strange destiny in life had been to grasp and to face the true issues may well show to both sides the tragedy of division and the way in which Christian unity might be restored. A genuine reformer, the enemy of all forms of superstition, he foresaw the tragedy, struggled to prevent it and may now help to heal the wounds of centuries. Those on either side who are great enough to admit their errors must be willing to retrace their steps. This would mean going back to look once more at the issues, the errors and abuses which More faced before he died."

THEODOR FILTHAUT, *Learning to Worship*, 191 pp., London: BURNS & OATES, 15s.

As the Vatican II Constitution on the Sacred Liturgy confirms, man, not an altar, stands at the centre of the Church's worship.

Though this book gives adequate coverage to altars as it does to other items of church furniture and to the liturgy's rubrics, the author's purpose is to write about the liturgy, liturgical instruction and religious education as thoughts, words and deeds in the service of personal realization, leading to a fuller life in Christ. The liturgical revival has achieved an alteration in the layman's role in communal worship: where, before, he looked on, he now actively celebrates with the priest. There is as a result much more for him to understand and a much greater chance of achieving understanding. How is he to make us of this chance? This is as much an anthropological problem as it is an educational one. The author tackles it in many of its aspects in a book, free from technical jargon, written for anyone concerned with the passing on of the meaning of worship.

Republic of the Philippines  
Department of Public Works and Communications  
BUREAU OF POSTS  
Manila

SWORN STATEMENT  
(Required by Act 2580)

The undersigned, FR. EXCELSO GARCIA, O.P., Editor of BOLETIN ECLESIASTICO DE FILIPINAS, published monthly except May-June issue in English, Spanish and Latin, at the University of Santo Tomas, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201.

Name	Address
Editor: FR. EXCELSO GARCIA, O.P. ....	U.S.T., España, Manila
Asst. Editor: FR. ABELARDO NAVATA, O.P. ....	U.S.T., España, Manila
Business Manager: FR. FLORENCIO TESTERA, O.P. ...	U.S.T., España, Manila
Owner: UNIVERSITY OF SANTO TOMAS .....	U.S.T., España, Manila
Publisher: UNIVERSITY OF SANTO TOMAS .....	U.S.T., España, Manila
Printer: U.S.T. PRESS .....	España corner P. Noval, Manila
Office of Publication: U.S.T. ....	U.S.T., España, Manila

In case of publication other than daily, total number of copies printed and circulated of the last issue dated April, 1966:

1. Sent to paid subscribers .....	1,900 Copies
2. Sent to others than paid subscribers .....	100 "

T o t a l ..... 2,000 Copies

(Sgd.) FR. EXCELSO GARCIA, O.P.  
Editor

SUBSCRIBED AND SWORN to before me this 1st day of April, 1966, at Manila, the affiant exhibiting his Residence Certificate No. A-51311 issued at Manila on January 10, 1966.

Doc. No. 154; Page No. 53  
Book No. VIII; Series 1966.

(Sgd.) LUIS C. BASSIG  
Notary Public  
Until Dec. 31, 1967