

BOLETIN ECLESIASTICO DE FILIPINAS

VOL. XL

JULY, 1966

NUMBER 450

SANCTISSIMI DOMINI NOSTRI

PAULI

DIVINA PROVIDENTIA

PAPAE VI

LITTERAE APOSTOLICAE

MOTU PROPRIO DATAE

QUIBUS JUBILAEUM EXTRAORDINARIUM

CONSTITUTIONE APOSTOLICA

"MIRIFICUS EVENTUS" INDICTUM

PROROGATUR

PAULUS PP. VI

SUMMI DEI BENEFICIO factum est profecto, ut quod Apostolica data Constitutione, a verbis **Mirificus eventus** incipiente. Jubilaeum Extraordinarium superiore mense Decembri indiximus. ab omnibus catholicis hominibus, ubicumque versarentur gentium, incredibili mentium voluntatumque consensione acciperetur. Qua de re quantopere Noster gaudeat animus difficile est dictu. Ea enim non obscure declaratur et quo loco

apud christianum populum religionis pietatisque exercitationes nullo non tempore habeantur; et quantas Concilium Oecumenicum Vaticanum II, superiore anno conclusum, in christifidelium animis exspectationes erexerit, studa conciliaverit, consilia vitae melioris commoverit; et quanto denique honore, amore Christi Ecclesiam, dulcissimam omnium parentum, fautricem, magistratam ejus filii colant, diligant.

Etenim delatum est Nobis plurimis locis ea acta esse diligentissime quae in Constitutione Apostolica, quam comemoravimus, suaderentur; hoc est christifideles turmatim in aedes sacras ac praesertim in princeps cujusque dioecesis templum confluisse, vel pias contiones de celebrati Consilii praeceptis audiendi causa, vel vitae noxas sacra confessione delendi, vel sancta de altari libandi; eodemque tempore dioecesium suarum Patres et Pastores, a Consilio Oecumenico reduces, singulari prosecutos esse observantia, acceptis in vicem ad integriores mores incitamentis. Quibus ex rebus non est sane dubitandum maxima emolumenta, non modo in singulorum animos et in catholicam Ecclesiam, sed in hominum etiam societatem profecta esse.

Attamen certis quibusdam locis quae in Constitutione Apostolica, quam diximus, sive ob territorii amplitudinem, sive ob sacerdotum penuriam, sive alias ob causas, ad hos tempus effecta dari, uti vehementer expetebatur, non potuerunt.

Quapropter istorum locorum Ordinarii, ne sibi commissi fideles tantorum bonorum divitis carerent, a Nobis plane postulaverunt, ut Jubilaei Extraordinarii fines, exeunte anno MDCCCLXV promulgati, in longius tempus protraherentur. Nos vero, quibus nihil est magis curae quam ut Ecclesiae filii cotidie largius in partem veniant infinitatis meritorum divini Redemptoris, utque tali ope muniti ad rectiorem actionem vitae nitantur, animo libentissimo admotas preces audiendas esse censemus. Itaque de omnipotentis Dei misericordia, ac beatorum Apostolorum Petri et Pauli auctoritate confisi, ex illa ligandi atque solvendi potestate, quam Deus Nobis contulit, Jubilaeum Extraordinarium, Constitutione Apostolica **Mirificus eventus** a Nobis indictum, a proximo die festo sacrae Pentecostes, hoc est

a die undetricesimo mensis Maii hujus anni, quo tempore ut exiret statutum erat, ad plenum diem octavum proximi mensis Decembris, Deiparae Virgini primigenae labis experti sacrum totius catholici orbis commodis servientes prorogamus. Cujus Jubilaei, ut non immutantur propositi fines, ita privilegia, facultates, gratias non immutari jubemus; quae omnia propterea ne eos, quorum res est, fugiant, eos ad Constitutionem Apostolicam iterum iterumque commemoratam vocare possumus.

Sed, ad haec postrema quod attinet, cum post editam Constitutionem et quaestiones sint positae et responsa sint data et novi aliquid nunc concedere velimus, opportunum hoc loco ducimus haec omnia ab integro exscribere, iis interiectis quae aut mutata aut novata sunt.

I. Quapropter Nostra Apostolica auctoritate concedimus sacris Confessariis, ad audiendas sacramentales confessiones legitime approbatis, quae sequuntur, **facultates**, quibus solummodo per idem tempus, in foro conscientiae et in sacramentali confessione utantur. Quocirca iidem poterunt:

1) absolvere a quibusvis censuris et poenis ecclesiasticis quoscumque paenitentes, qui scienter doctrinas haereticas, schismaticas vel atheisticas quomodocumque externe professi fuerint, dummodo unusquisque paenitens, sincere dolens, coram confessorio errores detestetur et data forte scandala se resarturum promittat; iniuncta congrua et salutari paenitentia, et addito consilio ad Sacramenta frequenter accedendi;

2) absolvere a censuris et poenis ecclesiasticis eos qui libros apostatarum, haereticorum aut schismaticorum, pro apostasia, haeresi aut schismate propugnantes, aliosve per Apostolicas Litteras nominatim prohibitos, scienter sine debita venia legerint, vel apud se retinuerint; iniuncta congrua ac salutari paenitentia, et addita admonitione circa librorum cautam retentionem vel destructionem;

3) absolvere a censuris et poenis ecclesiasticis eos qui nomen dederint sectae masonicae aliisque eiusdem generis consociationibus, quae contra Ecclesiam vel legitimas civiles potestates

machinantur; dummodo a sua secta vel consociatione omnino se separent, et scandala vel damna, pro viribus se sarturos et praecauturos esse promittant; iniuncta, pro modo culparum, gravi paenitentia salutari;

4) solvere, commutando, consideratis causis, in alia paenitentiae vel pietatis opera, ab omnibus votis privatis, etiam Sedi Apostolicae reservatis, dummodo solutio ne laedat jus aliis quaesitum.

II. Concedimus praeterea ut, piaculari hoc tempore, omnes utriusque sexus christifideles, qui rite Paenitentiae Sacramento expiati et sacra Synaxi refecti ad mentem Nostram precati fuerint, **INDULGENTIAM PLENARIAM** lucrari valeant:

1) quotiescumque, tribus saltem institutionibus de Consilio Oecumenici Vaticani II decretis, in aede sacra vel alio apto loco habendis interfuerint;

2) quotiescumque tribus saltem contionibus, ad modum sacrarum Missionum, quas vocant, habendis, in quovis templo pie astiterint;

3) quotiescumque Eucharistico Sacrificio quadam cum solemnitate a quolibet Episcopo in cathedrali templo vel in alia aede sacra ab Ordinario loci designata, ad normam Decreti Sacrae Paenitentiariae Apostolicae die XX mensis Decembris anno MDCCCCLXV dati (A.A.S. LVII—1965-p. 1018), pie interfuerint; quod qui die festo egerint, praecepto Sacro astandi satisfacient;

4) semel vero tantum, qui cathedrale templum vel aliam aedem sacram ad normam Decreti, nuper commemorati, nondum inviserint, si hoc fecerint, et qualibet legitima formula adhibita, fidei professionem iteraverit.

III. Libenter Episcopo loci, vel ejus Coadiutori, vel ejus Auxiliari, vel alii Episcopo rite delegato facultatem damus, ut, licet id jam fecerint, tamen novo hoc Jubilaei tempore, inter praecipuam eiusdem temporis celebrationem, iterum **Benedictionem Papalem** impertiri christifidelibus valeant, addita indulgentia plenaria.

IV. Valde expedire putamus, si ad institutiones de Consilii Oecumenici decretis, in quavis aede sacra vel in alia idonea sede faciendas, peregrinatio addatur ad princeps dioecesis templum vel ad aliam aedem sacram ab Ordinario loci designatam; ad quam christifideles ejusdem loci vel ordinis, per turmas, si fieri potest, accedere curent.

V. Confessarii omnes, vi can. 935 C.I.C., commutare possunt pia opera, de quibus supra ad jubilares indulgentias acquirendas praescripta, pro christifidelibus qui, legitimo detenti impedimento, eadem praestare nequeant.

Haec autem omnia eo ipso, quo f.r. Decessor Noster Leo XIII, consilio permoti eademque spe ducti dedimus: **monendis cohortandisque** quotquot sua est cordi salus, ut colligant paulisper sese, et demersas in terram cogitationes ad meliora traducant; quod non privatis solum, sed toti futurum est reipublicae salutare, propterea quod quantum singuli profecerint in animi perfectione sui, tantumdem honestatis ac virtutis ad vitam morisque publicos accedet (cfr. Litterae Encyclicae **Quod auctoritate Apostolica**, die 22 dec. a. 1885 datae, A.S.S. XVIII - 1885 - p. 258).

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

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

P A U L U S P P. V I

DECRETUM

DE ACCOMMODATA RENOVATIONE VITAE RELIGIOSAE

PAULUS EPISCOPUS

SERVUS SERVORUM DEI

UNĀ CUM SACROSANCTI CONCILII PATRIBUS

AD PERPETUAM REI MEMORIAM

1. PERFECTAE CARITATIS per consilia evangelica prosecutione Sacrosancta Synodus praevis ostendit, in Constitutione cui initium est "*Lumen gentium*," a Divini Magistri doctrina et exemplis originem ducere et tamquam praeclarum signum Regni caelestis apparere. Nunc vero, de vita ac disciplina institutorum, quorum sodales castitatem, paupertatem et oboedientiam profitentur, intendit agere eorumque necessitatibus, prout tempora nostra suadent, providere.

Inde ab exordiis quidem Ecclesiae fuerunt viri ac mulieres, qui per praxim consiliorum evangelicorum Christum maiore cum libertate sequi pressiusque imitari intenderunt et suo quisque modo vitam Deo dicatam duxerunt, e quibus multi, Spiritu Sancto afflante, vel vitam solitariam degerunt vel familias religiosas

suscitaverunt, quas Ecclesia sua auctoritate libenter suscepit et adprobavit. Unde e consilio divino mirabilis varietas coetuum religiosorum succrevit, quae valde contulit, ut Ecclesia, non solum ad omne opus bonum instructa (cf. 2 Tim. 3, 17) et ad opus ministerii in aedificationem Corporis Christi (cf. Eph. 4, 12) parata sit, sed etiam variis donis filiorum suorum decorata appareat sicut sponsa ornata viro suo (cf. Apos. 21, 2) et per eam innorescat multiformis sapientia Dei (cf. Eph. 3, 10).

In tanta autem donorum varietate omnes, qui ad praxim consiliorum evangelicorum a Deo vocantur eademque fideliter profitentur, Domino se peculiariter devovent, Christum sequentes, qui virgo et pauper (cf. Matth. 8, 20; Lc. 9, 58) per oboedientiam usque ad mortem Crucis (cf. Phil. 2, 8) homines redemit et sanctificavit. Ita caritate impuls, quam Spiritus Sanctus in cordibus eorum diffundit (cf. Rom. 5, 5), magis magisque vivunt Christo et corpore Eius quod est Ecclesia (Cf. Col. 1, 24). Quo ferventius ergo tali sui donatione quae totam vitam complectitur, Christo coniunguntur, eo uberius fit vita Ecclesia et apostolatus eius vegetius fecundatur.

Ut autem praestans valor vitae per consiliorum professionem consecratae eiusque necessarium munus in praesentis temporis adiunctis ad maius Ecclesiae bonum cedat, haec Sacra Synodus sequentia statuit, quae nonnisi principia generalia respiciunt accommodatae renovationis vitae ac disciplinae religionum atque, propria indole servata, societatum vitae communis sine votis et institutorum saecularium. Normae vero particulares pro eorundem congrua expositione et applicatione post Consilium a competentis auctoritate statuendae sunt.

2. Accommodata renovatio vitae religiosae simul complectitur et continuum ad omnis vitae christianae fontes primigeniamque institutorum inspirationem et aptationem ipsorum ad mutatas temporum condiciones. Quae renovatio, sub impulsu Spiritus Sancti et Ecclesia duce, promovenda est secundum principia quae sequuntur:

a) Cum vitae religiosae ultima norma sit Christi sequela in

Evangelio proposita, haec ab omnibus institutis tamquam suprema regula habeatur.

b) In ipsum Ecclesiae bonum cedit ut instituta peculiarem suam indolem ac munus habeant. Ideo fideliter agnoscantur et serventur Fundatorum spiritus propriaque proposita, necnon sanae traditiones, quae omnia cuiusque instituti patrimonium constituunt.

c) Omnia instituta vitam Ecclesiae participant, eiusque incoepta et proposita ut in re biblica, liturgica, dogmatica, pastorali, oecumenica, missionali et sociali, iuxta propriam suam indolem, sua faciant et pro viribus foveant.

d) Instituta, de hominum temporumque condicionibus deque Ecclesiae necessitatibus, congruam cognitionem apud sodales suos promoveant; ita ut mundi huius aetatis adiuncta in lumine fidei sapienter diiudicantes, atque zelo apostolico exardescentes, efficacius hominibus subvenire valeant.

e) Cum vita religiosa ante omnia ad hoc ordinetur ut sodales Christum sequantur et Deo uniantur per professionem consiliorum evangelicorum, serio perpendendum est optimas accommodationes ad necessitates temporis nostris peractas effectum non sortiri, nisi animentur renovatione spirituali, cui semper etiam in operibus externis promovendis primae partes tribuendae sunt.

3. Ratio vivendi, orandi et operandi hodiernis sodalium condicionibus physicis necnon, prout ab indole cuiusque instituti requiritur, apostolatus necessitatibus, culturae exigentiis, circumstantiis socialibus et oeconomicis, ubique, praesertim in missionum locis, apte conveniat.

Secundum eadem criteria examini quoque subiiciatur regiminis ratio institutorum.

Quapropter constitutiones, "directoria," libri usum, precum et caeremoniarum alique id genus codices, congruenter recognoscantur atque, iis praescriptis suppressis quae obsoleta sint, documentis huius Sacrae Synodi aptentur.

4. Efficax renovatio et recta accommodatio obtineri nequeunt nisi cooperantibus omnibus instituti sodalibus.

Normas autem accommodatae renovationis statuere et leges ferre, necnon sufficienti prudentique experientiae locum dare, competentium tantum auctoritatum est, praesertim capitulorum generalium, salva, quatenus necessaria sit, approbatione Sanctae Sedis aut Ordinariorum locorum, ad normam iuris. Superiores vero, in his quae ad totius instituti sortes spectant, sodales suos apto modo consultant et audiant.

Pro accommodata renovatione monasteriorum monialium, vota et consulta etiam a consensibus foederationum aut ab aliis conventibus legitime convocatis obtineri poterunt.

Meminerint tamen omnes spem renovationis ponendam esse magis in diligentiore regulae et constitutionum observantia quam in multiplicandis legibus.

5. Cuiusvis instituti sodales mente recolant imprimis se professione consiliorum evangelicorum vocationi divinae responsum dedisse, ita ut, non solum peccato mortui (cf. Rom. 6, 11) sed etiam mundo renuntiantes, soli Deo vivant. Totam enim vitam suam Eius famulatu mancipaverunt, quod quidem constituit peculiarem quamdam consecrationem, quae in baptismatis consecratione intime radicatur eamque plenius exprimit.

Cum autem haec suiipsius donatio ab Ecclesia suscepta sit, eius etiam servitio sese sciant addictos.

Qui Dei famulatus exercitium virtutum in eis urgere ac fovere debet, praesertim humilitatis et oboedientiae, fortitudinis et castitatis, quibus Christi exinanitio (cf. Phil. 2, 7-8), simulque Eius vita in spiritu (cf. Rom. 8, 1-13) participantur.

Religiosi ergo, suae professioni fideles, omnia propter Christum dimittentes (cf. Mc. 10, 28), Ipsum tamquam unum necessarium (cf. Luc. 10, 42) sequantur (cf. Matth. 19, 21), Eius verba audientes (cf. Luc. 10, 39), de iis quae Eius sunt solliciti (cf. I Cor. 7, 32).

Quapropter cuiuslibet instituti sodales, Deum prae omnibus et unice quaerentes, contemplationem, qua Ei mente et corde adhaereant, cum amore apostolico, quo operi Redemptionis adsociari Regnumque Dei dilatare nitantur, coniungant oportet.

6. Qui evangelica consilia profitentur Deum qui nos prior dilexit (cf. I Ioan. 4, 10) ante omnia quaerant ac diligant et in omnibus rerum adiunctis fovere studeant vitam absconditam cum Christo in Deo (cf. Col. 3, 3), unde profluit et urgetur proximi dilectio in salutem mundi Ecclesiaeque aedificationem. Hac caritate etiam ipsa praxis consiliorum evangelicorum animatur et regitur.

Quapropter institutorum sodales spiritum orationis et orationem ipsam, haurientes e germanis spiritualitatis christianae fontibus assiduo studio colant. Imprimis vero Sacram Scripturam quotidie prae manibus habeant, ut divinarum scripturarum lectione et meditatione "eminentem scientiam Iesu Christi" (Phil. 3, 8) ediscant. Sacram Liturgiam, praesertim sacrosanctum Eucharistiae mysterium, ad mentem Ecclesiae corde et ore peragant atque ex hoc ditissimo fonte vitam spiritualem alant.

Ita in mensa divinae Legis et sacri altaris refecti Christi membra fraterne ament, pastores spiritu filiali reveantur atque diligant; magis magisque vivant et sentiant cum Ecclesia eiusque missioni totaliter se devoteant.

7. Instituta quae integre ad contemplationem ordinantur, ita ut eorum sodales in solitudine ac silentio, in assidua prece et alacri poenitentia soli Deo vacent, in Corpore Christi mystico, in quo "omnia . . . membra non eundem actum habent" (Rom. 12, 4), quantumvis actuosi apostolatus urgeat necessitas, praeclaram partem semper retinent. Deo enim eximium laudis sacrificium offerunt, populum Dei sanctitatis uberrimis fructibus collustrant atque exemplo movent necnon arcana fecunditate apostolica dilatant. Ita Ecclesiae decus exstant et caelestium scatebra gratiarum. At eorum ratio vivendi secundum praedicta principia et criteria accommodatae renovationis recognoscatur, sanctissime tamen servatis eorum a mundi secessu atque vitae contemplativae exercitiis propriis.

8. Permulta sunt in Ecclesia instituta, vel clericalia vel laicalia, variis apostolatus operibus dedita, quae donationes habent secundum gratiam quae data est eis, differentes: sive ministerium in ministrando, sive qui docet in doctrina, qui exhortatur in exhortando, qui tribuit in simplicitate, qui miseretur in hilaritate (cf. Rm. 12, 5-8). "Divisiones gratiarum sunt, idem autem Spiritus" (I Cor. 12, 4).

In istis institutis, ad ipsam naturam vitae religiosae pertinet actio apostolica et benefica utpote sanctum ministerium et opus caritatis proprium ab Ecclesia ipsis commissum eiusque nomine exercendum. Proinde tota vita religiosa sodalium spiritu apostolico imbuatur, tota vero actio apostolica religioso spiritu informetur. Ut igitur sodales vocationi suae ad Christum sequendum imprimis respondeant, ac ipsi Christo in Eius membris deseruiant actio eorum apostolica ex intima cum Ipso unione procedat oportet. Inde fit ut caritas ipsa erga Deum et proximum foveatur.

Quapropter instituta illa observantias suas atque usus cum requisitis apostolatus, cui dedicantur, apte componant. Cum autem vita religiosa apostolicis operibus dedita formas multiples induat, necesse est ut accommodata eius renovatio huiusmodi diversitatis rationem habeat, atque ut apud varia instituta sodalium vita in servitium Christi propriis eorum congruisque mediis sustentetur.

9. Fideliter servetur atque magis in dies elucescat in suo germano spiritu tum in Oriente tum in Occidente venerabile vitae monasticae institutum, quod praeclara merita longo saeculorum cursu in Ecclesia et in humana consortione sibi acquisivit. Monachorum praecipuum officium est divinae Maiestati humile simul ac nobile servitium praestare intra septa monasterii, sive in umbratili vita integre se divino cultui dedicent sive aliquae apostolatus vel christianae caritatis opera legitime assumpserint. Servata igitur indole propriae institutionis, antiquas beneficias traditiones renouent easque hodiernis animarum necessitatibus ita accommodent ut monasteria veluti seminaria sint aedificationis populi christiani.

Item religiones qua ex regula vel instituto vitam apostolicam intime consociant officio choralis observantiisque monasticis, ita rationem vivendi cum apostolatus sibi convenientis exigentis componant ut suam formam vitae fideliter servant utpote quae eximio Ecclesiae bono cedat.

10. Vita religiosa laicalis, tam pro viris quam pro mulieribus, statum in se completum professionis consiliorum evangelicorum constituit. Quapropter illam, muneri pastoralis Ecclesiae in erudienda iuventute, in aegrotis curandis aliisque ministeriis explendis tam utilem, Sacra Synodus magni faciens, sodales in sua vocatione confirmat eosque ut hodiernis exigentiis vitam suam accommodent hortatur.

Sacra Synodus declarat nihil obstare quominus in religionibus Fratrum, firma manente earum indole laicali, ex dispositione Capituli generalis, ad subveniendum necessitatibus ministerii sacerdotalis in suis domibus, aliqui sodales sacris Ordinibus initientur.

11. Instituta saecularia quamvis non sint instituta religiosa veram tamen et completam consiliorum evangelicorum professionem in saeculo ab Ecclesia recognitam secumferunt. Quae professio viris ac mulieribus, laicis et clericis in saeculo degentibus, consecrationem confert. Proinde iidem totalem suipsius Deo dedicationem in caritate perfecta praecipue intendant et ipsa instituta propriam ac peculiarem indolem, secularem scilicet, servant ut apostolatam in saeculo ac veluti ex saeculo, ad quem exercendum orta sunt, efficaciter et ubique adimplere valeant.

Probe tamen sciant se tantum munus obire non posse, nisi sodales accurate in rebus divinis et humanis ita instituantur, ut revera fermentum sint in mundo ad robur et incrementum Corporis Christi. Moderatores ergo serio curent de institutione praesertim spirituali sodalibus impertienda necnon de ulteriore fomatione promovenda.

12. Castitas "propter regnum caelorum" (Matth. 19, 12), quam religiosi profitentur, tamquam eximium gratiae donum aes-

timanda est. Cor enim hominis singulari modo liberat (cf. I Cor. 7, 32-35), ut magis accendatur caritate erga Deum et homines universos, ideoque est peculiare signum bonorum caelestium necnon medium aptissimum quo religiose alacriter servitio divino operibusque apostolatus sese dedident. Sic ipsi coram omnibus Christifidelibus mirabile illud evocant connubium a Deo conditum et in futuro saeculo plene manifestandum quo Ecclesia unicum sponsum Christum habet.

Oportet ergo ut religiose, professionem suam fideliter servare studentes, verbis Domini credant et, Dei Auxilio confisi, de propriis viribus ne praesumant, mortificationem sensuumque custodiam adhibeant. Media quoque naturalia ne omittant, quae mentis et corporis sanitati favent. Ita ut falsis doctrinis, quae continentiam perfectam tamquam impossibilem vel humano profectui nocivam ostendant, non moveantur, et omnia quae castitatem in periculum adducunt, instinctu quodam spirituali, respuant. Meminerint insuper omnes, praesertim Superiores, castitatem securius servari cum inter sodales vera dilectio fraterna in vita communi viget.

Cum observantia continentiae perfectae profundiores naturae humanae inclinationes intime attingat, candidati ad professionem castitatis ne accedant neve admittantur, nisi post probationem vere sufficientem et cum debita maturitate psychologica et affectiva. Ipsi non solum de periculis castitati occurrentibus moneantur, sed ita instruantur ut coelibatum Deo dicatum etiam in bonum integrae personae assumant.

13. Paupertas voluntaria propter Christi sequelam cuius est signum praesertim hodie multum aestimatum, a religiosis diligenter excolatur atque, si opus sit, novis etiam formis exprimatur. Per eam participatur paupertas Christi, qui propter nos egenus factus est, cum esset dives, ut illius inopia nos divites essemus (cf. 2 Cor., 8, 9; Matth. 8, 20).

Ad paupertatem autem religiosam quod attinet, haud sufficit

in suo bonorum Superioribus subiici, sed oportet ut sodales re et spiritu sint pauperes, thesauros in caelo habentes (cf. Matth. 6, 20).

In suo quisque officio communi legi laboris se sentiant obnoxios, atque, dum ita res victui operibusque eorum necessariae comparantur, omnem indebitam sollicitudinem proiciant et Patris caelestis Providentiae sese committant (cf. Matth. 6, 25).

Congregationes religiosas suis constitutionibus permittere possunt ut sodales bonis patrimonialibus acquisitis vel acquirendis renuntient.

Instituta ipsa, ratione habita singulorum locorum, testimonium paupertatis quasi collectivum reddere satagant et libenter ex propriis bonis aliquid conferant ad alias Ecclesiae necessitates et egenorum sustentationem, quos religiosi omnes in visceribus Christi diligant (cf. Matth. 19, 21; 25, 34-46); (Iac. 2, 15-16; I Ioan. 3, 17). Institutorum provinciae ac domus aliae cum aliis in bonis temporalibus communicent, ita ut illae quae plus habent alias adiuvent quae egestatem patiuntur.

Quamvis instituta, salvis regulis et constitutionibus, ius habent possidendi omnia necessaria ad vitam temporalem et opera, omnem tamen speciem luxus, immoderati lucri ac bonorum cumulationis vitent.

14. Religiosi per professionem oboedientiae plenam propriae voluntatis dedicationem veluti sacrificium sui Deo offerunt, et per illud constantius et securius divinae voluntati salvificae uniuntur. Inde ad exemplum Iesu Christi, qui venit ut faceret voluntatem Patris (cf. Ioan. 4, 34; 5, 30; Hebr. 10, 7; Ps. 39, 9), et "formam servi accipiens" (Phil. 2, 7) ex iis, quae passus est, didicit oboedientiam (cf. Hebr. 5, 8), religiosi, Spiritu Sancto movente, Superioribus, vices Dei gerentibus, in fide sese subiiciunt et per eos ad omnium in Christo fratrum ministerium ducuntur, sicut ipse Christus ob suam erga Patrem submissionem fratribus ministravit et animam suam posuit redemptionem pro multis (cf. Matth. 20, 28; Ioan. 10, 14-18). Ita, Ecclesiae servi-

tio artius devinciuntur et in mensuram aetatis plenitudinis Christi (cf. Eph. 4, 13) pervenire contendunt.

Sodales ergo in spiritu fidei et amoris erga Dei voluntatem Superioribus suis ad normam regulae et constitutionum humile praestent obsequium, vires intelligentiae et voluntatis necnon naturae et gratiae dona in praeceptorum exsecutione et in expletionem munerum sibi commissorum conferendo, scientes se ad aedificationem Corporis Christi secundum Dei propositum operam praestare. Sic oboedientia religiosa, nedum dignitatem personae humanae minuit, illam, ampliata libertate filiorum Dei, ad maturitatem adducit.

Superiores vero, rationem pro animabus sibi commissis reddituri (cf. Hebr. 13, 17), voluntati Dei in munere explendo dociles, in spiritu servitii pro fratribus auctoritatem exerceant, ita ut caritatem qua Deus illos diligit exprimant. Subditos regant qua filios Dei et cum respectu personae humanae, illorum voluntariam subiectionem promoventes. Ideoque speciatim debitam eis libertatem relinquunt quoad poenitentiae sacramentum et conscientiae moderamen. Sodales eo perducant ut in muneribus obeundis et in inceptis suscipiendis activa atque responsabili oboedientia cooperentur. Itaque Superiores libenter sodales audiant necnon eorum conspiracyonem ad bonum instituti et Ecclesiae promoveant, firma tamen sua auctoritate decernendi et praecipendi quae agenda sunt.

Capitula et consilia fideliter munus sibi commissum in regimine expleant atque suo quaeque modo sodalium omnium pro bono totius communitatis participationem et curam exprimant.

15. Vita in communi agenda, ad exemplum primaevae Ecclesiae in qua multitudo credentium erat cor unum et anima una (cf. Act. 4, 32), evangelica doctrina, Sacra Liturgia et praesertim Eucharistia refecta, in oratione et communione eiusdem spiritus perseveret (cf. Act. 2, 42). Religiosi, ut membra Christi, in fraterna conversatione honore se invicem praeveniant (cf. Rom. 12, 10), alter alterius onera portantes (cf. Gal. 6, 2). Caritate enim Dei in cordibus per Spiritum Sanctum diffusa (cf.

Rom. 5, 5), communitas ut vera familia, in nomine Domini congregata, Eius praesentia gaudet (cf. Matth. 18, 20). Caritas autem plenitudo legis est (cf. Rom. 13, 10) ac vinculum perfectionis (cf. Col. 3, 14), eaque scimus quoniam translati sumus de morte ad vitam (cf. 1 Ioan. 3, 14). Immo fratrum unitas Christi adventum manifestat (cf. Ioan. 13, 35; 17, 21) magna-que virtus apostolica ex ea manat.

Ut autem inter sodales intimius sit vinculum fraternitatis, illi qui conversi, cooperatores vel alio nomine vocantur, vitae et communitatis operibus arcte coniungantur. Nisi rerum adiuncta aliud vere suadeant, curandum est ut in institutis mulierum ad unum genus sororum perveniatur. Tunc illa personarum tantum retineatur diversitas, quam diversorum operum distinctio exigit ad quae sorores vel speciali Dei vocatione vel speciali aptitudine destinantur.

Virorum autem monasteria et instituta non mere laicalia pro indole sua clericos et laicos, ad normam constitutionum, admittere possunt, pari ratione paribusque iuribus et obligationibus, salvis iis quae ex ordine sacro proveniunt.

16. Clausura papalis pro monialibus vitae unice contemplativae firma maneat sed iuxta temporum locorumque condiciones, iisque usibus sublatis qui obsoleti sint, accommodetur, auditis ipsorum monasteriorum votis.

Aliae vero moniales operibus externis apostolatus ex instituto deditae a clausura papali eximantur, ut concredita sibi munera apostolatus melius adimplere valeant, servata tamen clausura ad normam constitutionum.

17. Habitus religiosus, utpote signum consecrationis, sit simplex ac modestus, pauper simul et decens, insuper valetudinis requisitis consentaneus et temporum locorumque adiunctis necnon ministerii necessitatibus accommodatus. Habitus autem tam virorum quam mulierum, qui iis normis non congruit, immutandus est.

18. Institutorum accommodata renovatio a sodalium institutione maxime pendet. Ideo et ipsi non clerici ac religiosae

apostolatus operibus immediate post noviciatum ne destinentur, sed eorum institutio religiosa et apostolica, doctrinalis et technica, titulis etiam congruentibus obtentis, in aptis domibus convenienter protrahatur.

Ne vero vitae religiosae ad nostri temporis exigentias adaptatio sit mere externa, neve illi qui externo apostolatui ex instituto vacant muneri suo implendo impares inveniantur, iuxta cuiusque intellectualem dotem et personalem indolem, de vigentibus hodiernae vitae socialis moribus rationibusque sentiendi et cogitandi, congruenter instruantur. Institutio per harmonicam elementorum suorum fusionem, ita peragatur ut ad unitatem vitae sodalium conferat.

Per totam autem vitam sodales intendant hanc culturam spiritualem, doctrinalem et technicam sedulo perficere, et Superiores, pro viribus, opportunitatem, adiumenta et tempus ad hoc eis procurent.

Officium quoque est Superiorum curare ut Moderatores, Magistri spiritus et Professores optime seligantur et sedulo praeparentur.

19. In novis institutis condendis, necessitas vel saltem magna utilitas necnon incrementi possibilitas serio ponderandae sunt, ne incaute oriantur instituta inutilia aut sufficienti vigore non praedita. Peculiari ratione in novellis Ecclesiis formae vitae religiosae promoveantur et excolantur quae indolis morumque incolarum necnon loci consuetudinum et condicionum rationem habeant.

20. Instituta, opera propria fideliter retineant et adimpleant atque, attenta utilitate Ecclesiae et dioecesium, temporum locorum necessitatibus ea accommodent, opportunis ac etiam novis modis adhibitis, illis autem relictis operibus, quae instituti spiritui et germanae indoli hodie minus sint consentanea.

Spiritus missionalis in institutis religiosis omnino servetur et pro cuiusque eorum indole aptetur condicionibus hodiernis, ita ut praedicatio Evangelii apud omnes gentes efficacior fiat.

21. Instituta vero et monasteria quae, auditis Ordinariis locorum quorum intersit, iudicio Sanctae Sedis non praebeant fundatam spem ut ulterius floreant, prohibeantur ne in posterum novicios recipiant et, si fieri possit, alii instituto vel monasterio vegetiori, quod fine et spiritu haud multum differat, uniantur.

22. Instituta et monasteria sui iuris, pro rei opportunitate et approbante Sancta Sede, inter se promoveant foederationes, si quodammodo ad eandem familiam religiosam pertinent, aut uniones, si fere pares habent constitutiones et usus eodemque animantur spiritu, praesertim cum nimis sunt exigua, aut associationes, si iisdem vel similibus operibus externis incumbunt.

23. Favendam est conferentiis seu consiliis Superiorum Maiorum a Sancta Sede, erectis, quae valde conferre possunt ad finem singulorum institutorum plenius assequendum, ad efficaciorum conspirationem in bonum Ecclesiae fovendam, ad Evangelii operarios in determinato territorio aequiore modo distribuendos, necnon ad communia religiosorum negotia pertractanda, congrua instaurata coordinatione et cooperatione cum Conferentiis episcopalibus quoad exercitium apostolatus.

Huiusmodi autem conferentiae etiam pro institutis saecularibus institui possunt.

24. Sacerdotes educatoresque christiani seria conamina adhibeant ut vocationibus religiosis, congruenter et accurate selectis, novum detur incrementum Ecclesiae necessitatibus plane respondens. Etiam in praedicatione ordinaria saepius agatur de consiliis evangelicis et de statu religioso amplectendo. Parentes filios suos christianis moribus educando, vocationem religiosam in eorum cordibus excolant ac tueantur.

Institutis autem fas est sui notitiam, ad vocationes fovendas, divulgare atque candidatos quaerere, dummodo hoc fiat cum debita prudentia et servatis normis a Sancta Sede et Ordinario loci traditis.

Meminerint vero sodales exemplum propriae vitae optimam commendationem esse sui instituti et invitationem ad vitam religiosam capessendam.

25. Instituta pro quibus hae accommodatae renovationis normae statuuntur, prompto animo suae divinae vocationi et muneri suo in Ecclesia hisce temporibus respondeant. Magni enim facit Sacra Synodus genus eorum vitae, virginalis, pauperis et oboedientis, cuius Ipse Christus Dominus est exemplar firmamque spem in opera eorum abscondita et aperta tam fecunda collocat. Religiosi ergo omnes fidei integritate, caritate erga Deum et proximum, amore crucis necnon spe futurae gloriae, Christi bonum nuntium in toto mundo diffundant, ut testimonium eorum ab omnibus conspiciatur et Pater noster, qui in caelis est, glorificetur (cf. Matth. 5, 16). Ita deprecante suavissima Deipara Virgine Maria, "cuius vita omnium est disciplina," ampliora quotidie incrementa capient ac uberiores salutares afferent fructus.

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

Romae, apud S. Petrum, die XXVIII mensis octobris anno MCMLXV.

Ego PAULUS Catholicae Ecclesiae Episcopus.

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 exequendas.

Romae, die XXVIII octobris anno MCMLXV.

PERICLES FELICI

Archiepiscopus tit. Samosatensis
Ss. Concilii Secretarius Generalis

TO OUR BELOVED SON
WILLIAM GAUDREAU
RECTOR MAJOR OF THE CONGREGATION OF THE
MOST HOLY REDEEMER
POPE PAUL VI

Beloved Son,
Health and Apostolic Blessing.

A hundred years ago Our Predecessor, Pius IX, of venerated memory, entrusted to the custody of your Congregation of the Most Holy Redeemer the ancient picture of the Blessed Virgin Mary of Perpetual Help. You, Our beloved Son, together with all the members of your Religious Family, are about to celebrate this centenary, but over and above this your own particular participation, you have wished to prove your singular love and devotion to our Heavenly Mother by inviting from every part of the Catholic world as many as possible of the faithful to come to Rome this year to join with you in honoring that miraculous and venerable picture which now for a century has been carefully kept in the Church of St. Alphonsus.

In order that the public celebrations arranged to commemorate this event may take on more magnificence and may also produce more effectively . . . lasting fruits, you have asked Us to have the Apostolic See add its part to the honoring of this memorable centenary. This indeed We do most willingly, especially in view of Our veneration and devotion to God's Virgin Mother, whom We have all during Our life venerated and still

venerate with deep love and affection, and whom, in the presence of all the Fathers of the Second Ecumenical Council of the Vatican, We have publicly proclaimed to be the Mother of the Church. In like manner We most gladly take this offered opportunity, both to show the honor that We owe to Pius IX, that celebrated and renowned Pontiff of the Roman Church, and to demonstrate the paternal benevolence and charity which We sincerely bear to your Institute, which merits so highly of Holy Church.

To Our way of thinking, it is right and proper for you Redemptorists to be now worthily celebrating this memorable centenary, because it is your Congregation which can claim the chief honor in having once more restored veneration for God's Virgin Mother under her title of Perpetual Help, in having caused this veneration to be spread abroad far and wide, and in having most religiously honored and treasured her picture, thus vindicating and restoring an age-old and venerable devotion handed down over the centuries by those who preceded you. This sacred picture, as tradition tells us, was greatly venerated by the people of Rome from the time that it was first exposed for public veneration in the Church of St. Matthew in the year 1498; and as with the passing of the years this devotion increased, the picture of Perpetual Help was held in honor by all. But when during a sad period of political disturbance the Church of St. Matthew was destroyed, the picture remained hidden for some time. However, when the picture after being fortunately preserved from harm was found again, it was Pius IX who entrusted it to your Institute, which in the meantime had constructed a new church next to the Superior General's residence, where formerly was situated the Church of St. Matthew. Our Predecessor commanded the Redemptorists of that day to make known the Blessed Virgin Mary under her title of Perpetual Help and to spread abroad devotion to her; that precept you have faithfully observed, since veneration for this picture of Perpetual Help, owing chiefly to your ceaseless, zealous efforts, is now happily cultivated amongst all nations.

As you rehearse in your mind these pages from past history, you have added reason and impulse to grow ever more and more in your love and devotion towards the Blessed Virgin Mary, whom now for a hundred years, under her title of Perpetual Help, you have been guarding and keeping with filial care and solicitude as a most loving guest and an ever presiding protectress. Indeed, since the Fathers of the Ecumenical Council called upon "the faithful to remember that true devotion . . . proceeds from that

true faith which leads us to acknowledge the excellent dignity of the Mother of God and urges us on to show filial love for our Mother and to imitate her virtues" (*Dogm. Const. on the Church*, No. 67), you should take from these words new energy to continue fostering in the hearts of the faithful these lofty religious feelings. The name of Perpetual Help, which is given to the Blessed Virgin, is a name that can clearly harmonize with the concepts expressed by the Council, because this name in a wondrous manner brings out and emphasizes the motherly care which God's Mother has for the Church as it now toils and labors upon earth.

When did the Blessed Virgin give more help and assistance to the Church than when she brought forth to this world, with a birth unsullied and undefiled, our Savior, the Head of the Church? than when she nourished Him at her chaste breast and protected him with tender solicitude? than when she with a mother's love and affection united herself to the sacrifice of the Redeemer fastened to the cross? than when she joined her prayers to those of the Apostles for the coming of the Holy Spirit, the Paraclete? Now that she has been assumed body and soul into heaven after her death, she continues to help the Holy Church, pressingly inviting all men, who are her children, to become members of the Church in ever greater numbers. To use the words of St. Augustine: "She is undoubtedly the mother of Christ's members, and we are these members. This is so because she cooperated by charity in causing the faithful to be born in the Church, which is made up of the members of that Head. . . . For it was necessary that our Head by an extraordinary miracle should be born of a Virgin according to the flesh, so as to make known that the members of this Head also were to be born of a Virgin Church according to the spirit" (*On holy virginity*, 6; *Latin Fathers*, 40, 399).

Here then you have, you Our beloved son as well as all the members of your Institute, in these Our words a gracious invitation to celebrate worthily this memorable anniversary, which happily and suitable occurs this year, just after the conclusion of the Ecumenical Council. You have Our most heartfelt wishes that the religious celebrations the pilgrimages and so many prayers offered may obtain from our Heavenly Mother abundant gifts and graces, which will spur you on to make still greater efforts to attain to religious perfection and which will draw the

faithful to seek an ever firmer and closer union with Christ, who is our Head, our only salvation and life.

These good wishes of Ours We strengthen with Our Apostolic Blessing, which We impart to you, to all the members of the Congregation of the Most Holy Redeemer as well as to all those who this year, as children most dear and devoted to their provident Mother and Queen, will pay singular honor to the picture of the Blessed Virgin Mary of Perpetual Help.

Given at St. Peter's, Rome, March 25, 1966, on the Feast of the Annunciation of the Blessed Virgin Mary, in the third year of Our Pontificate.

PAULUS PP VI

SACRA RITUUM CONGREGATIO

DUBIA

AD INSTRUCTIONEM

Cum art. 48 *c Instructionis* ad executionem Constitutionis de sacra Liturgia edicatur: « Omnes preces ad pedem altaris omittuntur, quoties alia actio liturgica immediate praecessit », Sacrae Rituum Congregationi sequens dubium pro opportuna solutione propositum fuit, nimirum:

Utrum preces ad pedem altaris dicendae omitti possint intio Missae conventualis in aliqua Communitate feminili choro adstricta immediate post divinum Officium a sororibus recitatum, etsi celebrans recitationi non participaverit.

Et Sacra eadem Rituum Congregatio, audito Consilio ad exsequendam Constitutionem de sacra Liturgia, reque mature perpensa, proposito dubio respondit: *Affirmative*.

Atque ita rescripsit et declaravit, die 5 februarii 1966.

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

Ferdinandus Antonelli
a secretis

AD RITUM COMMUNIONIS SUB UTRAQUE SPECIE

A Sacra Rituum Congregatione postulatum est pro opportuna declaratione: « Utrum sacra Communio sub utraque specie distribui possit etiam sodalibus Institutorum saecularium die suae Professionis emittendae, prouti novum ius concedit professis in Missa religiosae suae Professionis, dummodo vota intra Missam emittant ».

Et sacra eadem Rituum Congregatio, re mature perpensa, respondit: *Affirmative*, dummodo ipsa Professio fiat intra Missam.

Quod quidem responsum Ss.mus Dominus noster Paulus Papa VI, in Audientia diei 8 iulii a. 1965, ratum habuit et confirmavit.

Die 8 iulii 1965.

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

Ferdinandus Antonelli
a secretis

INDULT ON FAST AND ABSTINENCE

APOSTOLIC NUNCIATURE

N. 5049/66

April 13, 1966

Your Excellency:

The Sacred Consistorial Congregation has answered the question presented by Your Excellency about the maintaining of indults already granted for the fast and abstinence in the Philippines.

Considering the difficulty in convening the Bishops for an Extraordinary Plenary Assembly for the discussion of only one matter, the Sacred Congregation, in an audience with the Holy Father on March 26, 1966, received the benign permission of His Holiness to prorogue the indults already granted to the Philippines until the Bishops shall have their next General Conference and make a decision on the matter according to the Apostolic Constitution "*Poenitemini*".

In communicating this information, the Sacred Congregation requests that Your Excellency make it known to the other members of the Episcopal Conference.

Your Excellency's devoted servant in Christ,

(Sgd.) ✠ CARLO MARTINI
Apostolic Nuncio

Most Rev. LINO GONZAGA, D.D.
President of the Administrative Council
CATHOLIC WELFARE ORGANIZATION

DIOCESAN CURIAE

DIOCESIS DE IMUS

ERECION DE LA NUEVA PARROQUIA DE LA VIRGEN DE FATIMA EN BINAKAYAN, KAWIT, CAVITE

NOS DR. D. ARTEMIO G. CASAS, POR LA GRACIA DE
DIOS Y DE LA SANTA SEDE APOSTOLICA,
OBISPO DIOCESANO DE IMUS

Habiendo visto este expediente de desmembración o nueva demarcación de las Parroquias de Imus, Kawit y Bacoor, todas de la provincia de Cavite, y erección en Parroquia del barrio de Binakayan, segregándolo de su matriz Kawit;

Resultando que los barrios de Medición 2o, Toclong 2o y Tinabunan todos de la comprensión de Imus; de Binakayan y Malamok de la comprensión de Kawit, y Mabolo, y Salinas de la comprensión de Bacoor, de cuyas parroquias serán segregados, tienen número suficiente de habitantes y distan bastante lejos de sus respectivas iglesias parroquiales; por lo tanto existen razones y causas canónicas justas y suficientes para que Binakayan y otros barrios mencionados anteriormente sean segregados de Imus, Kawit y Bacoor (can. 1427);

Resultando que los Párrocos de Imus, Kawit y Bacoor reconocen como causa justa canónica las razones expuestas en el párrafo anterior, y han dado su conformidad;

Considerando que los Ordinarios tienen potestad para desmembrar las parroquias existentes, INVITI QUOQUE EARUM RECTORIBUS, siempre que exista gran dificultad de los fieles para acudir a la iglesia parroquial, o sea tan grande el número de aquellos que no puede atenderse convenientemente a su cuidado espiritual, sino creando nuevas parroquias;

Nos, vistos los cánones 1427 y 1428 del Código Piano, DECRETAMOS:

1o. Que venimos en separar y desmembrar, como por la presente separamos y desmembramos, los barrios de Binakayan y Malamok de su matriz Kawit, y Medición 2o, Toclong 2o, y Tinabunan de su matriz Imus, y Mabolo y Salinas de su matriz Bacoor para erigir y establecer como por la presente erigimos y establecemos dicho Barrio de Binakayan en Curato propio, teniendo por titular a la Virgen de Fátima, por sede el Barrio de Binakayan, con derecho a percibir las obvenciones que hasta ahora han percibido sus respectivos Párrocos, y que han venido de los barrios desmembrados.

2o. Que la parroquia de la Virgen de Fátima de Binakayan y los otros barrios agregados a la misma y desmembrados de las parroquias de Imus, Kawit y Bacoor quedan plenamente separados de sus matrices respectivas, a cuyos Párrocos declaramos libres de cargo y exentos de este barrio de Binakayan y de los demás barrios anexionados.

3o. Que la nueva parroquia de la Virgen de Fátima de Binakayan tendrá su Párroco propio, sello parroquial, libros parroquiales y demás objetos para el culto de la Iglesia y la cual pertenecerá a la Vicaría de San Miguel Arcángel;

4o. Finalmente, que no existiendo dote suficiente para sostener el culto y personal de la nueva parroquia de la Virgen de Fátima de Binakayan, amonestamos y mandamos a los fieles vecinos de la feligresía que ayuden, en cuanto les sea posible, a mantener el decoro y culto de la Iglesia y a sostener al Párroco, sobre todo en lo que toca al arancel parroquial Diocesano.

Y mandamos igualmente a todos que observen este Nuestro Decreto de que en dialecto local dará el Párroco futuro de Binakayan conocimiento al público desde el púlpito de la iglesia en un día de mayor concurrencia para los efectos oportunos; y archívese el original.

Dado en Nuestra Curia Episcopal de Imus, firmado de Nuestra mano, sellado con el mayor de Nuestras Armas, y refrendado por el infrascrito Secretario de Cámara y Gobierno, hoy 13 de Mayo de 1966.

✠ ARTEMIO G. CASAS
Obispo de Imus

Por mandato de Su Excia. Revma.

HERNANDO GODOY
Canciller

DUBIUM CIRCA ABSTINENTIAM SOLVITUR

Dubium quae circa abstinentiam servandam iuxta novam legem e textu in *L'Osservatore Romano* promulgato ortum fuit, nova redactione in *Acta Apostolicae Sedis* publici iuris facta solvitur. En duae versiones:

L'OSSERVATORE ROMANO

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

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

ACTA APOSTOLICAE SEDIS

II. — § 1. Tempus Quadragesimale suam indolem paenitentialem retinet.

§ 2. Dies paenitentiae, *obligatorie* in tota Ecclesia servandi, sunt singulae sextae feriae totius anni et feria IV Cinerum, vel, pro diversitate Rituum, primus dies Magnae Quadragesimae; eorum substantialis observantia graviter tenet.

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

LITURGICAL SECTION

DE GENERIBUS LITERARIIS TEXTUUM LITURGICORUM EORUM INTERPRETATIONE EORUMQUE USU LITURGICO

Relatio in «Conventu de popularibus interpretationibus textuum liturgicorum» habita (cfr. Notitiae, 1 [1965] 207, 273, 393).

INTRODUCTIO

1. *De cuiuslibet textus conversionis in aliam linguam difficultatibus.*

Conversio cuiuslibet textus in aliam linguam, opus est, quod theoretice fieri nequit. Voces enim neque tessellarum cubi, neque realitates quae cogitatione discretant, neque algebraica signa sunt quae inter se mutantur; e contra, quasi vividae partes alicuius corporis, vel alicuius vivi atque multiplicis organismi cellulae. Quae voces quae fere eadem fundamentali significatione gaudent in duabus linguis diversis, neque easdem resonantias et varietates praebent, neque eodem modo aptae sunt, ut inter se coniungantur. «Traducere» ergo, non solum dicit successivam conversionem verborum ex quadam lingua in verba alterius linguae; saepe «traducere» non aliud est ac textum ita novum omnino creare, ut textus novus simul et fideliter primitivum repercutiat, et, quantum fieri potest, novum lectorem adducat ad sentiendum quod iuxta propriam linguam excogitatus atque conscriptus fuerit. Quaelibet conversio textus in aliam linguam, cum sit relatio, constituitur ac, si dici queat, distrahitur inter duos terminos: nempe terminum *a quo*, qui est primigenius textus, quam maxime observandus, et terminum *ad quem*, qui est

textus terminalis, quem translator quam maxime consentaneum efficiat ingenio linguae in qua iam nunc est legendus.

Variae textus convertendi rationes inter se differunt prout plus minusve terminorum alterutri concedunt. Quae saeculis XVII et XVIII in Gallia «belles infidèles» vocabuntur, Homeri poemata vel Collationes Patrum ita componere intendebant, ut nullo modo lectores disturbarentur quoad tempus vel spatium, nec minimam novitatem persentirent, ac si Homerus vel Cassianus eorum aetatis et nationis essent scriptores.

E contra, saeculo XIX, cum Leconte de Lisle Iliada vel Orestiam convertebat, barbaram et aliunde arcessitam poematum indolem amplificabat; intendebat enim ut lector graecam linguam vel priscam aperto libro se legentem sentiret; item, ineunte xx saeculo, Gabriele d'Annunzio a translatore in gallicam linguam, Vito Tosi, requirebat, ut non nimis gallicas commentitias fabulas atque dramata efficeret, sed ut Gallicos lectores grato errore perfunderet ac si italicam linguam plane noverint.

2. *Maiores difficultates quoad liturgicos textus convertendos*

Translator autem in re liturgica plus quam alius translator inter utraque extrema distrahitur: etenim, ex una parte, sacra indoles primigenii textus, qui secumfert doctrinam revelatam vel venerandam Ecclesiae precem, quam maximam observantiam requirit; non sibi translator ius agnoscit modo personali textum interpretandi qui committitur, cum timeat ne fidelibus imminutam ac nimis humanam veritatem praebeat, vel propriam spiritualitatem Ecclesiae spiritualitati eiusque, si dici queat, sentiendi modo substituat; sed ex altera parte, finem ordinis essentialiter pastoralis et practici intendit conversio textus; intelligendi enim sunt a fidelibus textus qui eis traduntur, necnon consentanei sint oportet cum eorum cultu, vocabulis et rationibus quibus cogitant et sentiunt. Dum textui nimis fidelis esse intendit, in discrimen adducitur ut non intelligantur quae dicit; dum vero ante omnia studet ut intelligantur, in discrimen adducitur ut nuntium Dei et Ecclesiae graviter fallat. Sed quid facile intelligent, si ea quae intelliguntur alia sunt ac Verbum Dei et Ecclesiae oratio?

Sed quomodo solvetur dilemma? Satisne habeamus claudicante compromisso? Sed et ultimum restrictam fidelitatem eligemus, an solutam aptationem? Neutra solutio absolute recipienda: interest enim ut cum diversis textibus in aliam linguam convertendis aliter atque aliter agatur iuxta propriam eorum

materiam et formam. Liturgia enim non est realitas quae sit simplex et monolithicae indolis; constituitur enim ex congregatis textibus qui valde differunt inter se, cum origine, tum literaria ratione, necnon modo quo eis utitur liturgia. Plane novimus quantum liberet exegetas «literariorum generum» consideratio; non eodem modo traducitur revelatio divina per oraculum propheticum, per genalogiam, per psalmum laudis, per locum historiae, per sapientium sententiam, per evangelicam narrationem, per parabolam aut per paulinianam diatribam. Si ad solvendam textuum conversionis quaestionem, similes distinctiones non adhibemus, ultra progredi nequimus: nam vel districtae fidelitatis nomine, pastorem instaurationis necnon usurpationis, ampliorem in modum, linguae vernaculae, finem praetermittimus, etiam quoad textus qui tantam observantiam non merentur; vel pastoralium rationum causa, immoderatis libertatibus utentes, Verbum Dei deformaturi atque nuntium sumus imminuturi. Aequa proportio servanda inter fidelitatem et sollertem dexteritatem, inter aptationem et restrictum agendi modum, pro casibus est mutanda: haec relatio imprimis intendit ut plura distinguantur diversa genera ad quae pertinent liturgici textus, ut diversimode eis agatur.

Prima divisio, quae essentialis est, ea distinguit quae ad literam sunt verba Dei, et quae sunt ecclesiastica scripta; cui distinctioni, ab origine et auctoribus ductae, aliae superponendae, a liturgico usu desumptae.

I. TEXTUS QUI A SACRA SCRIPTURA DESUMUNTUR

1. *De lectionibus*

Omnino patet illorum textuum, quorum Deus Ipse auctor est, interpretationem—iuxta vocem ab Instructione *Inter Oecumenici* adhibitam—quam maximam fidelitatem intendere: hoc enim iubet in Verbum Dei observantia. Ceterum expedit animadversionem magni momenti ponere ad instaurationem liturgicam pertinentem: nempe, quod a promulgata Constitutione *De sacra Liturgia*, vernaculae linguae, liturgicae linguae evaserunt. Textus interpretati, postquam ab auctoritate competente approbati sunt, liturgici textus et ipsi evaserunt. Quae forsitan nullo modo in dubium vocatur in regionibus quas usque ad Concilium non quidem minime, liturgica renovatio tetigerat; sed in illis in quibus iam missalia pro fidelibus valde erant disseminata, lectores publice intra Missam vernaculis linguis conscrip-

tas textuum interpretationes legebant, timendum est ne putent homines instaurationem prope nullas mutationes induxisse, nec intendant interpretationum statum omnino esse mutatum. Antea enim, textus liturgicus, Verbum Dei authenticum, latinus erat quem competens minister legebat; vernaculae interpretationis recitatio non erat nisi actus secundus, duplicatio quaedam, pastoralibus imprimis rationibus comprobata. Si interpretationes quae ad huiusmodi recitationes destinabantur, fideles, ut par erat, esse debebant, interpretationes vero quae in missalibus ad initiationem individuum fidelium paratis habeantur, maiori libertate praebere erat licitum. Nunc vero, cum liturgicae interpretationes ipsos textus liturgicos constituent, directe et per seipsos Verbum Dei nobis proponunt, ab Ecclesia authentice oblatum.

a) *De fidelitate, deque unitate et stabilitate interpretationum.* Alio adhuc modo requirit instauratione liturgica ut interpretatio sit fidelis, nempe ob rationes pastorales. Si enim fidei conversioni anteponatur aptatio quaedam quae magis pastorem indolem praebere intendat, ad quem fidelium coetum huiusmodi aptatio pertinet? Ex ipso principio allato, diversae postularentur aptationes, scilicet secundum communitates, et societatis ordines, et culturas, etc. Quod est omnino utopicum, eo quod quaelibet communitas cultus, valde inter se diversos fideles complectatur. Unica interpretatione, inter eandem linguisticam aream, legendum est Verbum Dei; secus scandalizarentur fideles, et cum interpretationum diversitate, fides eorum in Verbum Dei labefacteretur; item catechesis impediretur, cum ob diversitatem quaelibet sacrorum memorisatio impossibilis evaderet. Quod si unitas essentialis qualitas est liturgicae interpretationis, quomodo haec unitas non requireretur ex obiectivo principio, nempe fidelitatis erga textum?

Dico enim: fidelitas *erga textum*: ipse enim textus est inspiratus. Spiritus quidem praestat literae; attamen spiritus in litera incarnatur; ac solum in litera constituitur atque omnibus communicatur. Quoad Verbum Dei nequimus exitialem dichotomiam admittere, qualem Platonismus vel Cartesianismus operatur in unitate hominis; non est homo anima quae infeliciter corpori coniungitur, sed corpus animatum, vel si mavultis, incarnata anima. Simili modo Revelatio non est systema supernaturalium veritatum quae alieno textu ita vestiuntur, ut Verbum Dei revearemini etiam aliis verbis aliisque figuris vel imaginibus illud praebentes. Hieronymus ille, qui consuetis translatoribus ius vindicat verba mutandi ut sensus eorum aptius exprimatur, huiusmodi facultatem sacrorum Librorum translatorum denegat.

Nam in Scriptura, ut ipse dicit, « ipse verborum ordo mysterium est ». Ipsa verba inspirata sunt, non autem abstracti conceptus verbis nullius momenti vecti. Attamen ipsa verba retinere nequimus, quoniam de eorum translatione agitur! Conandum est autem ut aequivalentia verba usurpentur, ut eadem imagines serventur, et etiam, quantum concedit lingua in quam vertitur textus, eadem sermonis dictiones. Ut afferamus exemplum: saepe evenit quod modus loquendi passivus in textu biblico adhibitus, sit in translatione servandus, cum ita reverens atque tacitus sed certus sit modus aliquam actionem divinam signandi.

b) *De semitica indole servanda.* Hic maximam difficultatem experimur. Patet omnes semitismos servari non posse, atque inter eos distinctionem esse operandam. Semitismi quidam non sunt nisi loquendi modi hebraicae grammaticae proprii; et si servarentur, in linguam desinerent quae nec hebraica, nec graeca, nec germanica, nec italica esset, sed barbarus sermo. Ita, verbi gratia, necesse non est quod « respondit dicens » alio modo vertatur ac « respondit », vel « manducare panem » aliter ac « manducare ». Nonnulli autem semitismi religiosum valorem praeseferunt; ita, verbi gratia, suspicari possumus quod « Angelus Yahvé » tacitus sit modus ipsum Yahvé significandi; translator autem praesumere nequit « Angelum Domini » per « Dominum » interpretari: translator enim exegetae munus non agit; vel etiam scimus quod « regnum caelorum » locutio est propria Matthaei qua designatur id quod ceteri evangelistae vocant « regnum Dei ». Officio suo deesset translator si, Matthaeum interpretans, « regno caelorum » semper substitueret « regnum Dei ».

Aliud vero semitismorum genus, difficiliorem quaestionem praebet, eorum nempe qui sunt minus quoad verba quam quoad mores. Ut afferamus exemplum: talenta et denarii nummi sunt quibus hodierni populi non amplius utuntur. Valetne argumentum ut aequivalentibus nummis sufficiantur, vel « sterling », vel « marks », vel « francs ». Nequaquam, primum ob incessantes monetarumstrarum fluctuationes, quae necessitatem inducerent ut indefinite mutarentur translationes; sed etiam ob motivum magis positivum. Pleraeque Europae linguae vocem « talentum » intellectualium vel artisticarum facultatum sensum affecerunt, qui ab ipso Evangelio provenit; item vox « denarius » omnibus nota est, et proverbiorum locutiones ingreditur, qualem « triginta Iudae denarios ».

Forsan mihi obicietur quod huiusmodi consideratio valeat tantum quoad regiones in quibus a longo tempore radices fixit christianismus, vestigiaque multa reliquit visibilia, non autem quoad regiones et linguas quae ad christianismum a breviori tempore apertae sint.

E contra, censeo haec non satis esse ut a priori arceatur quaelibet introductio in vernaculas linguas, verborum vel locutionum, vel imaginum quae semiticae originis indolem servant. Nullus enim ex nobis, sive in novellis communitatibus christianis, sive in antiquis, christianismum instituendi mandatum accepit, neque christianum sermonem creandi. Quodsi nostrae biblicae translationes quemlibet exotismum excluderent, atque contenderent ut directe intelligerentur ab auditoribus quas adhibent imagines, utique praetermitterent Constitutionis conciliaris praescriptum (art. 24): « Ad procurandam sacrae Liturgiae instaurationem, progressum et aptationem, oportet ut promoveatur ille suavis et vivus sacrae Scripturae affectus... ». Sacra enim Scriptura non solum mentes erudire debet, sed etiam sensus et imaginationes fingere; necnon, quamquam linguis nostris expressa, nos aliquantum coevos atque concives Domini Iesu, Virginis Mariae et Apostolorum efficere.

Quod translatio nequit explanare — translatio enim non est glossa vel « targum » — catecheseos est atque homiliae ut fiat intelligibe; non quod homilia necessario vertatur in praelectionem introductionis ad Scripturam; sed vivida praedicatione, spiritu biblico perfusa, instituuntur auditores, quin ullo modo advertant, ad intimam et sapidam textus inspirati intelligentiam.

c) *De generibus literariis ratio habeatur.* De generibus literariis locuti sumus. An translatoris fidelitas mutanda sit secundum genera literaria? Non ita censemus. Diversimode agit exegeta secundum textuum rationes literarias; semper quidem necessarium erit quod coetus translatorum probatos exegetas habeat, ut verbi gratia, impediatur ne nimium in minimis rebus sistatur quae magis ad ornamentum quam ad affirmationem adhibentur; sed proprium translatoris, qua talis, munus non in doctrinali textus valore ponderando consistit, sed in literali eius sensu, quam maxime fideli et vivido modo, exprimendo.

Ut huiusmodi vividam translationem efficiat, curare debet translator de generibus literariis. Si illi requirenda esset fidelitas et perspicuitas, adhibendaque homogenea lingua, textus proderet, illos omnes vertendo in limpidam et prosaicam linguam catechismi libri. Illud propheticum oraculum, illa pericopa epi-

stolae ad Hebraeos vel Apocalypsis quamdam sollemnem formam exigit, quae non expedit quoad parabolam vel evangelicam narrationem. Epistolae ad Corinthios ardore donantur qui non iterum invenitur in ratione contemplativa epistolae ad Ephesios. Exigit fidelitas ut diversitas in modo dicendi a textibus primigeniis ad eorum interpretationes transeat.

d) *Interpretationes a textu latino fiant.* Iubet Instructio *Inter Oecumenici* (art. 40) ut « populares interpretationes textuum liturgicorum a textu liturgico fiant ». Quod praescriptum duabus rationibus comprobatur. Primo ut servetur eximia norma a Constitutione tradita (art. 23): « ut novae formae ex formis iam exstantibus organice quodammodo crescant ». Ut servetur haec norma, utque vitetur admiratio et etiam scandalum fidelium et presbyterorum latino textui assuetorum, visibilis cum illo textu continuitas est retinenda. Altera autem profundius pertingit. Progressus enim revelationis vel saltem agnitionis eius ab Ecclesia, in periculum adduceretur si authenticas hebraici textus interpretationes a Vulgata et iam a Septuaginta propositas praetermitteremus; ut exemplum afferamus, si interpretis lectionis feriae IV Quatuor Temporum Adventus ita oraculum Isaiae 7, 14 verteret: « Ecce *puella* concipiet et pariet filium ».

Sed Instructio *Inter Oecumenici* facultatem omnino concedit versionum pericoparum biblicarum, « si expediat, iuxta textum primigenium vel aliam versionem magis perspicuam recognoscendi » (art. 40). Patet enim esse necessarium quod ad textum primigenium recurratur, ut potius ex illo translatio fiat, cum latina versio multum ab eo deflectere videatur, etiam in Evangeliiis, quorum Vulgata versio etsi plerumque bona, nonnunquam tamen interpolationes praebet, vel contaminationes alicuius Evangelii ab alio, quas translatio expedite praetermittet, maioris cum fidelitatis tum perspicuitatis causa. Inde etiam patet necessarium esse quod valde periti exegetae translatorum adsint commissioni.

2. *De cantibus biblicis.*

Cantus illi revera e Sacra Scriptura desumuntur. Eadem ergo fidelitate ac lectiones tractandi, cum sint et ipsi Verbum Dei. Optimae notae interpretatio psalmorum in lingua vernacula, unum est ex inceptis quae sunt cum maximi momenti tum difficillimis liturgicae instaurationis requisita. Attamen diversimode implicatur quaestio: quaestio de verborum ad cantum appropriatione extra propositum meum sistitur. Praeterea, cum de

cantibus in Missa agitur, duo alia intercedunt: non enim de psalmis agitur, sed de psalmorum fragmentis. Etiam si in manibus habeatur optima psalmorum interpretatio, non sufficit ut conveniens concidatur fragmentum, ut habeatur introitus vel gradualis qui sit vere poeticus et etiam intellegibilis. Ceterum fragmentorum delectio facta est ratione habita textus latini eiusque propriarum resonantiarum, nonnumquam autem sensus omnino accommodatitii. Cantuum auctores magnae libertatis exemplum prae buerunt erga textus, quos vel in longum prodixerunt vel contraxerunt, vel etiam in quibus verborum ordinem mutarunt. Proinde hic iam non agitur de mera conversione textuum; sed de vera psalmicorum cantuum Missae instauratione cogitandum, quae interpretum commissionum competentiam et quidem longe multum excedit.

II. DE FORMULIS SACERDOTALIBUS

1. *De orationibus et praefationibus*

Interpretis munera hic prorsus sunt alia: iam non enim de Verbo Dei agitur nec de textu inspirato iuxta technicam vocis acceptionem. Sane maxima observatio erga illas sacerdotales formulas est profitenda, atque maxima cura ad earum interpretationem procedendum. Imprimis Deum alloquuntur; earumque finis in ipsa styli nobilitate relucet. Proinde interpretatio illam retinere studeat, etiam si transponatur; nam modi quibus observantia exprimitur, atque curiarum sermones velociter antiquantur, sponteque irridet aetas nostra vocabula magnifica atque sonantia quae a praecedentibus generationibus sunt adhibita.

Huiusmodi formulae diligentiam atque studium interpretum exposcunt, ob earum doctrinalem valorem, et universum spiritualium experientiarum thesaurum qui in eis includitur et quasi condensatur; in his etiam continetur quasi familiare patrimonium; culpa ergo non vacaret qui sub praetextu praebendi cibum qui immediate iudicio populi magis congrueret, tantos thesauros negligeret illi commodare.

Saepius venerabiles illi textus ex Scriptura derivantur: « Ex eius afflatu instinctuque preces, orationes et carmina liturgica effusa sunt » (Const. *De sacra Liturgia*, art. 24). Oppor-
tune ergo in lucem ponat interpretatio biblicas allusiones aut

recordationes; quas tanto efficacius percipiet populus christianus, quanto Lectionarii interpretatio strictior fuerit.

Sed iterum advertendum, quod huiusmodi textus, quantumvis enim venerabiles ac magnificentia pleni, nullo modo sunt inspirati: oritur illorum pulchritudo ex particularibus adiunctis stylisticae latinae quae iure meritoque providentialis dici potest, sed secundum historicas contingentias valde diversas a proposito salutis iuxta quod populus Israeliticus revelationis nuntius electus est. Hic « verborum ordo » non est « mysterium »; nam rhetoricae artis legibus, ac numeri et rythmi exigentiis latinae eloquentiae propriis regitur. Cuius rei ita conscius sit interpretes, ut eas transponat, hoc est ut affines effectus obtineat mediis valde diversis. Ut afferamus exemplum, redundantia quae latine nobilissima est initio praefationum: « Vere dignum et iustum est, aequum et salutare » valde inepta fiet si tantum ad literam convertentur quatuor illa adiectiva cumulata. Interpretis munus hic speciatim difficile evadet. Biblici enim textus plerumque simplici ac concreta et parataxica lingua scribebantur, cuius analytica indoles conveniebat cum multarum hodiernarum linguarum indole. In latina autem lingua qua scribuntur orationes et praefationes, interpretes textus adit, qui, sicut et in epistolis Pauli, cogitationibus summe onusti sunt, necnon syntaxim syntheticam et pressam, atque vocabula saepe iuridica et abstractae indolis, quae multo magis ab hodiernis mentibus et popularium linguarum ingenio sunt aliena. Addendum quod formulae sacerdotales continuo intelligendae sunt a magno fidelium coetu, et quod—praeter aliquas praefationes, saltem in praesenti statu liturgiae—non frequenter per annum usurpantur. Inde intelligitur interpretem hic ardue adlaboraturum in eligendis vocabulis, atque ipso ordine et rythmo verborum, ut pastoralis muneris exigentiis satisfaciat.

Saepe quidem archaica indole et austera simplicitate spiritualis doctrinae illo modo expressae movebitur; sed eius non est hodiernis vocabulis tam venerabiles formulas nimium aptare, quarum valor ad sanam et obiectivam pietatem efformandam, est singularis.

Ex adverso, iuxta antiquas orationes quae ex vetere thesauro romano proveniunt, recentiores in missali inveniuntur orationes, praesertim in sanctorali, quarum verbosam implicationem vel nimis emphaticam aut mollem spiritualitatem ad simpliciorum formam aliquatenus redigere expedit.

2. *De monitionibus*

Sacerdos non tantum Deum alloquitur, in orationibus et praefationibus quas tamen populi nomine profert, ut ab ipso intelligantur; populum etiam directe alloquitur, ad erudiendum illum orationemque illius dirigendam. Hic, quam maxima aptatio necessaria est; quod plane comprobatum est in regionibus in quibus ad executionem deducta est Constitutio conciliaris, haec statuens (art. 76): « Allocutiones Episcopi, in initio cuiusque Ordinationis aut Consecrationis, fieri possunt lingua vernacula ». Quae alludebantur ad subdiaconorum mores (« Si usque nunc ebriosi, amodo sobrii; si usque nunc inhonesti, amodo casti ») multos eorum qui aderant, percellere potuerunt; constare videtur quod huiusmodi monitiones penitus aptari debeant aetatis nostrae necessitatibus, iuxta sapientem invitationem Constitutionis conciliaris (art. 35, 2): « ... breves admonitiones, a sacerdote vel a competente ministro ... praescriptis vel similibus verbis dicendae, praevideantur ».

III. DE ORATIONIBUS POPULI

Per verba « orationes populi », intelligo partes Ordinarii Missae quae populo competunt. De eis breviter dicendum, quamquam interpretis munus hic summi sit momenti atque difficile evadat.

Etiam in hoc campo distinguenda sunt genera literaria. Tria ergo distinguam, et modo quo legitur in Scripturis, quantum addam.

1. *De Hymnis e Sacris Scripturis derivatis*

Kyrie eleison, *Sanctus* et *Agnus Dei* ad literam e Scriptura desumuntur; maxima ergo fidelitate sunt interpretanda. Praeterea curandum est ut eorum interpretationes facile cani possint, et quidem plures iuxta melodias.

Addendum est *Pater noster*, iam a multo tempore nationum linguis conversus, sed cuius conversio forsitan emendari posset, generalis instaurationis liturgicae occasione.

2. *De Gloria et Credo*

Ecclesiastica sunt opera, ast inter venerabilissima; privilegiatam enim christianorum fidei expressionem constituunt. Con-

vertantur ergo non solum accurate et fideliter, sed insuper ea styli firmitate qua facile memoriae tradi valeant.

Illae duae orationum ac cantuum populi species quasdam difficultates prae se ferre possunt; quod non est grave, tum quia preces illae iam ab infantia accuratae catecheseos materia esse debent, tum quia earum continua iteratio eas omnibus citissime familiares efficit.

3. De monitionibus brevibus et acclamationibus

Ad quantitatem quod attinet, verba haec valde brevia sunt; momentum vero eorum insigne. Nam dum canit *Amen; Et cum spiritu tuo; Gloria tibi, Domine; Deo gratias; Habemus ad Dominus; Dignum et iustum est*, populus christianus propriam sacerdotalem participationem ad actionem liturgicam exercet; eorum interpretatio sit, ut patet, accurata, perspicua, cantui apta atque facile intelligenda.

Insuper particularem exigentiam praeseferunt, nempe ut indefinite iterari possint quin taedium afferant. Unde arcenda est ab eorum interpretatione quaelibet affectatio atque inanitas, qua imprimis ratione, renuimus in Gallia interpretari « Et cum spiritu tuo » per « Et avec vous aussi », vel « *Ite, missa est* » per « *Allez, la messe est finie* ». Quas eligimus formulas: « Et avec votre esprit », « *Allez dans la paix du Christ* » diutius permansurae visae sunt, ob maiorem earum religiosam ubertatem.

Ex illarum formularum iteratione atque populari indole, duo alia sequuntur. Primo—saltem ex gallica experientia dicimus—acrioribus et frequentioribus censuris quam omnes aliae interpretationes sunt subiectae. His censuris quidam responderunt: « Agitur de experimentis ad tempus factis ». Huiusmodi responsio non proba videtur; nam continua formularum usurpatione citissime ad duplicem exitum perveniet: ex una parte, impellente consuetudine tamquam mirae amplius non habebuntur, earumque defectus et ipsi iam non percipientur. Ex altera parte, quia omnibus consuetae erunt, impossibile evadet ut mutantur, etiamsi revera aptiores formulae inveniantur.

4. De Sequentiis

Denique commemorandae Sequentiae, sed ut statim dicatur quod quaestionem ponunt quae enodari nequit. In principio, populares cantus esse voluerunt, qui turbarum participationem foverent. Quae in Missali Romano remanserunt, christianae

poeseos iure meritoque gemmae habentur, sed iam non multum conveniunt cum populi sentiendi modis, et earum vis poetica paene omnino evanescit cum in aliam linguam convertuntur. Quod damnum, ut videtur, vitari nequit sed de eo dolere plane licet.

CONCLUSIO

Brevissima esse poterit conclusio, cum haec conferentia pars sit cuiusdam totius, et quae sequentur iterum suscipient nonnullas quaestiones, ubi eas reliqui.

Attamen vellem ut confratres interpretes invigilent contra tentationem quandam, scilicet animum demittendi prae muneris difficultatibus, optantes ut potius liturgia hodierna mutetur, quam illam fideliter interpretentur. Huiusmodi tentationi non est obsequendum. Cuique munus suum, et unaquaeque res in suo tempore. Si interpretes coniungere sciant quam maximam fidelitatem erga textus cum fecundissima sollertia quoad exigentias linguae vivae et popularis—at numquam ignobilis—paulatim creabunt linguam, qua liturgica instauratio, quae sit viva et creatrix audacter utatur, sed modo qui non discedat a vera et authentica traditione Ecclesiae.

A. M. ROGUET, O.P.

HISTORICAL SECTION

THE FILIPINO CLERGY DURING THE SPANISH REGIME

CHAPTER IV.

THE MIND OF THE CHURCH ON A "NATIVE" CLERGY

In the previous chapter we have seen the mind of the Church on a Catholic mission. This has a twofold aim or function: first, the preaching of the Gospel and forming of new Christians; this is the beginning of the establishment of the Church in a pagan land; but this work is not complete until the *second* and final aim, the "ultimate goal" is achieved, namely, that of establishing the Church on the sound foundations of an own "native" clergy. Since the *first* aim is intimately connected with the *salvation of souls* ("preach the Gospel... he who believes and is baptized will be saved; he who refuses belief will be condemned"—Mc. 16, 16), and as "the salvation of souls is the supreme law", it is easy to understand how in certain epochs and under certain circumstances in the history of missions the *first* or proximate function absorbed practically the whole attention of the missionaries, so as to make them lose sight to certain degree of the *ultimate goal*, which is properly speaking the *formal object* of Catholic missions, the final aim to be pursued necessarily, because without it the mission will always remain incomplete, unfinished, faulty. This evolution in the understanding of the true meaning of a Catholic mission has well been described by the famous missionologist Santi: "In other times the more commonly accepted theory claimed that the formal object of the missions was the conversion of souls; and thus there were some who maintained, without any prejudice or bias

against the missions themselves, that certain peoples were, on account of their own incapacity, doomed to remain forever in the state of a mission country. Today, however, at the light of the tradition and teachings of the Church, everybody admits that the formal object of the missions is the "*plantatio Ecclesiae*"; and to affirm that some mission has a perpetual character would be tantamount to say that *the Church will never be planted* there, and hence that the mission defeats its own purpose" (Santi, P. Carlo, *Il Problema del Clero Indigeno nell' America Spagnola del Sec. XVI*, Assisi, 1962, p. 58).

This evolution in the way of thinking on the mission aims ought to be taken into account if we want to understand the apparent lack of earnestness in forming a native clergy among the missionaries of past ages, specially when historical circumstances did not show clearly its imperative urgency in order to preserve and consolidate the fruits of the missionary endeavour. Such urgency, which under the Royal Patronage in the Spanish colonies became somewhat obscure, was on the contrary too obvious to be ignored during the apostolic times and from the evangelization of Europe down to the modern age of geographical discoveries, when the missionaries were itinerant apostolic laborers who could not remain forever in the places they evangelized nor could be sure of having successors *from abroad* to take over their missions and continue their work in the future. In such conditions, the need of forming a clergy and establishing a hierarchy from the very people whom they evangelized, *from the very places* of their apostolic labors, could not escape their attention. If their work was to have lasting effects they had no other alternative than to prepare *worthy successors* who might as *soon as possible* take their place and resume their labors after they leave the place or give up the work by force of circumstances. And those *successors* were to be recruited from the *mission places* themselves, so that they may remain there for good. This is the origin of the practice found from the apostolic times of forming everywhere a *local clergy*, i.e. a clergy *belonging to the place* where new christianities were formed, a clergy recruited from among the *people born and residing* in those mission lands.

And thus we find the true meaning of a "native clergy" according to the mind of the Church. The word "native", although in most cases was meant to be a synonym of "indigenous", i.e. of the *autochthonous race* of a particular place, be-

cause most if not all the people born and residing in that place belonged to a certain *particular race*;² nevertheless, in the mind of the Church, strictly speaking a "native clergy" is simply synonymous of a "*local clergy*", a clergy recruited from people "*born and residing in the place, irrespective of their blood, skin color, race, or ancestry*". Church documents often speak of the "*indigenous clergy*", but taking the term "*indigenous*" in its etymological sense (from *indu, endo*, in, within, + the root of *gignere* meaning to beget, bear) as a meaning "*native of the place*", "*local*" in contraposition to "*foreign*", "*alien to the place*"; no restrictive connotation is generally implied with reference to "*race*" or *ethnic traits*. That is the way in which the "*indigenous clergy*" is defined by the well-known authority in missionology, Mons. Saverio Paventi, Official of the Sacred Congregation of Propaganda Fide: "By *indigenous clergy* we ought to understand *all the priests born in the country*, although on account of the particular conditions of certain lands *they may be of different race or language*, as long as *they can exercise the ministry in the country*." (S. Paventi, *La Chiesa Missionaria*, Roma, 1949, p. 406: "Per clero indigena si intendono *tutti i sacerdoti nati nel paese* anche se per le condizioni particolari dei singoli territori *siano di razza o di lingua differente*, purchè possano esercitavi il ministero.")

And this definition of "native clergy" or even "*indigenous clergy*" (which oftentimes the two words are used indifferently) is not a mere opinion without solid foundations. It is supported by practically all the official documents of the Church concerning this matter.

In the first place let us recall that the Church from the days of the Apostles has never taken into account officially any racial considerations of blood or nationality for the formation of its hierarchy and for its own sound and firm establishment in any part of the world. St. Paul openly proclaimed: "Here there is no more Gentile or Jew...; no one is barbarian, or Scythian...; there is nothing but Christ in any of us" (*Coloss.* 3, 11). And St. Peter explained: "God makes no distinction between man and man; He welcomes anybody, whatever his race, who fears Him and does what piety demands" (*Acts* 10, 34).

When the Apostles chose the first deacons, we find among them "*Nicolaum, advenam Antiochenum*" (a proselyte, not a Jew); and the Apostle of the Gentiles consecrated his disciple Timothy, "son of a Jewess and a *Gentile father*" (*Acts* 16, 1),

first Bishop of Ephesus, and in certain way, metropolitan of all the churches in Asia Minor. Similarly, he consecrated Titus, a Gentile (most probably a Greek from Antioch) as Bishop of Crete (*Tit.* 1,5) ordering him "*to appoint presbyters* (i.e., Bishops) *in each city*" (*Ib.*, l.c.).

Such was been always the mind of the Church in the formation of a native clergy and the establishment of an indigenous hierarchy: to choose from among the faithful of the various places where the Gospel was preached, worthy Christians capable of the exalted ministry of the priesthood, regardless of their race, blood or ancestry: to form a "*local*" clergy everywhere. It is worth noticing that the word "*native*" (less still "*indigenous*") is not found in any Church document referring to the clergy until the 16th or 17th century, when *new* lands and peoples were discovered.

The reason is because then only the problem was posed of admitting to the sublime office of the Catholic priesthood and the highest state of Christian perfection candidates from countries and nations which were in a quite different and disadvantageous position culturally and religiously from that of the Old Continent from which the ministers of the Gospel came. A New World has been discovered, and now the evangelized and the evangelizers were belonging to peoples of entirely different spiritual background.

In all previous ages of mission history reference is always made only to the formation of a "*local*" clergy (cf. Council of Trent, can. 18, sess. XXIII, cited above: "*puerorum ipsius civitatis et dioecesis vel eius provinciae...*"). Perhaps the most ancient document where mention is made of forming an "*indigenous* clergy" is the decree of Propaganda Fide of 28 November 1630 sent to the Bishops of India: "*Omnino providendum esse ut qui ex Indis fuerint magis habiles... ad sacros Ordines usque ad sacerdotium inclusive promoveantur.*" (*Collectanea S. Congr. de Prop. Fide*, 2 vols., Roma, Typ. polyglotta S. C. de P. F., MCMVII, I, N. 62, p. 15, col. 1). This document, obviously motivated on certain deficiencies found in the formation of an indigenous clergy in India, alludes only to the *full-blooded indigenous* clergy (*ex Indis*). Subsequent documents however emanated from the same Congregation of Propaganda for the purpose of encouraging the formation of a native clergy use quite often terms that point out rather the meaning of a "*local*" clergy than that of exclusively a *full-blooded indigenous* clergy. Thus

the Constitution SACROSANCTI APOSTOLATUS OFFICII (18 January 1658), and SUPER CATHEDRAM (9 September 1659) of Pope Alexander VII, as well as the Constitution IN EXCELSA and SPECULATORES (both of 13 September 1669) of Pope Clement IX, and the Constitution DECET ROMANUM PONTIFICEM (23 December 1673) of Pope Clement X: all of them speak in this tenor: "eo potissimum fine in Sinas, Tunquinum, Cochinchinam, Siamanem, et alia vicina regna missos, ibique constitutos esse Episcopos, Vicarios Apostolicos, ut ex christianis *indigenis seu incolis illarum partium* instituerentur clerici et sacerdotes" (Coll. I, p. 543, col. 1)

And in the year 1659 Pope Alexander VII reminded, through the same Propaganda Congregation, the Vicars Apostolic of Tonkin, China and Cochinchina that "potissimam rationem Episcopos in illas regiones mittendi fuisse ut omnibus modis atque rationibus curassent *iuventutem illarum* sic instituere ut sacerdotii capaces redderentur et ab eis consecrarentur, ac *suis locis per vastas easdem regiones collocarentur*" (Coll. I, p. 543, col. 1). Again in 22 February 1663 the Propaganda Fide decreed: "Pro ordinatione *Indorum* curandum ut sacerdotum *nationalium* numerus *inibi et in omnibus regionibus* instituantur et promoveatur, ut per totam regionem et per domesticas domos diffusi, fides firmiter agat radices... idcirco modis omnibus procuretur ut... collegium alumnorum *indigenorum* ibi instituere, qui ad sacros ordines suscipiendos instruantur."

The decree of Propaganda dated 19 May 1845 to the Bishops of Drizipara, India, and other Archbishops, Bishops, Vicars Apostolic and mission superiors commanded: "Illud insuper studiosissime curret, quod etiam praecipui illorum muneris est, ut ex Christianis *indigenis seu incolis earum partium* probati clerici instituantur ac sacerdotes initientur..." (Ibid., p. 544, col. 1)

Pope Innocent XI in his Apostolic Letter of 1 April 1680, ONEROSA PASTORALIS ordered "Apostolicorum Vicariorum numerum augendum... ut amplissime illas regiones recte ac fructuose gubernarentur, et singuli eorum institutioni et ordinationi *naturalium sive indigenarum* praecipue studerent"; and he gave his Legates, the Bishops of Hierapolis and Berito (Pallu and de la Mothe-Lambert) "potestatem cogendi Vicarios Apostolicos, poenis a sacris canonibus inflictis, ad instruendos, et ordinandos clericos et sacerdotes *naturales sive indigenas*, ut scilicet *indigenorum quoque Episcoporum* institutioni paulatim via sterneretur." (Coll. I, p. 543, col. 2)

Pope Leo XIII in his Letter AD EXTREMAS ORAS of 24 June 1893 says: "In the exercise of the apostolic office, it was laid down as a traditional custom and a settled practice by the Apostles: *first, to instruct the multitude* in the Christian precepts; and then to bestow Holy Orders upon several candidates taken *from among the people*, and to raise them even to the episcopal office. Following their example, the Roman Pontiffs later have always been in the habit of putting apostolic men under the obligation of striving with might and main to choose a *native clergy* from among the indigenous (*ex indigenis*) wherever a Christian community were sufficiently well rooted." (ASS., vol. XXV, pp. 718-719).

From the above quotations we can notice that the word "indigenous" is taken indifferently as synonym of "natives" or of "inhabitants of the respective places or regions". Obviously, in most mission lands the *inhabitants* or the *people belonging to those lands* are practically those of the *indigenous race*, at least in its immense majority. This was true for India—for which most of the above cited documents were intended and addressed—and for most of the mission countries that were *not* under the Spanish Royal Patronage.

In the colonies of Spain, the case was different. Among the *inhabitants* or *people belonging to those colonies*, many were found who were born and resided permanently in those regions, although by race they were of Spanish or mixed ancestry: the *creoles* and the *mestizos*. These were properly speaking true "natives" of those countries according to accepted principles of International Law, as clearly stated by the very founder of this science, the world renown *Francisco de Vitoria*: "Imo si ex aliquo Hispano nascentur ibi (sc. in Indiis) liberi, et velint esse cives, non videtur quod possint prohiberi vel a civitate vel a commodis aliorum civium; dico ex parentibus habentibus illic domicilium . . . Quia hoc videtur ESSE DE IURE GENTIUM, UT CIVIS DICATUR, et sit, QUI NATUS EST IN CIVITATE . . ." (Rel. DE INDIS, page 363; cf. Antonio Truyol Serra, *The Principles of Political and International Law in the Work of Francisco de Vitoria*, Madrid, 1946, p. 66; and Dr. Joseph Höffner, Prof. of Munster University, *La Etica Colonial Española del Siglo de Oro*, Madrid, 1957, p. 401, nota 66).

And the fact that the *mestizos* and the *creoles* were acknowledged in the past as in the present as true "natives of the land" where they were born and permanently resided, is a further proof of what we are saying to be the genuine mind of the

Church when speaking of a "native clergy". Historians who make researches on documents and writings of past ages recognize this. Thus Horacio de la Costa in his study "*The Development of the Native Clergy in the Philippines*" says: "the qualification 'native' in the writers of the period (17th century) could mean creoles, that is, Spaniards or other Europeans born in the colony" (cf. *Theological Studies*, vol. VIII, No. 2, June 1947, p. 232). And in a previous chapter we have seen this assertion confirmed by actual documents (Horacio de la Costa, *The Jesuits in the Philippines, 1581-1768*, Harvard University Press, 1961, pp. 236, 245).

The same meaning of the term "natives" as referring not only to the "indigenous race" but to those of foreign ancestry born and residing in the country may be found also in official documents of those days. Thus, to cite just an instance, the Royal Cedula given from Madrid on 14 February 1676 makes mention of a "*good number of native Religious*" ("*bastante numero de Religiosos naturales*") in the Spanish colonies of America (cf. Manuel Josef de Ayala, *Notas a la Recopilacion de Indias* Madrid, 1945, vol. I, p. 247); and we are sure that by those days (even as in our own days) the full-blooded indigenous Religious of Spanish American countries were quite few: the "native" priests referred to in that Royal Cedula, as belonging to Religious Orders, were doubtlessly, creoles or mestizo. Similarly in the Royal Cedula of 21 August 1769 addressed to the Hierarchy of the Philippines for the convocation of a Provincial Council, the king recommends: "Que en estos Seminarios (diocesanos) se admita una tercera o quarta parte de Indios, o mestizos... para que *esos naturales* se arraiguen en el amor a la Fe Católica, viendo a sus hijos, y parientes incorporados en el clero..." (cf. Most Rev. Pedro N. Bantigue, *The Provincial Council of Manila of 1771*, The Catholic University of America Press, 1957, p. 49).

In the archives of the Colegio de San Juan de Letrán of Manila we find the names of students referred to as "*natives* of Manila, Cavite, Pampanga, Bulacán, Nueva Ecija, Pangasinan, etc." many of whom were, in accordance to the original foundation document (Royal Cedula of 16 July 1623) of Spanish ancestry (cf. Evergisto Bazaco, *Historia Documentada del Real Colegio de San Juan de Letrán*, U.S.T. Press, Manila, 1933, passim). As we have also said already in a previous chapter, nobody would call to question the Filipino nationality of Father Jose Burgos, one of our foremost national heroes; but we should not forget

that according to the Archives of the University of Santo Tomas (*Libros*, tomo 196; apud Alberto Santamaría, *Estudios Históricos de la Universidad de Santo Tomás*, Manila, 1938, p. 134) he was practically a creole: his father, Don Jose Burgos was a Spaniard, and his mother Florencia García a *mestiza*.

Scholars who have devoted exhaustive researches on the problem of a "native clergy" in the colonial countries such as Valentino Trujillo Mena, in his *La Legislación Eclesiástica en el Virreinato del Perú durante el siglo XVI*, Lima, 1963, p. 85 ("el clero criollo que en sentido estricto es clero indígena tambien"); Carlos Mercés de Melo, *The Recruitment and Formation of the Native Clergy in India*, Lisboa, 1955, Preface, p. xxvii "By 'native' we mean those born of Indian parents or at least whose father is an Indian") come to confirm this meaning of the word "native" not restricted to the full-blooded indigenous race. Philippine historians as Gregorio F. Zaide, Louis LaRavoire Morrow-Noberto Romualdez and others are used to recall the names of ten or twelve Bishops of the Philippines during the Spanish regime who were certainly Filipino "natives", but some or maybe most of them of Spanish ancestry (cf. Morrow-Romualdez, *A Short History of the Filipino People*, Manila, 1936, pp. 269-270).

It is true that the word "native" (in Spanish "*natural*" de la tierra), when it is used in reference to colonial countries or mission lands is quite often taken in the sense of "full-blooded indigenous" people, since for those "born and residing in the country" but of European or mixed ancestry, there were other specific terms sc. *creoles* and *mestizos*; and thus the word "native" was often in common usage reserved to mean the full-blooded autochthonous inhabitants of the country. But there is no doubt that *properly* speaking, and even from the very etymology of the word "native", this term means in general "anyone born in a place, and inhabitant of a country, as distinguished from a visitor or temporary resident" (cf. Webster's New Collegiate Dictionary); specifically, the word "native" takes the meaning of "indigenous" which is said in reference to species and races, "adds" to the proper meaning of "native" the connotation or implication of "having not been introduced". If we were not to accept the above mentioned "proper" and true meaning of "native", if we would like to restrict it to the specific sense of "indigenous", we will be forced to admit the absurd conclusion that the greatest part of the inhabitants of many nations are not "natives" of those nations. In all the American

continent we can say that the *indigenous* inhabitants of the autochthonous race of those lands constitute an insignificant minority, and almost the whole population of American countries, in that supposition, could not be called "natives" of America because of their European ancestry.

And if such conclusion would be absurd in the civil order and might lead to the most unjust and serious disorders as we see, for instance, in the burning question of the Negroes' civil rights in the United States; still more unacceptable would it appear before the mind of the Catholic Church in the question of the "native clergy". The Church has never known of discrimination of races among its faithful, nor has ever had any regard to blood and skin color in the framing of her laws and disciplinary policies. When the Church advocates for a "native" clergy, all the reasons alleged point out to the convenience and the rights of all peoples to have *a clergy of their own place*, a "local" clergy, instead of a clergy and hierarchy from abroad, that is, instead of a "foreign" clergy. "Natives" in the country, i.e. those who did not come from outside, but were "born and permanently resided" in the country, regardless of their race and blood. Otherwise, again—as we have noticed in a previous chapter—we would have to face the absurd conclusion that the Church does not count with a "native clergy" in many Catholic countries. Most of the clergy of America, even today, is evidently of European ancestry. And nevertheless, no one would dare to call to question their American nationality, i.e. the fact that they are truly "natives" of America, American natives.

This is the genuine mind of the Church on the matter, not only the past ages but even in her present legislation. The Congregation of Propaganda Fide in her decree of 1923 clearly defines the "native clergy" as a "local" one: "*Sola allora puo dirsi fondata la Chiesa in una regione quando essa ivi si pezza da si, con proprie chiese, con proprio clero nativo del luogo, con propri mezzi; in una parola, quando essa non dipenda ivi che da se stessa*" (AAS. 15 (1923), 370); and in her Code of Canon Law it is stated: "*Studiosissime curent. . . ut ex christianis indigenis seu incolis suae regionis probati clerici rite instituantur ac sacerdotio initientur*".

We have rather lengthily dwelt on this matter again (in a previous chapter we have already talked about it) because in a study on the formation of a "native clergy", the first thing above all is to know exactly what is the true and genuine mind

of the Church when she uses this term. As we shall see later, the history of our country leads us to the conclusion that, due to an odd combination of historical factors proper of those past ages under the Spanish colonial regime, the formation of an "indigenous" full-blooded Filipino clergy was somewhat delayed or postponed; and nevertheless, it may be affirmed in all truth that a "*native*" clergy, a Filipino clergy, was formed here as soon as it was possible. From the first century of the Philippine evangelization our country saw among her own "native" Filipinos, though not precisely of the indigenous race but of Spanish or mixed ancestry, many priests trained and educated so well as to be able to assume posts of great honor and responsibility in the Church.

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PASTORAL SECTION

HOMILETICS

EIGHTH SUNDAY AFTER PENTECOST (July 24)

THE CHILDREN OF THIS WORLD

In the Gospel just read Our Lord does not mean to praise the dishonesty of the steward. By that parable He wants to stress this disappointing fact: the children of this world show a keener sense of shrewdness about money than his own followers about the kingdom of heaven. The lesson of the parable is this: just as the unjust steward was wise in securing himself for the impending unemployment so the disciples of Christ should see to it that their life in the next world is secured just as surely.

The children of this world

Who are the children of this world? They are the worldly-minded people, pleasure-loving, money-loving and comfort-loving worldlings. They are the people who do everything possible to gain honors and riches, power and influence, esteem and adulation. In fact these are the people who vie for the crown which eventually will be eaten by rust and perish.

Yet it is a fact of experience that they display more versatility and cleverness to increase their mundane treasures than Christians in safeguarding their spiritual treasures.

The children of this world are, if they are not already, very close to becoming children of Satan. This is what Satan tells them: "To be happy you've got to have material things. Whatever you like. In order to get along you need plenty of human affection. You've got to save money for the future. Live accordingly. Every one is doing it anyway. You've got to be wise about material things. You've got to take every chance that presents itself."

From the "prudent" love of riches, Satan leads the children of this world to the love of honors; from the love of honors to pride, pride which

is the root of all sin. This is the technique of Satan. It has proven successful in the ruined lives of many children of this world.

Learn from the worldlings

Christ wants us to learn from the children of this world. The children of this world are taught by Satan to be clever and skillful. We who are the children of light must be as wise, as clever and skillful in striving for spiritual goods. According to Saint Paul we are striving for the imperishable crown.

Like the children of this world we must not miss any opportunity to acquire spiritual interest. There is no wisdom in missing Sunday mass for the sake of a thirty-minute extra sleep. There is no wisdom in putting-off Holy Communion for a cup of hot coffee. There is no wisdom either in putting off Confession out of shame and laziness. There is no wisdom in putting off a good work that can be performed right now.

In the evening of our life we will be asked to give an accounting of our stewardship. An accounting of what? Of our lives in this world as sons of God.

St. Paul gives us this solemn warning: "If you live according to the flesh you will die; but if by the spirit you put to death the deeds of the flesh, you will live" (Rom. 8, 13).

Cardinal Wolsey, the Prime Minister of Henry VIII of England is reputed to have exclaimed just before he died: "If I had served my God with as much zeal as I have served my king, He would not have delivered me into the hands of the enemy."

My dear brethren, whom are you serving right now? The King who is the Light or the prince of darkness? Christ in your brother or your own little selves?

NINTH SUNDAY AFTER PENTECOST (July 31)

THE PHASES OF TEMPTATION

People who are discouraged by temptations make one of two mistakes: either they think that the temptation itself is a sin, or they think God allows them to be tempted beyond their power to resist. Of course, these are not true. Temptation is never a sin, it is an inducement to sin. And

no matter how violent the temptation may be, man has always the grace of God to overcome it.

Let us briefly describe the three phases of temptation. (cf. Gustave Thils, *Christian Holiness*, 1963).

Suggestion

The first phase of temptation is suggestion. An idea or a picture is presented to our mind either from within or without us. This idea, which may be an action, a person or a thing, will suggest to us an action that is evil or sinful.

The suggestion itself is not a sin. Suggestions, for example, to take revenge, to steal, to curse or to disobey, are not yet sins. It would be better, of course, if these suggestions were not presented to us. But seldom do we have complete control of our imagination or intelligence. We will have to be dead to be entirely insensitive to evil suggestions.

But there is one thing we must remember: the more evil suggestions we overcome the more merit we gain. We should not, however, expose ourselves to evil suggestions. We shall have enough of them without our seeking.

Attraction

The second phase of temptation is one that is inevitable. All sinful suggestions are, in a certain sense, pleasurable or attractive. In reality they are positively unpleasant, unattractive, but they are presented to us with their "sugar coating." It is this "sugar coating" that pleases us or attracts us. It is only after this entire coating has melted away that we taste the bitterness of what we have done.

To be attracted to a sinful suggestion is not equivalent to consenting to it. One should not feel guilty if he is *only* attracted to look at a dirty picture, to answer someone with a cutting language, to pick up a ten-peso bill that is not his. In itself this attraction is not consent and hence is not sinful.

We must watch out, however. Satan can so enlarge this attraction that we would feel incomplete without its fulfillment. Satan's method is to get a person used to this attraction and then insidiously lead him to consent.

Consent

Consent means that we are conscious of having received the suggestion and of having freely and consciously taken the pleasure in the attraction. And this can be either in thought or in action.

When one fights and resists the attraction until the sinful suggestion is over, there can scarcely be true consent in this. But mark this carefully: Satan never walks in the front door. He is satisfied with a person's 1% consent; for him that is better than no consent at all. Of course, 50% consent is preferable; and he is happy when a person starts to hesitate with the temptation, offers subterfuges making the experience of pleasure very minimal and partial. Satan stops only when he gets a 100% consent from the person; for Satan it spells victory. He likes persons who prolong the temptation and then relish its pleasure, minute by minute.

It is not enough to avoid Satan, to overcome evil suggestions and to control our attraction to the pleasure of sin. The important thing always is to be under the standard of Christ and to remain there every moment of our life. Do we choose Christ no matter what the consequences may be?

TENTH SUNDAY AFTER PENTECOST (August 7)

YOUR OTHER PROFESSION

My dear parishioners, if we translate St. Paul's epistle for this Sunday into our language, it will read like this: to one God has given the ministry of tilling the soil, to another God has given the ministry of healing sickness; one constructs bridges and roads and buildings, another moulds the mind of youths; one digs the earth for gold and silver, another maintains peace around the town; one makes laws, another promotes anti-smuggling drive . . . and so.

Your Catholic Vocation

Each one of you, my dear brethren, has received from God some-kind of a profession. Be proud of it even if it is being a farmer or a secretary. But is it enough for a Catholic professional to just perform the duties of his profession?

As a Christian you have another profession besides your civil profession. That other profession, be you a farmer or a doctor or a policeman or a school teacher, is to share your faith with others, to be a witness of Christ and the Church to others. You can not lay the responsibility to work for the total Christianization of your parish on the shoulders of the parish priest and of a few generous and zealous parishioners. God has given you a place in this community.

This already indicates the area of life in which you are to fulfill your other profession, your Catholic vocation.

Christ, through the Popes, has called all Catholics to "participate in the apostolate of the hierarchy." The Church, in other words, needs your participation in her work of spreading Christ's kingdom.

You are in a better position

The priest due to his many parochial duties has very little chances to meet everyone in this parish. Add to this the fact that the common man hesitates to speak to him about his problems and doubts. Now you, as Catholic laymen and laywomen, are in a better position than the priest to know the problems of your fellow parishioners. To you they will speak openly about their thoughts and problems. And you shall meet this kind of people in the very performance of your civil profession.

Hence, these are the words of the Council to you: "The Church must be present to these groups of persons through her sons who live among them or are sent to them. Indeed, by the example of their lives and the witness of their words all Christians no matter where they live, are bound to manifest the new man which they put on by Baptism... Just as Christ searched the hearts of men and through human contact led them to divine enlightenment, so his disciples, profoundly imbued by the Spirit of Christ, must know the people among whom they live; they must communicate with them so that by sincere and patient dialogue, these may learn of the riches that God has generously prepared for them" (*Decree on Church Missionary Activity*, no. 11).

Use your influence for the Church

Use then, my dear brethren, your civil profession in the campaign for Christ's kingdom. Be a witness of Christ to your fellow stevedores, to your fellow physicians, to your fellow drivers, to your fellow lawyers, to your team mates in the basketball. Be a witness of Christ to the people you are serving. Be a witness of Christ to the people who gather in little groups in the cool of the evening just after the *angelus*.

Your Christian example is very valuable. Unless you do so you will never see them in our parish Church together with us.

ELEVENTH SUNDAY AFTER PENTECOST (August 14)

THE GIFTS OF OUR BAPTISM

The miracle narrated in our Gospel today reminds each of us of the time of our baptism. We are told that the priest did to us what Christ performed to the deaf and dumb man. The priest at our baptism repeated our Lord's gesture, although slightly changing it: having wet his thumb with spittle he touched our ears, but instead of our mouths, he touched our nostrils. He pronounced over us the words of the Lord Jesus "eppheta", which means "be opened".

We hear the word of God

The opening of our ears at our baptism is symbolic of our lifelong Christian privilege of listening to God, whose sacred words are written in the Bible. God spoke through His Son, Jesus Christ. He is the Word of God Made Flesh. Any man who hears Him hears God.

We hear the word of God most especially at every Mass during the liturgy of the word. The *Epistle* and the *Gospel* are now read in the language we can understand in order that we may not only hear the word of God but that we may also allow it to influence our life in the world. Hence, let us not do anything while the epistle and the gospel are being read to us. We listen attentively and try to understand as much as possible the words of great men. Our attitude to the word of God should even surpass that. Because God's words are eternal, precious and have lasting application to our lives.

We must not remain mere hearers of the word but "doers of word" as well. A small boy was told by his father to bring his slippers to him. The boy said "Yes, Pop." But he did not move. The father called again, "Son, do you hear me?" "Yes, Pop" and the boy still went on with his work.

Our attitude to the word of God very often is similar to that. The only difference is that we do not have the excuse of childhood.

We speak to God

At every Mass we more than listen to God, we also speak to Him. Thus the *Liturgical Constitution* of Vatican II allows us to pray the *Kyrie, Gloria, Credo, Sanctus, Benedictus, Agnus Dei, Pater Noster* in the vernacular so that we may understand what we say. All this is

being permitted in order that we may exercise the power that our baptism has conferred upon us, the power, namely, to speak to God in liturgical functions such as the Holy Mass.

This power was given to you when you were baptized. Pamphlets and leaflets containing the prayers, responses and songs for community Masses are on sale. Use them. Do not just be passive listeners and spectators of the great drama of the Mass. Be offerers of the Mass. When your turn comes to pray, really pray and pray aloud together with the community.

But we pray not only at Mass. Our life must be one constant speaking to God. Let us speak to Him not only during our free moments in the office or while waiting for the next bus. Our actions will speak to God once we offer all of them as soon as we wake up in the morning.

Listening to God, speaking to Him, daily in our life: this is the way to profit from the grace of our baptism.

TWELFTH SUNDAY AFTER PENTECOST (August 21)

TRUSTFUL LOVE

"Such is the assurance I have through Christ towards God. Not that we are sufficient of ourselves to think anything, as from ourselves, but our sufficiency is from God" (2 Cor. 3, 4-5). May these words of St. Paul sink deeply into the hearts of those of us who have started to lose sight of the absolute and universal dominion of God over us.

Our sufficiency is from God

What do we have which we have not received from God? There is only one answer to this question. Sin. All the rest came from God.

Once in a while we should sit down and try to think of the gifts with which God has endowed us. We are too busy trying to think of what we could ask God next, whereas we have not considered sufficiently the gifts we already have, many of which are probably just lying idle and unused.

If we are bold enough we would take a piece of paper and pencil and list down on it everything we could think of as coming from God. We would not be able to enumerate everything, which means we have a great many things which God has deigned to bestow on us without our asking because He perfectly knows what we need.

God loves us

Thinking about the gifts we have received from God we learn that God loves us. Indeed we cannot learn to love God with all our mind, heart and soul unless we first learn that God loves us. God has loved us first, St. Paul tells us (cf. Rom. 5, 8).

"I have loved you with an everlasting love" (Jer. 3, 1-3). This truth, pure and simple, seems too incredible for us. God loves you and me as if you and I were the only people on this earth. And the proof of this love are more than the material gifts he has lavished on us.

We read from the Bible: "God proves His charity towards us, because when as yet we were sinners, Christ died for us" (Rom. 5, 8-9). "God so loved the world that He gave His only begotten son . . . that the world might be saved through Him" (Jo 3, 16-17). "I live in the faith of the Son of God, who loved me and gave Himself up for me" (Gal. 2, 20).

Our response to God

From a deep sense of coming from God, of belonging to God, indeed of being loved by God, we realized what is to give God our complete trusting love. We do need this kind of love to help us when we start to feel suspicious of the love of others and when we start to lose confidence even in ourselves.

A story was reported in the papers that a fire suddenly started in a small apartment. Everybody in it came rushing out for safety. The apartment was already a mountain of flames when a family realized that their youngest child, a little boy of six, was missing. It was already impossible to rescue him. Suddenly a window opened and they saw the child calling for help.

The father rushed in front of the window and told the boy to jump. The smoke was so thick that the boy could not see his father. And so he cried out, "Papa, I can't, I can't see you." "That's alright, son, jump anyway, I can see you, jump!" shouted back the father. The boy jumped and landed into his father's arms.

That, my dear brethren, is the kind of love we should give to God our Father. We can't see Him. But He sees us. Let us always jump into His loving arms.

THIRTEENTH SUNDAY AFTER PENTECOST (August 28)

A EUCHARISTIC LIFE

"Were not ten made clean, but where are the nine?" Ten lepers petitioned the Lord Jesus to cure them; all were cured; but only one of them returned to give Him thanks.

This incidence happens over and over again. Farmers ask for rain; God gives them rain; how many of them remember to give Him thanks? A group of examinees ask for at least "passing marks" in the examination; everybody passes; who among them remember to give God thanks? Mothers attend novenas to our Lady of Perpetual Help; God through Mary answers their prayers; who among them even try to ask Mary to thank God for them? Fathers daily pray for increase in their salary; it is increased; only one or two offer a Mass of thanksgiving for it.

In all things give thanks

Let each one of us this morning look back on the past week or the past month. What has been the proportion between my prayer "Lord, give me" and my prayer "Lord, thank You?" Has it been ten per cent prayer of gratitude and ninety per cent prayer of petition?

St. Paul tells us in his letter to the Thesalonians: "In all things give thanks" (1 Thes. 5, 18), "we are bound to give thanks to God always" (2 Thes. 1, 3; 2, 12).

In all things, says St. Paul. The list, therefore, will include the pleasant rain, the sunny day, the passing mark, the sound body and the increased salary. We ought to thank God for them. But then heroism is demanded, which means we thank God also for the heavy rain that keeps our laundry wet for days, the cloudy day, the descending marks, the vicious toothache, the tormenting backache and the unchanging wage.

Heroism! Just as it is heroic to look for sacrifice and mortification, to even ask God to send us privations and humiliations, so also it is heroic to thank God for the hardships and difficulties that come by us.

The Mass, a prayer of gratitude

Now, our best prayer of gratitude is the Mass. That is what the Mass is. To offer the Eucharist (*eucharistein*) means to give thanks to God. Like the ten lepers we have been healed from the leprosy of original sin by passing through the waters of baptism. We are gathered this morning to glorify God and give Him thanks. Hence, the *Gloria* of the Mass: "We praise Thee, we bless Thee, we adore Thee, we glorify Thee, we thank Thee for thy own great glory."

In our prayer of thanksgiving we should learn to also divest ourselves of selfish motives. We thank God not only for what we have been receiving from His great bounty but also for His power as manifested in multiple ways in nature, for His greatness, for His great glory.

We cannot say we have nothing to thank God for. At the preface of the Mass just before the Canon the priest invites the people to give thanks: "It is truly meet and just, reasonable and salutary that we give thanks *at all times and in all places...*" Our Christian life then must be a life of constant thanksgiving, a eucharistic life.

Sunday after Sunday we gather here. Once a week we gather as one people, one family of God with our Head, Jesus Christ. United then with Him in the consecrated Host, united with one another, let us offer our one thanksgiving to God. Be especially conscious of this unity. No prayer pleases God more than this prayer coming from a people gathered together as one body united with His Son, the Lord Jesus.

REV. FR. ANGEL N. LAGDAMEO

CASOS Y CONSULTAS

ON THE USE OF THE PILL UNTIL THE POPE SPEAKS

In our last seminar on medico-moral problems, there were several priests present, who took part in the discussion together with us, the Interns, and our medical Instructors. A lot of confusion arose when the question of the much controverted use of the progesterone pill was taken up.

Some priests seemed to be of the opinion that, as long as the Pope withholds his final answer about the use of the pill, we may consider this question as one entailing a practical doubt. They contended that therefore, in all probability, we may go on prescribing the use of the pill when a responsible couple, for reasons of their own, would think that they were justified in avoiding having children. Other Priests and the Doctors objected to such a claim as opposed to the directives of Pius XII and Paul VI. We, the Interns, were rather puzzled at the priests themselves arguing about a matter that seems to have been provisionally settled by the Popes, at least until a final verdict be issued. All present, however, agreed on the necessity of being sincerely disposed to accept the Pope's decision when it will finally come forth. Here then is my query:

- 1.—May Priests propose the first opinion advanced?*
- 2.—May we, Interns or Doctors, advise or prescribe the use of the pill temporarily, until the Pope finally settles the question?*

AN INTERN

1. — It is an unfortunate fact that at the present moment, while the Pope's final sentence is so anxiously expected, many people, even some priests, run short of patience. This state of mind has been partly created by the publicity given to the setting up of the papal Commission together with the recent studies on the matter, and partly by the unabating propaganda in favor of all forms of contraception. Again, in the Philippines, more fuel has been added by the efforts of some doctors and assistants engaged in the immoral phases of Family Planning.

2. — All these cannot invalidate Pope Paul VI's clear and definite stand on the question. In the Pope's words two points are unmistakably evident. First, *no state of practical doubt* can be invoked in regard to the intrinsic immorality of the use of the *pill* when it is prescribed or taken *as a contraceptive*, namely, when it is taken not as a medicine, but as a means of preventing ovulation and conception. This was the clear distinction given to the use of the *pill* by Pius XII in his Address to the Hematologists, Sept. 12, 1958. That this position of the Church is still valid was made evident by Paul VI in his Allocation to the Cardinals, June 24, 1964:

"Meanwhile, however, We frankly declare that there is no sufficient reason to think that the norms laid down by Pope Pius XII in this regard have been overridden and hence voided of their binding force; such norms therefore *must be retained as valid*, at least *until We feel in conscience* obliged to modify them". AAS, 1964, 588.

Second, while no reason may cast any valid doubt over such clear pronouncement, the Pope went on to prescribe the practical directives to be followed by all Catholics:

"In a theme of such gravity it seems but fair that *every Catholic follow the one single law*, such as the one proposed by the authority of the Church; and, therefore, it seems opportune to recommend that *no one, for the time being*, dare to pronounce himself in terms different from the present norm." *Ib.*, p. 589.

Any reader may agree that the mind of the Holy Father so clearly expressed leaves no place to any practical doubt and, certainly, all Catholics, who accept the divine commission of the Church to teach and to guide consciences, will accept the obligation to honestly follow both the papal teaching and its practice. The priests are, of course, obliged to follow the doctrine, and any kind of misconstruction will be all the more reprehensible in them.

3. — Those priests or laymen, who feel impatient about the Holy Father's delay in giving forth a definite answer should study the many sides of the problem that will make them realize that no fixed deadline may be exacted from the Pope. It is a well known fact that the papal Commission, which had originally been set for the exclusive discussion of the *pill*, has been broadened to study the whole field of contraception, even in its

relation with population or economic problems. For this reason, the Secretary of the Papal Commission, Fr. Henri de Riedmatten, O.P., has recently released a warning to the press against expecting a papal decision on any definite date. On the other hand, as this plurifacetic problem continues to be studied by different sectors of specialists, the Secretary of the Commission added:

"It is certain that the so-called decision could not simply limit itself to a reply on a point of casuistry, but would situate the results of the present ripening in a general and broader framework of the morals of marriage in their deeper demands".

In view of this pertinent declaration we may expect that the Holy Father will furnish us not only with a sufficiently clear answer to our anxieties about the *pill*, but, also, with a substantial exposition of the Church's position on marriage, wherein priests, doctors, demographers and economists may find solid principles to solve the problems of marital ethics in respect to economic and population questions.

From the foregoing there follows a two-fold corollary that fittingly answers the queries of our Intern.

1. — No *probability* of any kind can be claimed by an opinion directly opposed to a doctrine so clearly stated by both Pius XII and Paul VI. Accordingly, no priest may lawfully advise to the contrary without challenging the Pope's teaching authority.

2. — The course of action for Interns and Doctors in this matter has been clearly set by Pius XII in his above alluded address to the Hematologists:

a. — In cases of sickness, when the progesterone *pill* is a medicine, it may be prescribed to, and licitly taken by, *the patient*, in accord with the principle of double effect.

b. — In cases, however, when there is no actual malady, and, therefore, the case is one of *no patient*, the *pill* cannot be prescribed or taken, because, far from being a medicine, it would only be a sterilizing, contraceptive appliance.

Of course, all Interns and Doctors, as well as all Catholics, should be sincerely disposed to follow the directives of the Holy Father once issued on a matter of such importance for medical Christian morality.

FR. QUINTIN M. GARCIA, O.P.

NECROLOGIA

EL PRIMER OBISPO DE BATANES-BABUYANES HA MUERTO

El Illmo. Sr. Fr. Peregrín de la Fuente, O.P., pasó a mejor vida el día 14 de Mayo, en Basco, (Batanes), víctima de una afección bronquial que hacía mucho tiempo venía minando su vida. Acababa de cumplir 67 años.

Mons de la Fuente comenzó sus estudios de Latinidad el año 1912 en la Escuela Apostólica de La Mejorada, (Valladolid, España). Fue el año en que empezó a regir la nueva disposición de la Santa Sede al efecto de que todos los aspirantes a las Ordenes Religiosas deberían cursar cuatro años de segunda enseñanza antes de ser admitidos al Noviciado. En conformidad con esta disposición, y completos los cuatro años, pasó al Convento de Santo Tomás de Avila, donde terminado el noviciado hizo la profesión simple el día 8 de Septiembre de 1917. El mismo año, comenzó sus estudios de Humanidades, Filosofía y primer año de Teología. Desde 1911 los estudios de Teología se habían trasladado al Convento de Rosaryville, (Luisiana, Estados Unidos), con el fin de que nuestros estudiantes pudieran acogerse al privilegio que la ley del servicio Militar concedía a los miembros de la Ordenes Misioneras. En consecuencia el año 1921 pasó de España a Estado Unidos terminando a su debido tiempo los estudios de Teología, y siendo ordenado de Sacerdote el 10 de Junio de 1924. Durante sus años de estudios, tanto de Latín como de Filosofía y Teología el P. de la Fuente se había distinguido por su carácter abierto y comunicativo, sin reservas ni afectaciones, siempre dispuesto a participar en todas las actividades escolares, religiosas, literarias o recreativas; siempre el amigo de todos y al servicio de todos; de ahí la gran estima de que gozaba entre sus connovicios y compañeros de estudios.

Concluidos felizmente todos sus estudios, el entonces Superior Provincial, P. Serapio Tamayo, conociendo sus buenas

cualidades para la predicación, excelente trato social y celo por el culto y la Religión, decidió dedicarle al ministerio pastoral en las parroquias que la Provincia del Smo. Rosario de Filipinas regentaba en la Archidiócesis de Nueva Orleans. Bien impuesto en el inglés con los Padres Dominicos de California donde se inició en el ministerio, volvió a Luisiana donde fue sucesivamente Coajutor en Amte, encargado de las misiones de Tickfaw, Ketwood y Husser, y finalmente párroco de la Iglesia, "Mater Dolorosa" de Independence.

En el año 1938 los Superiores de la Provincia decidieron trasladar la Casa de Estudios de Teología de Rosaryville al convento edificado de nueva planta en Hongkong con el fin de que nuestros estudiantes estuvieran más próximos y más en contacto con nuestro campo de actividades misioneras y escolares. Al mismo tiempo decidieron traspasar las parroquias de Luisiana a los Padres Dominicos de los Estados Unidos. En consecuencia nuestro P. de la Fuente tuvo que abandonar su parroquia; pero el periodo de desempleo duró poco tiempo. Habiendo vacado por entonces el Priorato del Convento de Santo Domingo de Manila fue elegido para dicho cargo, viniendo a Filipinas y tomando posesión del Priorato en Agosto de 1938. Su estancia en Filipinas coincidió con la segunda guerra mundial y ocupación japonesa, y por motivo de su ciudadanía americana estuvo recluido por algun tiempo en el campo de concentración de los Baños, hasta que fue liberado por las tropas americanas.

Durante este periodo desempeñó sucesivamente varios cargos: fue superior de la Casa Filial de La Universidad en Intramuros, Director de la V. Orden Tercera, primer Párroco de la parroquia erigida en nuestro Santuario de San Juan del Monte.

Terminada la guerra salió de nuevo para los Estados Unidos donde ejerció otra vez el ministerio parroquial. Estando allí fue elegido Prior del Convento del Rosario de Madrid. Al terminar su priorato fue destinado a Roma como Superior de la Casa de Los Padres Dominicos, aneja a la iglesia de la Sma. Trinidad de Via Condotti. Ejercía este cargo cuando le sorprendió la noticia de su nombramiento como Obispo titular de Milasa y primer Prelado, con carácter episcopal, de la nueva Prelatura que comprendía las islas de Batanes y Babuyan, desmembradas del obispado de Tuguegarao. Fue consagrado Obispo en la Iglesia parroquial del Smo. Rosario enclavada en la Universidad de Santo Tomás, siendo consagrante el entonces Nuncio Apostólico Mons. Egidio Vagnozzi, y co-consecrantes los

Illmos. Sres. Rufino Santos de Manila y Alejandro Olalia de Tuguegarao. Tomó posesión de la nueva prelatura en Octubre de 1951.

En el desempeño de todos estos cargos nunca defraudó las esperanzas que en él se habían puesto. Sus consejos y su ayuda estaban siempre al alcance de todos; siempre atento a las necesidades de sus subordinados, y siempre solícito y vigilante por mantener el prestigio y los derechos de la Iglesia y de la religión.

Asistió a las cuatro sesiones del Concilio Vaticano II, a pesar de que sus habituales dolencias, la diabetis y la bronquitis iban minando rápidamente su vida. A la vuelta de la cuarta sesión del Concilio los estragos eran cada vez más visibles. Reintegrado a su residencia de Basco, los Padres que compartían con él la asistencia a aquella iglesia vieron con alarma el grave riesgo que corría su vida y le aconsejaron que tomara las debidas precauciones; pero él no sospechaba que el fin estuviera tan cerca; este llegó el día 14 de Mayo. Sus funerales fueron honrados con la presencia y participación de insignes personalidades no obstante la inclemencia del tiempo, (un fuerte tifón azotaba el Norte de Luzón): Su Eminencia el Cardenal Arzobispo de Manila, Mons. Rufino J. Santos, Su Excma. Mons. Juan Sison, Arzobispo Coajutor de Vigan, Su Excma. Mons. Antonio Mabutas, Obispo de Laoag y otros Prelados de la Archidiócesis. Descanse en paz nuestro inolvidable compañero y ejemplar religioso, sacerdote y Obispo.

FR. C. P.