

PAULUS EPISCOPUS

SERVUS SERVORUM DEI

UNA CUM SS. CONCILII PATRIBUS

AD PERPETUAM REI MEMORIAM

DECRETUM

DE PASTORALI EPISCOPORUM

MUNERE IN ECCLESIA

PROOEMIUM

1. Christus Dominus, Filius Dei vivi, qui venit ut salvum faceret populum suum a peccatis¹ utque omnes homines sanctificarentur, sicut Ipse missus est a Patre, ita et misit Apostolos suos², quos ideo sanctificavit, tradens eis Spiritum Sanctum, ut et ipsi glorificarent Patrem super terram et homines salvos facerent, «in aedificationem Corporis Christi» (Eph. 4, 12) quod est Ecclesia.

2. In hac Christi Ecclesia, Romanus Pontifex, ut successor Petri, cui oves et agnos suos pascendos Christus concredidit, suprema, plena, immediata et universali in curam animarum, ex divina institutione, gaudet potestate. Qui ideo, cum tam-

¹ Cfr. *Matth.* 1, 21.

² Cfr. *Io.* 20, 21.

quam omnium fidelium pastor ad bonum commune Ecclesiae universae et ad bonum singularum Ecclesiarum procurandum missus sit, super omnes Ecclesias ordinariae potestatis obtinet principatum.

Episcopi autem et ipsi, positi a Spiritu Sancto, in Apostolorum locum succedunt ut animarum pastores³, atque, una cum Summo Pontifice et sub Eiusdem auctoritate, ad Christi, aeterni Pastoris, opus perenne reddendum missi sunt⁴. Christus enim Apostolis eorumque successoribus dedit mandatum atque potestatem ut docerent omnes gentes, hominesque sanctificarent in veritate atque pasceren. Episcopi itaque, per Spiritum Sanctum qui datus est eis, veri et authentici effecti sunt fidei Magistri, Pontifices ac Pastores⁵.

3. Hoc suum episcopale munus, quod per consecrationem episcopalem susceperunt⁶, Episcopi, sollicitudinis omnium Ecclesiarum participes, in communione et sub auctoritate Summi Pontificis exercent, ad magisterium et regimen pastorale quod attinet, omnes uniti in Collegio seu corpore quoad universam Dei Ecclesiam.

Illud exercent singuli quoad assignatas sibi dominici gregis partes, unusquisque Ecclesiae particularis sibi commissae curam gerens aut quandoque aliqui coniunctim necessitatibus quibusdam diversarum Ecclesiarum communibus providentes.

Quare Sacrosancta Synodus, attentis etiam condicionibus hominum consociationis, quae nostra hac aetate, ad novum fertur rerum ordinem⁷, pressius determinare intendens pastorale Episcoporum munus, haec quae sequuntur statuit.

³ Cfr. Conc. Vat. I, Sessio IV, Const. dogm. *I de Ecclesia Christi*, c. 3, DENZ, 1828 (3061).

⁴ Cfr. Conc. Vat. I, Sessio IV, Const. dogm. *de Ecclesia Christi*, Prooem., DENZ, 1821 (3050).

⁵ Cfr. Conc. Vat. II, Const. dogm. *de Ecclesia*, Cap. III, nn. 21, 24, 25: A.A.S. 57, 1965, pp. 24-25, 29-31.

⁶ Cfr. Conc. Vat. II, Const. dogm. *de Ecclesia*, Cap. III, n. 21: A.A.S. 57, 1965, pp. 24-25.

⁷ Cfr. Ioannes XXIII, Const. Apost. *Humanae salutis*, 25 dec. 1961: A.A.S. 54, 1962, p. 6.

Caput I

DE EPISCOPIS QUOAD UNIVERSAM ECCLESIAM

I — *Partes quas habent Episcopi quoad universam Ecclesiam*

4. Episcopi, vi sacramentalis consecrationis et hierarchica communione cum Collegii Capite atque membris, constituuntur membra Corporis episcopalis¹. «Ordo autem Episcoporum, qui collegio Apostolorum in magisterio et regimine pastoralis succedit, immo in quo corpus apostolicum continuo perseverat, una cum Capite suo Romano Pontifice, et numquam sine hoc Capite, subiectum quoque supremae ac plenae potestatis in universam Ecclesiam existit, quae quidem potestas nonnisi consentiente Romano Pontifice exerceri potest»². Haec vero potestas «sollemni modo in Concilio Oecumenico exercetur»³ ideo Sacrosancta Synodus decernit omnibus Episcopis, qui sint membra Collegii episcopalis, ius esse ut Concilio Oecumenico intersint.

«Eadem potestas collegialis una cum Papa exerceri potest ab Episcopis in orbe terrarum degentibus, dummodo Caput Collegii eos ad actionem collegialem vocet, vel saltem Episcoporum dispersorum unitam actionem approbet vel libere recipiat, ita ut verus actus collegialis efficiatur»⁴.

5. Episcopi e diversis orbis regionibus selecti, modis et rationibus a Romano Pontifice statutis vel statuendis, Supremo Ecclesiae Pastori validiorem praestant adiutricem operam in Concilio, quod proprio nomine *Synodus Episcoporum*⁵ appellatur, quae quidem, utpote totius catholici Episcopatus par-

¹ Cfr. Conc. Vat. II, Const. dogm. *de Ecclesia*, cap. III, n. 22: A.A.S. 57, 1965, pp. 25-27.

² Conc. Vat. II, Const. dogm. *de Ecclesia*, ibid.

³ Conc. Vat. II, Const. dogm. *de Ecclesia*, ibid.

⁴ Conc. Vat. II, Const. dogm. *de Ecclesia*, ibid.

⁵ Cfr. Paulus VI, Motu proprio *Apostolica Sollicitudo*, 15 Sept. 1965.

tes agens, simul significat omnes Episcopos in hierarchica communione sollicitudinis universae Ecclesiae participes esse⁶.

6. Episcopi, qua legitimi Apostolorum successores et Collegii episcopalis membra, inter se coniunctos semper se sciant atque omnium Ecclesiarum sollicitos sese exhibeant, cum ex Dei institutione et praecepto apostolici muneris unusquisque Ecclesiae una cum ceteris Episcopis sponsor sit⁷. Praesertim solliciti sint de illis orbis terrarum regionibus in quibus verbum Dei nuntiatum nondum est aut in quibus, praecipue ob parvum sacerdotum numerum, christifideles in periculo versantur a vitae christianae mandatis discedendi, immo et ipsam fidem amittendi.

Quare omnibus viribus satagant ut evangelizationis et apostolatus opera a fidelibus alacriter sustineantur et promoveantur. Insuper curare studeant ut apti praeparentur sacrorum administri necnon auxiliares tum religiosi tum laici pro missionibus atque regionibus cleri penuria laborantibus. Curent etiam ut, quantum possibile sit, aliqui ex suis sacerdotibus praedictas missiones vel dioeceses adeant, ibidem sacrum ministerium in perpetuum aut saltem ad praefinitum tempus peracturi.

Prae oculis habeant praeterea Episcopi in usu bonorum ecclesiasticorum rationem quoque esse habendam necessitatum non tantum suae dioecesis et aliarum particularium Ecclesiarum, quippe quae unius Ecclesiae Christi sint partes. Attendant denique ad calamitates pro viribus sublevandas, quibus aliae dioeceses vel regiones laborant.

7. Maxime illos Sacrorum Antistites, qui propter nomen Christi calumniis et angustiis vexantur, in carceribus detinentur, vel suo ministerio prohibentur, fraterno amplectantur ani-

⁶ Cfr. Conc. Vat. II, Const. dogm. *de Ecclesia*, cap. III, n. 23: A.A.S. 57, 1965, pp. 27-28.

⁷ Cfr. Pius XII, Litt. Encycl. *Fidei donum*, 21 apr. 1957: A.A.S. 49, 1957, p. 237 sqq.; cfr. etiam: Benedictus XV, Epist. Ap. *Maximum illud*, 30 nov. 1919: A.A.S. 11, 1919, p. 440; Pius XI, Litt. Encycl. *Rerum Ecclesiae*, 28 febr. 1926: A.A.S. 18, 1926, p. 68.

mo eosque germana actiuosa cura prosequantur, ut eorum dolores precatone et opera Confratrum leniantur et mulceantur.

II - *Episcopi et Apostolica Sedes*

8. a) Episcopis, ut Apostolorum successoribus, in dioecesis ipsis commissis per se omnis competit potestas ordinaria, propria ac immediata, quae ad exercitium eorum muneris pastoralis requiritur, firma semper in omnibus potestate quam, vi muneris sui, Romanus Pontifex habet sibi vel alii Auctoritati causas reservandi.

b) Singulis Episcopis dioecesanis facultas fit a lege generali Ecclesiae in casu particulari dispensandi fideles in quos ad normam iuris exercent auctoritatem, quoties id ad eorum bonum spirituale conferre iudicent, nisi a Suprema Ecclesiae Auctoritate specialis reservatio facta fuerit.

9. In exercenda suprema, plena et immediata potestate in universam Ecclesiam, Romanus Pontifex utitur Romanae Curiae Dicasteriis, quae proinde nomine et auctoritate illius munus suum explent in bonum Ecclesiarum et in servitium Sacrorum Pastorum.

Exoptant autem Sacrosancti Concilii Patres ut haec Dicasteria, quae quidem Romano Pontifici atque Ecclesiae Pastoribus eximium praeberunt auxilium, novae ordinationi, necessitatibus temporum, regionum ac Rituum magis aptatae, subiciantur, praesertim quod spectat eorundem numerum, nomen, competentiam propriamque procedendi rationem, atque inter se laborum coordinationem⁸. Exoptant pariter ut, ratione habita muneris pastoralis Episcoporum proprii, Legatorum Romani Pontificis officium pressius determinetur.

10. Praeterea cum eadem Dicasteria ad universalis Ecclesiae bonum sint constituta, optatur ut eorum Membra, Officia-

⁸ Cfr. Paulus VI, *Allocutio* ad Em.mos Patres Cardinales, Exc.mos Praesules, Rev.mos Praelatos ceterosque Romanae Curiae Officiales, 21 sept. 1963: A.A.S. 55, 1963, p. 793 sqq.

les et Consultores, necnon Legati Romani Pontificis, quantum fieri potest, ex diversis Ecclesiae regionibus magis assumantur, ita ut catholicae Ecclesiae officia seu organa centralia indolem vere universalem prae se ferant.

In votis quoque est ut inter Dicasteriorum Membra cooptentur etiam aliqui Episcopi praesertim dioecesani, qui mentem, optata ac necessitates omnium Ecclesiarum Summo Pontifici plenius referre valeant.

Denique perutile esse censent Concilii Patres si eadem Dicasteria laicos, virtute, scientia et experientia praestantes, magis audiant, ita ut et ipsi in rebus Ecclesiae partes sibi congruentes habeant.

Caput II

DE EPISCOPIS QUOAD ECCLESIAS PARTICULARES SEU DIOECESES

I — Episcopi Dioecesani

11. Dioecesis est Populi Dei portio quae Episcopo cum cooperatione presbyterii pascenda conceditur, ita ut, pastori suo adhaerens ab eoque per Evangelium et Eucharistiam in Spiritu Sancto congregata, Ecclesiam particularem constituat, in qua vere inest et operatur Una Sancta Catholica et Apostolica Christi Ecclesia.

Singuli Episcopi, quibus Ecclesiae particularis cura commissa est, sub auctoritate Summi Pontificis, tamquam proprii, ordinarii et immediati earum pastores, oves suas in nomine Domini pascunt, munus docendi, sanctificandi et regendi in eas exercentes. Ipsi tamen agnoscant iura, quae sive Patriarchis sive aliis hierarchicis Auctoritatibus legitime competunt.¹

¹ Cfr. Conc. Vat. II, Decr. *de Ecclesiis Orientalibus Catholicis*, 21 nov. 1964, nn. 7-11: A.A.S. 57, 1965, pp. 79-80.

Ad suum autem apostolicum munus intendant Episcopi ut Christi testes coram omnibus hominibus, non solum iis providentes qui iam Principem Pastorum sequuntur, sed iis quoque toto animo sese devoventes qui a via veritatis quoquo modo deflexerunt aut Christi Evangelium et misericordiam salutiferam ignorant, donec "in omni bonitate et iustitia et veritate" (Eph. 5, 9) tandem omnes ambulent.

12. In exercendo suo munere docendi, Christi Evangelium hominibus annuntient, quod inter praecipua Episcoporum munera eminet,² eos in Spiritus fortitudine ad fidem vocantes aut in fide viva confirmantes; integrum Christi mysterium ipsis proponant, illas nempe viritates quarum ignorantia, Christi ignorantia est, itemque viam quae divinitus revelata est ad glorificationem Dei atque eo ipso ad beatitudinem aeternam consequendam.³

Ostendant insuper res ipsas terrestres et humana instituta secundum Dei Creaturis consilium, ad hominum salutem quoque ordinari et ideo ad aedificationem Corporis Christi non parum conferre posse.

Edoceant ideo quanti, iuxta doctrinam Ecclesiae, aestimanda sit persona humana, cum sua libertate et ipsa corporis vita; familia eiusque unitas et stabilitas, prolisque procreatio et educatio; civile consortium cum suis legibus et professionibus; labor et otia, artes et technica inventa; paupertas et opum affluentia; rationes denique exponant quibus solvendae sunt de bonorum materialium possessione, incremento ac recta distributione, de pace et bello, de fraterna omnium populorum conversatione gravissimae quaestiones.⁴

² Cfr. Conc. Trid., Sess. V, Decr. *de reform.*, c. 2, MANSI 33, 30; Sess. XXIV, Decr. *de reform.*, c. MANSI, 33, 159 (cfr. Conc. Vat. II, Const. dogm. *de Ecclesia*, Cap. III, n. 25: A.A.S. 57, 1965, p. 29 sqq.).

³ Cfr. Conc. Vat. II, Const. dogm. *de Ecclesia*, Cap. III, n. 25: A.A.S. 57, 1965, pp. 29-31.

⁴ Cfr. Ioannes XXIII, Litt. *Encycl. Pacem in terris*, 11 apr. 1963, passim: A.A.S. 55, 1963, pp. 257-304.

13. Doctrinam christianam proponant ratione temporum necessitatibus aptata, quae scilicet, respondeat difficultatibus et quaestionibus quibus maxime homines premuntur et anguntur; eandem doctrinam quoque tueantur, ipsos fideles docentes illam defendere et propagare. In eadem tradenda, maternam Ecclesiae sollicitudinem comprobent erga omnes homines, sive fideles sive non fideles, et peculiari cura prosequantur pauperes et tenuiores, quos evangelizare misit eos Dominus.

Cum Ecclesiae sit cum humana societate, in qua vivit, ad colloquium venire,⁵ Episcoporum imprimis est officium ut homines adeant et colloquia cum eisdem petant ac promoveant. Quae salutis colloquia, ut semper veritas cum caritate, intelligentia cum amore copulentur, perspicuitate sermonis simul ac humilitate et lenitate praestent oportet, itemque debita prudentia iuncta tamen cum fiducia, quippe quae amicitiam cum foveat animos coniungere nata sit.⁶

Varia media ad doctrinam christianam annuntiandam adhibere satagant in hodierno tempore quae praesto sunt, videlicet imprimis praedicationem atque catechetica institutionem quae quidem semper principem tenent locum, sed et propositionem doctrinae in scholis, in academiis, conferentiis et coadunationibus omnis generis, necnon eiusdem diffusionem declarationibus publicis occasione quorundam eventuum factis, prelo variisque instrumentis communicationis socialis, quibus ad Christi Evangelium nuntiandum uti omnino oportet.⁷

14. Invigilent ut catechetica institutio, quae eo tendit ut in hominibus fides, per doctrinam illustrata, viva fiat atque explicita et operosa, tum pueris et adolescentibus, tum iuvenibus, tum etiam adultis sedula cura tradatur; ut in eadem tradenda serventur aptus ordo atque methodus conveniens non tantum

⁵ Cfr. Paulus VI, Litt. Encycl. *Ecclesiam suam*, 6 aug. 1964: A.A.S. 56, 1964, p. 639.

⁶ Cfr. Paulus VI, Litt. Encycl. *Ecclesiam suam*, 6 aug. 1964: A.A.S. 56, 1964, pp. 644-645.

⁷ Cfr. Conc. Vat. II, Decr. *de instrumentis communicationis socialis*, 4 dec. 1963: A.A.S. 56, 1964, pp. 145-153.

materiae de qua agitur, sed et indoli, facultatibus et aetati necnon vitae condicionibus auditorum, ut eadem institutio innitatur Sacra Scriptura, Traditione, Liturgia, Magisterio vitae Ecclesiae.

Curent praeterea ut catechetae ad munus suum rite praeparentur, ita ut Ecclesiae doctrinam plane cognoscant, necnon et leges psychologicas et disciplinas paedagogicas theoretice et practice addiscant.

Satagant etiam ut institutio, catechumenorum adultorum restituatur aut melius adaptetur.

15. In exercendo suo munere sanctificandi memores sint Episcopi se ex hominibus assumptos esse et pro hominibus constitui, in iis quae sunt ad Deum, ut offerant dona et sacrificia pro peccatis. Episcopi enim plenitudine Sacramenti Ordinis gaudent et ab ipsis in exercenda sua potestate pendent tum presbyteri, qui quidem, ut Ordinis episcopalis providi sint cooperatorum, et ipsi consecrati sunt veri Novi Testamenti sacerdotes, tum diaconi, qui ad ministerium ordinati populo Dei in communione cum Episcopo eiusque presbyterio inserviunt; ipsi itaque Episcopi praecipui sunt dispensatores mysteriorum Dei, sicut et totius vitae liturgicae in Ecclesia sibi commissi moderatores, promotores atque custodes.⁸

Iugiter itaque adnitantur ut christifideles paschale mysterium penitus cognoscant et vivant, per Eucharistiam, ita ut unum arctissimum efficiant Corpus in unitate caritatis Christi⁹; « orationi et ministerio verbi instantes » (Act. 6, 4), laborem impendant ut omnes quorum cura sibi est commissa unanimi sint in oratione¹⁰ utque Sacramentorum receptione in gratia crescant ac fideles Domino sint testes.

⁸ Cfr. Conc. Vat. II, Const. *de Sacra Liturgia*, 4 dec. 1963: A.A.S. 56, 1964, p. 97 sqq.; Paulus VI, Motu proprio *Sacram Liturgiam*, 25 ian. 1964: A.A.S. 56, 1964, p. 139 sqq.

⁹ Cfr. Pius XII, Litt. Encycl. *Mediator Dei*, 20 nov. 1947: A.A.S. 39, 1947, p. 251 sqq.; Paulus VI, Litt. Encycl. *Mysterium Fidei*, 3 sept. 1965.

¹⁰ Cfr. Act. 1, 14 et 2, 46.

Qua perfectores, Episcopi clericorum suorum, religiosorum et laicorum sanctitatem, secundum suam cuiusque peculiarem vocationem, promovere studeant¹¹, memores quidem se teneri ad exemplum sanctitatis praebendum, in caritate, humilitate et vitae simplicitate. Ita Ecclesias sibi concreditas sanctificent ut in eisdem universae Christi Ecclesiae sensus plene effulgeat. Idcirco vocationes sacerdotales ac religiosas quam maxime foveant, speciali cura vocationum missionarium adhibita.

16. In exercendo suo munere patris ac pastoris, sint Episcopi in medio suorum sicut qui ministrant¹², boni pastores qui cognoscunt suas oves quosque et ipsae cognoscunt, veri patres qui spiritu dilectionis et sollicitudinis erga omnes praestant, quorumque auctoritati divinitus quidem collatae omnes grato animo sese subiciunt. Integram sui gregis familiam ita congregent atque efforment ut omnes, officiorum suorum conscii in comunione caritatis vivant et operentur.

Quae ut efficaciter facere valeant, Episcopi, « ad omne opus bonum parati » (2 Tim. 2, 21) et « omnia sustinentes propter electos » (2 Tim. 2, 10) vitam suam ita ordinent oportet, ut necessitatibus temporum accommodata sit.

Sacerdotes, quippe qui munera et sollicitudinem ipsorum pro parte suscipiant et cura cotidiana tam studiose exercent, peculiari semper caritate amplectantur, eosdem ut filios et amicos habentes¹³ ideoque ad eos audiendos parati atque confidenti cum eisdem consuetudine, integrum opus pastorale totius dioecesis promovere studeant.

Solliciti sint eorum condicionum spiritualium, intellectualium et materialium ut hi sancte pieque vivere atque ministerium suum fideliter ac fructuose adimplere valeant. Quare institutiones foveant et peculiare conventus instaurent, in quibus sacerdotes aliquoties congregentur tum ad longiora pe-

¹¹ Cfr. Conc. Vat. II, Const. dogm. *de Ecclesia*, Cap. VI, n. 44-45: A.A.S. 57, 1965, pp. 50-52.

¹² Cfr. *Luc.* 22, 26-27.

¹³ Cfr. *Io.* 15, 15.

ragenda exercitia spiritualia in vitae suae renovationem tum ad altiore[m] acquirendam cognitionem ecclesiasticarum disciplinarum, praesertim Sacrae Scripturae et theologiae, socialium maioris momenti quaestionum, necnon novarum actionis pastoralis rationum. Operosa misericordia prosequantur sacerdotes qui in periculo quoquo modo versantur aut in quibusdam defecerunt.

Fidelium bono ut pro sua cuiusque condicione aptius consulere queant, eorundem necessitates, in socialibus in quibus vivunt adiunctis, rite cognoscere satagant, aptis ideo adhibitis instrumentis, praesertim investigationis socialis. Erga omnes sollicitos se praebeant cuiuscumque sunt aetatis, condicionis vel nationis, tum incolas, tum advenas et peregrinos. In hac pastorali sollicitudine exercenda fidelibus suis in rebus Ecclesiae partes ipsis congruentes servant, eorundem officium et ius quoque agnoscentes active adlaborandi ad aedificationem mystici Corporis Christi.

Fratres seiunctos amore prosequantur, fidelibus etiam commendantes ut erga eos magna cum humanitate et caritate se gerant, oecumenismum quoque, ut ab Ecclesia intelligitur, fovescentes.¹⁴ Etiam non baptizatos cordi habeant, ut et ipsis caritas eluceat Christi Iesu, Cuius coram omnibus testes sunt Episcopi.

17. Varias foveantur apostolatus rationes atque in universa dioecesi, vel in eiusdem peculiaribus regionibus, omnium operum apostolatus, sub moderamine Episcopi, coordinatio atque intima coniunctio, qua quidem omnia incepta atque instituta, catechetica, missionalia, caritativa, socialia, familiaria, scholastica atque quaelibet alia finem pastorem persequentia, ad concordem redigantur actionem, qua simul clarius dioecesis unitas eluceat.

Sedulo urgeatur officium quo tenentur fideles ad apostolatatum pro sua quisque condicione et aptitudine exercendum,

¹⁴ Cfr. Conc. Vat. II, Decr. de *Oecumenismo*, 21 nov. 1964: A.A.S. 57, 1965, pp. 90-107.

atque ipsis commendetur ut varia opera laicorum apostolatus, et praesertim Actionem Catholicam, participant aut iuvent. Associationes quoque promoveantur vel foveantur quae finem supernaturalem directe aut indirecte prosequuntur, ad perfectiorem scilicet vitam assequendam, aut ad Christi Evangelium omnibus annuntiandum, aut ad doctrinam christianam vel incrementum cultus publici promovendum, aut ad fines sociales persequendos aut ad pietatis vel caritatis opera exercenda.

Apostolatus formae rite accommodentur necessitatibus hominibus, attentis hominum condicionibus, non solum spiritualibus et moralibus, sed etiam socialibus, demographicis et oeconomicis. Ad quod efficaciter et fructuose assequendum, magnopere conferunt investigationes sociales et religiosas, per officia sociologiae pastoralis, quae enixe commendantur.

18. Peculiaris sollicitudo habeatur fidelium, qui ob vitae condicionem communi ordinaria parochorum cura pastoralis non satis frui valent aut eadem penitus carent, uti sunt quamplurimi migrantes, exsules et profugi, maritimi sicut et aëronavigantes, nomades alique id genus. Aptae methodi pastorales promoveantur ad vitam spiritualem fovendam eorum qui relaxationis causa ad tempus alias regiones petunt.

Episcoporum Conferentiae, praesertim Nationales, urgentioribus quaestionibus ad praedictos spectantibus sedulo studeant, et aptis instrumentis ac institutionibus spirituali eorum curae, concordi voluntate viribusque unitis consulant atque faveant, attentis in primis normis ab Apostolica Sede statutis¹⁵ vel statuendis, temporum, locorum et personarum condicionibus apte accommodatis.

10. In suo apostolico munere obeundo, quod animarum salutem intendit, Episcopi per se plena ac perfecta gaudent libertate atque independentia a quacumque civili potestate. Quare

¹⁵ Cfr. S. Pius X, Motu proprio *Iampridem*, 19 mart. 1914: A.A.S. 6, 1914, p. 174 sqq.; Pius XII, Const. Ap. *Exsul Familia*, 1 aug. 1952: A.A.S. 44, 1952, p. 652 sqq.; *Leges Operis Apostolatus Maris*, auctoritate Pii XII conditae, 21 nov. 1957: A.A.S. 50, 1958, p. 375 sqq.

non licet eorum muneris ecclesiastici exercitium directe vel indirecte impedire neve eos prohibere quominus cum Apostolica Sede aliisque Auctoritatibus ecclesiasticis et cum suis subditis libere communicent.

Profecto Sacri Pastores, dum in spiritualem sui gregis curam incumbunt, reapse sociali quoque et civili profectui ac prosperitati consulunt, actucsam in hunc finem cum publicis auctoritatibus, pro sui officii ratione et sicut Episcopos decet, operam consociantes atque iustis legibus oboedientiam et legitime constitutis potestatibus reverentiam suadentes.

20. Cum apostolicum Episcoporum munus sit a Christo Domino institutum atque spiritualem et supernaturalem finem prosequatur, Sacrosancta Oecumenica Synodus declarat ius nominandi et instituendi Episcopos esse competenti Auctoritati ecclesiasticae proprium, peculiare et per se exclusivum.

Quapropter ad Ecclesiae libertatem rite tuendam et ad christifidelium bonum aptius et expeditius promovendum in votis est Sacrosancti Concilii ut in posterum nulla amplius civilibus Auctoritatibus concedantur iura aut privilegia electionis, nominationis, praesentationis vel designationis ad Episcopatus officium; civiles vero Auctoritates, quarum obsequentem erga Ecclesiam voluntatem Sacrosancta Synodus grato animo agnoscit plurimique facit, humanissime rogantur ut praedictis iuribus vel privilegiis, quibus in praesens pacto aut consuetudine fruuntur, consiliis cum Apostolica Sede initis, sua sponte renuntiare velint.

21. Cum igitur pastorale Episcoporum munus tanti sit momenti tantaeque gravitatis, Episcopi dioecesani alique in iure ipsis aequiparati, si, ob ingravescentem aetatem aliamve gravem causam, implendo suo officio minus apti evaserint, enixe rogantur ut, vel sua ipsi sponte vel a competenti Auctoritate invitati, renuntiationem ab officio exhibeant. Competens autem Auctoritas, si illam acceptaverit, et de congruenti renuntiantium sustentatione et de peculiaribus iuribus iisdem recognoscendis providebit.

II — *Dioecesium Circumscriptio*

22. Ad proprium dioecesis finem consequendum, oportet ut Ecclesiae natura in populo Dei ad ipsam dioecesim pertinente perspicue manifestetur; ut Episcopi munera sua pastoralia in iisdem efficaciter explere valeant; ut denique populi Dei saluti quam perfectissime fieri potest ministretur.

Id autem postulat sive congruentem finium territorialium dioecesium circumscriptionem, sive clericorum opumque distributionem rationi consentaneam atque apostolatus exigentiis accommodatam. Quae omnia non solum clericorum et christifidelium, quorum directe interest, verum etiam et totius catholicae Ecclesiae in bonum cedunt.

Itaque, ad dioecesium circumscriptiones quod attinet, decernit Sacrosancta Synodus ut, quatenus animarum bonum id exigat, quamprimum ad congruam recognitionem prudenter deveniatur, eas dividendo vel dismembrando vel uniendo, aut ipsarum fines mutando vel episcopalium sedium aptiorem locum determinando, aut denique, praesertim si de dioecesibus agatur quae ex maioribus urbibus constant, eas nova interna ordinatione disponendo.

23. In dioecesium circumscriptionibus recognoscendis in tuto ponatur praeprimis uniuscuiusque dioecesis unitas organica, quoad personas, officia, instituta, ad instar corporis apte viventis. Singulis vero in casibus, omnibus adiunctis accurate perpensis, prae oculis habeantur criteria generaliora quae sequuntur.

1) In circumscriptione dioecesana definienda ratio, quantum fieri poterit, habeatur varietatis compositionis populi Dei, quae multum conferre potest ad pastorem curam aptius exercendam; simulque curetur ut huius populi conglobationes demographicae, cum civilibus officiis institutisque socialibus quae structuram ipsius organicam efficiunt, in unum, quantum fieri poterit, serventur. Qua de causa uniuscuiusque dioecesis territorium nonnisi continuum pateat.

Attendatur etiam, si casus ferat, ad fines circumscriptionum civilium, atque ad peculiaria personarum locorumve adiuncta, v. g. psychologica, oeconomica, geographica, historica.

2) Amplitudo territorii dioecesei eiusve incolarum numerus talis sit generatim ut, ex una parte, ipse Episcopus, licet ab aliis adiutus, pontificalia exercere visitationesque pastorales congrue peragere valeat, omnia apostolatus opera in dioecesi rite moderari atque coordinare, sacerdotes suos praesertim cognoscere, necnon et religiosos et laicos rationem aliquam in dioeceseis inceptis habentes; ex altera vero parte, sufficiens ac idoneus praebeatur campus in quo sive Episcopus sive clerici, omnes suas vires in ministerium, prae oculis habitis universalis Ecclesiae necessitatibus, utiliter impendere possint.

3) Quo denique aptius salutis ministerium in dioecesi exerceri possit, pro regula habeatur ut unicuique dioecesi clerici, numero et idoneitate saltem sufficientes, praesto sint pro rite pascendo populo Dei; officia, instituta et opera ne desint quae Ecclesiae particularis propria sunt, quaeque pro eius apto regimine et apostolatu necessaria usu comprobantur; opes denique ad personas et instituta sustentanda aut iam adsint aut saltem prudenter praevideantur aliunde non defuturæ.

Hunc quoque in finem, ubi sint fideles diversi Ritus, eorum spiritualibus necessitatibus Episcopus dioeceseanus provideat sive per sacerdotes aut paroecias eiusdem Ritus, sive per Vicarium Episcopalem aptis facultatibus instructum et, si casus ferat, etiam caractere episcopali ornatum, sive per seipsum diversorum Rituum Ordinarii munere fungentem. Quod si haec omnia, ob rationes peculiare, iudicio Apostolicae Sedis, fieri non possint, Hierarchia propria pro diversitate Rituum constituatur¹⁶.

Item, in similibus circumstantiis, diversi sermonis fidelibus provideatur sive per sacerdotes aut paroecias eiusdem ser-

¹⁶ Cfr. Conc. Vat. II, Decr. *de Ecclesiis Orientalibus Catholicis*, 21 nov. 1964, n. 4: A.A.S. 57, 1965, p. 77.

monis, sive per Vicarium Episcopalem sermonem bene callentem et etiam, si casus ferat, caractere episcopali ornatum, sive denique alia opportuniore ratione.

24. Ad dioecesium immutationes aut innovationes ad normam nn. 22-23 inducendas quod attinet, salva disciplina Ecclesiarum Orientalium, expedit ut competentes Conferentiae Episcopales haec negotia pro suo quaque territorio examini subiciant — ope etiam adhibita peculiaris Commissionis Episcopalis, si id opportunum videatur, at semper auditis praesertim Episcopis Provinciarum vel Regionum quarum interest — et deinde sua consilia et vota Apostolicae Sedi proponant.

III — Episcopi Dioecesani in munere pastoralis Cooperatores.

1) Episcopi Coadiutores et Auxiliares

25. In regendis dioecibus, pastoralis Episcoporum muneri ita provideatur, ut bonum dominici gregis semper sit suprema ratio. Quod bonum ut debite procuretur, haud raro Episcopi vel ob nimiam dioecesis amplitudinem aut nimium incolarum numerum, vel ob peculiaris apostolatus adjuncta aut alias diversae naturae causas, nequit per semetipsum omnia episcopalia munia, sicut animarum exigit bonum, adimplere. Imo et aliquando peculiaris necessitas postulat ut in ipsius Episcopi dioecesani adiutorium constituatur Episcopus Coadiutor. Qui Episcopi Coadiutores et Auxiliares ita congruentibus facultatibus instruendi sunt, ut, salva semper unitate dioecesani regiminis necnon Episcopi dioecesani auctoritate, eorum actio efficacior reddatur et dignitas. Episcoporum propria, magis in tuto ponatur.

Iamvero Episcopi Coadiutores et Auxiliares, eo quod in partem sollicitudinis Episcopi dioecesani vocati sunt, ita munus suum exerceant, ut in omnibus negotiis unanima consensione cum ipso procedant. Praeterea obsequium et reverentiam semper exhibeant Episcopo dioecesano, qui et ipse Episcopos Coadiutores vel Auxiliares fraterne diligat atque existimatione prosequaretur.

26. Bono animarum id exigente, ne renuant Episcopus dioecesanus a competenti Auctoritate unum pluresve Auxiliares expostulare, qui nempe sine iure successionis pro dioecesi constituuntur.

Quodsi in Litteris nominationis provisum non fuerit, Episcopus dioecesanus Auxiliarem vel Auxiliares suos constituat Vicarios Generales vel saltem Vicarios Episcopales, a sua auctoritate dumtaxat dependentes quos ipse in perpendendis causis maioris momenti praesertum indolis pastoralis, consulere velit.

Nisi aliud a competenti Auctoritate statutum fuerit, cum Episcopi dioecesani munere non expirant potestates et facultates quibus Episcopi Auxiliares a iure instructi sunt. Optandum quoque est ut, sede vacante, munus dioecesim regendi, nisi aliud graves rationes suadeant, committatur Episcopo Auxiliari vel, ubi plures sunt, uni ex Auxiliariis.

Episcopus Coadiutor, qui nempe cum iure successionis nominatur, ab Episcopo dioecesano Vicarius Generalis semper constituatur. Eidem autem pleniores facultates in casibus particularibus a competenti Auctoritate concedi poterunt.

Ut quam maxime praesenti ac futuro dioecesis bono faveatur, Episcopus Coadiutus et Coadiutor in rebus maioris momenti mutuo se consulere ne omittant.

2) *Curia atque Consilia Dioecesana*

27. Eminens in Curia dioecesana est officium Vicarii Generalis. Quoties autem rectum dioecesis regimen id requirat, constitui possunt ab Episcopo unus aut plures Vicarii Episcopales, qui nempe ipso iure, in determinata dioecesis parte aut in certo negotiorum genere aut quoad fideles determinati Ritus, ea gaudent potestate, quam ius commune Vicario Generali tribuit.

Inter Episcopi cooperatores in regimine dioecesis, illi presbyteri quoque enumerantur qui eius senatum consiliumve constituunt, ut sunt capitulum cathedrale, consultorum coetus vel alia consilia, secundum diversorum locorum circumstantias vel

indolem. Haec instituta, praesertim capitula cathedralia, novae ordinationi, quatenus opus sit, necessitatibus hodiernis aptatae, subiciantur.

Sacerdotes et laici, qui ad Curiam dioecesanam pertinent, sciant se pastorali Episcopi ministerio adiutricem operam praestare.

Curia dioecesana ita ordinetur ut aptum instrumentum Episcopo fiat, non tantum ad dioecesim administrandam, sed etiam ad opera apostolatus exercenda.

Valde optandum est ut in unaquaque dioecesi peculiare instituatur Consilium pastorale, cui Episcopus dioecesanus ipse praesit et in quo clerici, religiosi et laici, specialiter delecti, partes habeant. Huius Consilii erit, ea quae ad pastoralia opera spectant investigare, perpendere atque de eis practicas expromere conclusiones.

3) *Clerus dioecesanus*

28. Omnes quidem presbyteri sive diocesani sive religiosi, unum sacerdotium Christi cum Episcopo participant et exercent, ideoque Ordinis episcopalis providi cooperatores constituuntur. In animarum autem cura procuranda primas partes habent sacerdotes diocesani, quippe qui, Ecclesiae particulari incardinati vel addicti, eiusdem servitio plene sese devoveant ad unam dominici gregis portionem pascendam; quare unum constituunt presbyterium atque unam familiam, cuius pater est Episcopus. Qui, ut ministeria sacra inter sacerdotes suos aptius et aequius disponere valeat, necessaria libertate gaudere debet in officiis vel beneficiis conferendis, suppressis proinde iuribus seu privilegiis, quae eandem libertatem quoquo modo coarctent.

Necessitudines Episcoporum inter et sacerdotes dioecesanos vinculis potissimum supernaturalis caritatis inniti debent, ita quidem ut sacerdotum voluntatis consociatio cum Episcopi voluntate pastorem eorumdem actionem reddat uberiores. Quare, ut animarum servitium magis magisque promoveatur, Episcopus sacerdotes ad colloquium, commune quoque, de re prae-

sertim pastorali, vocare velit, non tantum data occasione, sed etiam, quantum fieri possit, statis temporibus.

Praeterea, omnes sacerdotes dioecesani uniti inter se sint ideoque boni spiritualis universae dioecesis sollicitudine urgeantur; insuper, memores bona, quae occasione officii ecclesiastici sibi comparant, cum munere sacro cohaerere, necessitatibus materialibus quoque dioecesis, iuxta Episcopi ordinationem, pro viribus liberaliter subveniant.

29. Proximiores Episcopi cooperatores sunt illi etiam sacerdotes, quibus munus pastorale aut apostolatus opera indolis supraparoecialis ab ipso committuntur, sive quoad determinatum dioecesis territorium, sive quoad speciales fidelium coetus, sive quoad peculiare actionis genus.

Eximiam quoque adiutricem operam praestant sacerdotes, quibus ab Episcopo diversa munera apostolatus, sive in scholis sive in aliis institutis aut associationibus, concreduntur. Etiam illi sacerdotes, qui operibus supradioecesanis sunt addicti, cum praeclara apostolatus opera exercent, peculiari sollicitudini commendantur praesertim Episcopi in cuius dioecesi commorantur.

30. Praecipua autem ratione Episcopi cooperatores sunt parochi, quibus tamquam pastoribus propriis, animarum cura committitur in determinata dioecesis parte sub illius auctoritate.

1) In hac autem cura gerenda parochi, cum suis adiutoribus ita munus docendi, sanctificandi et regendi adimpleant, ut fideles atque communitates paroeciales, tum dioecesis tum totius Ecclesiae universalis membra revera se sentiant. Quapropter cum aliis parochis collaborent necnon cum sacerdotibus, qui munus pastorale in territorio exercent, (uti sunt e. g. Vicarii Foranei, Decani) vel operibus indolis supraparoecialis sunt addicti, ut cura pastoralis in dioecesi unitate non careat atque efficacior reddatur.

Praeterea cura animarum spiritu missionali semper informetur, ita ut ad omnes in paroecia degentes, debito modo, se

extendat. Quodsi parochi quosdam personarum coetus attingere nequeant, alios, etiam laicos, in proprium adiutorium vocent, qui sibi auxilium praestent in iis quae ad apostolaturn spectant.

Ad eamdem vero animarum curam efficaciorern reddendam, vita communis sacerdotum, praesertim eidem paroeciae addictorum, enixe commendatur, quae, dum actionem apostolicam fovet, caritatis et unitatis exemplum fidelibus praebet.

2) In exsequendo munere magisterii, parochorum est: verbum Dei praedicare omnibus christifidelibus, ut hi in fide, spe et caritate radicati, in Christo crescant et communitas christiana illud testimonium caritatis reddat, quod Dominus commendavit¹⁷; itemque catechetica instructione fideles ad plenam mysterii salutis cognitionem ducere, unicuique aetati accommodatam. Ad hanc autem instructionem tradendam non solum religiosorum auxilium quaerant, sed etiam laicorum cooperationem, erecta quoque Confraternitate Doctrinae Christianae.

In perficiendo opere sanctificationis, curent parochi ut celebratio Eucharistici Sacrificii centrum sit et culmen totius vitae communitatis christianae; itemque adlaborent ut fideles spirituali pabulo pascantur per devotam et frequentem Sacramentorum receptionem atque per consciam et actuosam in Liturgia participationem. Meminerint etiam parochi quam maxime sacramentum Poenitentiae ad vitam christianam fovendam conferre; quare faciles se praebeant ad fidelium confessiones audiendas, advocatis ad hos, si opus fuerit, aliis etiam sacerdotibus, qui varias linguas calleant.

In officio pastoris adimplendo, imprimis curent parochi proprium gregem cognoscere. Cum autem omnium ovium sint ministri, vitae christianae incrementum foveant tum in singulis fidelibus, tum in familiis, tum in associationibus praesertim apostolatu addictis, tum in universa communitate paroeciali. Domos igitur et scholas visitent, prout pastorale munus id exi-

¹⁷ Cfr. *Io.* 13, 35.

gat; adolescentibus et iuvenibus studiose prospiciant; pauperes et infirmos paterna caritate prosequantur; peculiarem denique curam de opificibus habeant atque adlaborent ut fideles operibus apostolatus auxilium praestent.

3) Vicarii paroeciales tamquam parochi cooperatores, praestantem et actuosam operam quotidie impendunt in ministerio pastoralis sub parochi auctoritate exercendo. Quare inter parochum eiusque vicarios fraterna habeatur conversatio, mutua caritas et reverentia semper vigeat iidemque consiliis, auxilio et exemplo sese invicem adiuvent, paroeciali curae concordii voluntate communicare studio providentes.

31. In iudicio efformando de sacerdotis idoneitate ad aliquam paroeciam regendam, Episcopus rationem habeat, non solum de illius doctrina, sed etiam de pietate, zelo apostolico, ceterisque dotibus ac qualitatibus, quae ad curam animarum rite exercendam requiruntur.

Praeterea cum muneris paroecialis tota ratio sit bonum animarum, quo facilius et aptius Episcopus ad provisionem paroeciarum procedere valeat, suprimantur, salvo iure Religiosorum, quaelibet iura praesentationis, nominationis vel reservationis, necnon, ubi exsistat, lex concursus, sive generalis sive particularis.

Parochi vero in sua quisque paroecia ea gaudeant stabilitate in officio, quam animarum bonum requirat. Quare, abrogata distinctione inter parochos amovibiles et inamovibiles, recognoscatur et simplicior reddatur modus procedendi in translatione et amotione parochorum, quo Episcopus, servata quidem naturali et canonica aequitate, aptius necessitatibus boni animarum providere possit.

Parochi autem, qui ob ingravescentem aetatem aliamve gravem causam, ab officio rite et fructuose adimplendo impediuntur, enixe rogantur ut sua ipso sponte, aut ab Episcopo invitati, officii renuntiationem faciant. Episcopus renuntiantibus curam sustentationem provideat.

32. Eadem denique salus animarum causa sit, qua determinantur aut recognoscantur paroeciarum erectiones aut suppressiones, aliaeve huiusmodi innovationes, quas quidem Episcopus propria auctoritate peragere poterit.

4) *Religiosi*

33. Omnibus Religiosis, quibus in iis quae sequuntur sodales accensentur ceterorum Institutorum consilia evangelica profitentes, iuxta propriam cuiusque vocationem, officium incumbit impense diligenterque adlaborandi ad aedificationem et incrementum totius mystici Corporis Christi et in bonum Ecclesiarum particularium.

Hos vero fines promovere tenentur imprimis oratione, poenitentiae operibus et propriae vitae exemplo, in quorum aestimatione et studio ut iugiter crescant, Sacrosancta haec Synodus eos magnopere hortatur. At, ratione habita indolis uniuscuiusque Religionis propriae, ad externa quoque apostolatus opera impensius accedant.

34. Religiosi sacerdotes, qui in presbyteratus officium consecrantur ut sint et ipsi providi cooperatores Ordinis episcopalis, hodie adhuc maiori auxilio Episcopis esse valent, pro ingravescente animarum necessitate. Ideo vera quadam ratione ad clerum dioecesis pertinere dicendi sunt, quatenus in cura animarum atque apostolatus operibus exercendis partem habent sub sacrorum Praesulum auctoritate.

Etiam alii sodales, sive viri sint sive mulieres, qui et ipsi peculiari ratione ad familiam dioecesanam pertinent, magnum auxilium sacrae Hierarchiae afferunt, atque in dies, auctis apostolatus necessitatibus, magis magisque afferre possunt ac debent.

35. Ad hoc autem ut apostolatus opera in singulis dioecesium concorditer semper exerceantur atque unitas dioecesanae disciplinae sarta tecta servetur, haec principia fundamentalia statuuntur:

1) Episcopos, utpote Apostolorum successores, Religiosi omnes devoto semper obsequio ac reverentia prosequantur. Praeterea quoties ad apostolatus opera legitime vocantur ita munia sua exercere tenentur ut Episcopis auxiliores adsint et subsint¹⁸. Quin immo Religiosi Episcoporum postulationibus votisque prompte ac fideliter obsecundent ut ampliores partes in salutis humanae ministerium suscipiant, salva Instituti indole et secundum Constitutiones, quae, si necesse sit, ad hunc finem accommodentur, inspectis huius Decreti Concilii principiis.

Praesertim, attentis urgentibus animarum necessitatibus atque cleri dioecesani penuria, Instituta religiosa, quae vitae mere contemplativae non addicuntur, ab Episcopis advocari possunt ut in variis ministeriis pastoralibus operam adiutricem impendant, inspecta tamen propria cuiusque Instituti indole; quam operam ut praestent, in paroeciis, quoque suscipiendis etiam ad tempus, Superiores pro viribus faveant.

2) Religiosi autem, in externum apostolatum immissi, spiritu religionis propriae imbuti sint, atque fideles permaneant regulari observantiae et subiectioni erga proprios Superiores; quam obligationem ipsi Episcopi urgere ne omittant.

3) Exemptio, qua Religiosi ad Summum Pontificem vel ad aliam ecclesiasticam Auctoritatem advocantur et ab Episcoporum iurisdictione subducuntur, ordinem Institutorum internum potissimum respicit, quo melius in iisdem omnia sint inter se apta et connexa atque incremento et perfectioni religiosae conversationis consulatur¹⁹; necnon ut de illis disponere possit Summus Pontifex in bonum Ecclesiae universae²⁰, alia vero competens Auctoritas in bonum Ecclesiarum propriae iurisdictionis.

Haec autem exemptio non impedit quominus Religiosi in singulis dioecesibus Episcoporum iurisdictioni subsint ad nor-

¹⁸ Cfr. Pius XII, *Allocutio*, 8 dec. 1950: A.A.S. 43, 1951, p. 28; cfr. etiam Paulus V, *Allocutio*, 23 maii 1964: A.A.S. 56, 1964, p. 571.

¹⁹ Cfr. Leo XIII, *Const. Ap. Romanos Pontifices*, 8 maii 1881: *Acta Leonis XIII*, vol. II, 1882, p. 234.

²⁰ Cfr. Paulus VI, *Allocutio*, 23 maii 1964: A.A.S. 56, 1965, pp. 570-571.

mam iuris, prout horum pastorale munus perfungendum et animarum rite ordinanda curatio requirunt²¹.

4) Omnes Religiosi, exempti et non exempti, Ordinariorum locorum potestati subsunt in iis quae ad publicum exercitium cultus divini, salva quidem Rituum diversitate, ad curam animarum, ad sacram praedicationem populo tradendam, ad christifidelium, praesertim puerorum, religiosam et moralem educationem, catechetica institutorem et liturgicam efformationem atque ad status clericalis decorem spectant necnon ad varia opera in iis quae sacri apostolatus exercitium respiciunt. Religiosorum quoque scholae catholicae Ordinariis locorum subsunt ad earum generalem ordinationem et vigilantiam quod attinet, firmo tamen iure Religiosorum quoad earumdem moderamen. Pariter Religiosi tenentur servare ea omnia quae Episcoporum Concilia aut Conferentiae ab omnibus servanda legitime edixerint.

5) Inter varia Instituta religiosa atque inter eadem et clorum dioecesanum, ordinata foveatur cooperatio. Arcta insuper habeatur omnium operum et actionum apostolicarum coordinatio, quae maxime pendet a supernaturali animorum et mentium habitu, in caritate radicato et fundato. Hanc autem coordinationem curare Apostolicae Sedi competit pro universa Ecclesia; sacris vero Pastoribus in sua cuiusque dioecesi; Patriarchalibus demum Synodis et Episcoporum Conferentiis in proprio territorio.

Episcopi vel Episcoporum Conferentiae et Superiores religiosi vel Conferentiae Superiorum Maiorum, pro operibus apostolatus quae a Religiosis exercentur, praeviis consiliis mutuo inter se collatis procedere velint.

6) Ad fovendas concorditer et fructuose mutuas relationes inter Episcopos et Religiosos, statis temporibus et quoties id opportunum videbitur, Episcopi et Superiores religiosi convenire velint ad negotia tractanda, quae universim ad apostolatum in territorio pertinent.

²¹ Cfr. Pius XII, *Allocutio*, 8 dec. 1950: 1. c.

Caput III

DE EPISCOPIS IN COMMUNE PLURIUM ECCLESIARUM
BONUM COOPERANTIBUS*I. Synodi, Concilia et praesertim Episcoporum Conferentiae.*

36. Inde a prioribus Ecclesiae saeculis Episcopi, peculiaribus quidem Ecclesiis praepositi, communione fraternae caritatis atque studio permoti universalis missionis Apostolis traditae, vires ac voluntates suas consociaverunt ad bonum tum commune tum singularum Ecclesiarum provehendum. Hac ratione sive Synodi, sive Concilia provincialia, sive demum Concilia plenaria constituta fuerunt in quibus Episcopi aequalem pro variis Ecclesiis statuerunt rationem servandam tum in fidei veritatibus docendis tum in disciplina ecclesiastica ordinanda.

Exoptat haec Sancta Oecumenica Synodus ut veneranda Synodorum et Conciliorum instituta novo vigeant robore, quo aptius et efficacius fidei incremento disciplinaeque conservationi in variis Ecclesiis, pro temporum adiunctis, provideatur.

37. Hodiernis potissimum temporibus Episcopi haud raro munus suum apte ac fructuose adimplere non valent nisi cum aliis Episcopis arctiorem in dies suam concordem atque coniunctiorem operam efficiant. Cum autem Episcoporum Conferentiae — pluribus in nationibus iam constitutae — praeclara ediderint uberioris apostolatus argumenta, Sacrosancta haec Synodus summopere expedire censet, ut ubique terrarum eiusdem nationis seu regionis Episcopi in unum coetum confluant, statis temporibus simul convenientes, ut communicatis prudentiae et experientiae luminibus, collatisque consiliis sancta fiat ad commune Ecclesiarum bonum virium conspiratio.

Propterea de Episcoporum Conferenciis haec quae sequuntur statuit.

38. 1) Est Episcoporum Conferentia veluti coetus in quo sacrorum Antistites cuiusdam nationis vel territorii munus suum pastorale coniunctim exercent ad maius bonum, quod hominibus praebet Ecclesia, provehendum, praesertim per apostolatus formas et rationes occurrentibus aetatis adiunctis apte compositas.

2) Omnes Ordinarii locorum cuiuscumque ritus, Vicariis Generalibus exceptis, Coadiutores, Auxiliares alique Episcopi titulares peculiari munere vel ab Apostolica Sede vel ab Episcoporum Conferentiis demandato fungentes ad Episcoporum Conferentiam pertinent. Ceteri Episcopi titulares necnon, ob singulare quod obeunt in territorio officium, Legati Romani Pontificis non sunt de iure membra Conferentiae.

Ordinariis locorum necnon Coadiutoribus competit suffragium deliberativum. Auxiliaribus aliisque Episcopis, quibus ius est Conferentiae interesse, suffragium deliberativum aut consultivum decernent statuta Conferentiae.

3) Quaelibet Conferentia Episcoporum sua conficiat statuta, ab Apostolica Sede recognoscenda, in quibus — praeter alia media — officia provideantur quae fini consequendo efficacius consultant, e. g. Consilium permanens Episcoporum, Commissiones Episcopales, Secretariatus Generalis.

4) Decisiones Conferentiae Episcoporum, dummodo legitime et per duas saltem ex tribus partibus suffragiorum Praesulum, qui voto deliberativo fruuntur ad Conferentiam pertinent, prolatae fuerint et ab Apostolica Sede recognitae, vim habeant iuridice obligandi in casibus dumtaxat in quibus aut ius commune id praescripserit aut peculiare Apostolicae Sedis mandatum, motu proprio aut ad petitionem ipsius Conferentiae datum, id statuerit.

5) Ubi peculiaria adiuncta id postulent, Episcopi plurium nationum, Apostolica Sede approbante, unam poterunt Conferentiam constituere.

Foveantur insuper relationes inter Conferentias Episcopales diversarum nationum ad maius bonum promovendum ac tuendum.

6) Enixe commendatur ut Praesules Orientalium Ecclesiarum, in disciplina propriae Ecclesiae in Synodis promovenda et ad opera in bonum religionis efficacius fovenda, rationem etiam habeant boni communis totius territorii, ubi plures Ecclesiae diversorum rituum exstant. consiliis in conventibus interritualibus collatis, iuxta normas a competenti Auctoritate statuendas.

II. Provinciarum Ecclesiasticarum circumscriptio et regionum ecclesiasticarum erectio

39. Animarum bonum non dioecesium tantum sed provinciarum quoque ecclesiasticarum aptam expostulat circumscriptionem, immo et regionum ecclesiasticarum suadet erectionem, ita ut apostolatus necessitatibus iuxta socialia et localia adiuncta melius provideatur, atque faciliores fructuosioresque reddantur Episcoporum relationes sive inter se sive cum Metropolitibus et cum ceteris eiusdem nationis Episcopis, necnon et Episcoporum cum civilibus Auctoritatibus.

40. Itaque, ad memoratos fines consequendos, Sacrosancta Synodus haec statuenda decernit:

1) Provinciarum ecclesiasticarum circumscriptiones opportune recognoscantur, et iura ac privilegia Metropolitum novis aptisque normis definiantur.

2) Pro regula habeatur ut omnes dioeceses aliaeque territoriales circumscriptiones quae iure dioecesium aequiparantur alicui provinciae ecclesiasticae adscribantur. Proinde dioeceses quae nunc Apostolicae Sedi immediate sint subiectae quaeque nulli alii uniantur, aut in novam provinciam ecclesiasticam, si id fieri possit, sunt simul componendae aut illi provinciae aggregandae, quae vicinior seu opportunior sit, et iuri metropolitico Archiepiscopi sunt subiciendae ad normam iuris communis.

3) Ubi utilitas id suadet, provinciae ecclesiasticae in regiones ecclesiasticas componantur, quarum ordinatio iure est statuenda.

41. Expedit ut competentes Episcoporum Conferentiae quaestionem de huiusmodi provinciarum circumscriptione aut regionum erectione examini subiciant, iuxta normas iam de dioecesium circumscriptione in nn. 23 et 24 statutas, et consilia ac vota sua Apostolicae Sedi proponant.

III. Episcopi munere interdioecesano fungentes

42. Cum necessitates pastorales magis magisque requirant ut quaedam pastoralia munia concorditer regantur et promoveantur, expedit ut in servitium omnium vel plurium dioecesium alicuius determinatae regionis aut nationis nonnulla constituantur officia, quae etiam Episcopis committi possunt.

Commendat autem Sancta Synodus ut inter Praelatos seu Episcopos, his muneribus perfungentes, et Episcopos dioecesanos atque Conferentias Episcopales fraterna semper vigeat communio et animorum in solitudine pastoralis conspiratio, cuius rationes etiam iure communi definiantur oportet.

43. Cum spirituali militum curae, ob peculiare eorumdem vitae condiciones, eximia debeat sollicitudo, in unaquaque natione erigatur, pro viribus, Vicariatus Castrensis. Tum Vicarius tum cappellani in concordia cum Episcopis dioecesanis cooperatione huic difficili operi impense se devoveant¹.

Quare Episcopi dioecesani Vicario Castrensi concedant numero sufficienti sacerdotes huic gravi muneri aptos simulque faveant inceptis ad bonum spirituale militum provehendum².

¹ Cfr. S.C. Consistorialis: *Instructio de Vicariis Castrensibus*: 23 apr. 1951: A.A.S. 43, 1951, pp. 562-565; *Formula servanda in relatione de statu Vicariatus Castrensis conficienda*, 20 oct. 1956: A.A.S. 49, 1957, pp. 150-163; Decr. *De Sacrorum Liminum Visitatione a Vicariis Castrensibus peragenda*, 28 febr. 1959: A.A.S. 51, 1959, pp. 272-74; Decr. *Facultos audiendi confessiones militum Capellanis extenditur*, 27 nov. 1960: A.A.S. 53, 1961, pp. 49-50. Cfr. etiam S. C. de Religiosis: *Instructio de Capellanis militum religiosis*, 2 febr. 1955: A.A.S. 47, 1955, pp. 93-97.

² Cfr. S. C. Consistorialis: *Epistula ad Em.mos PP. DD. Cardinales atque Exc.mos PP. DD. Archiepiscopos, Episcopos ceterosque Ordinarios Hispanicae Ditionis*, 21 iun. 1951: A.A.S. 43, 1951, p. 566.

Mandatum generale

44. Decernit Sacrosancta Synodus, ut in recognoscendo Codice Iuris Canonici aptae definiantur leges, ad normam principiorum quae in hoc Decreto statuuntur, perpensis etiam animadversionibus quae vel a Commissionibus vel a Patribus Conciliaribus prolatae sunt.

Decernit insuper Sancta Synodus ut Directoria generalia de cura animarum conficiantur in usum tum Episcoporum tum parochorum, ut certae ipsis praebeantur rationes ad proprium munus pastorale facilius aptiusque obeundum.

Conficiantur etiam tum speciale Directorium de cura pastoralis peculiare fidelium coetuum pro diversis singularum nationum vel regionum adiunctis, tum Directorium de catechetica populi christiani institutione, in quo agatur de fundamentalibus eiusdem institutionis principiis et ordinatione deque elaboratione librorum ad rem pertinentium. In iis vero Directoriis conficiendis ratio item habeatur animadversionum quae sive a Commissionibus sive a Patribus Conciliaribus exhibitae sunt.

In nomine Sanctissimae et Individuae Trinitatis Patris et Filii et Spiritus Sancti.

Decretum: *De pastoralii Episcoporum munere in Ecclesia, quod in hac Sacrosancta et Universali Synodo Vaticana Secunda legitime congregata, placuit Patribus.*

Et Nos, Apostolica a Christo Nobis tradita potestate, illud una cum Venerabilibus Patribus, in Spiritu Sancto approbamus, decernimus ac statuimus et quae synodallyt statuta sunt ad Dei gloriam promulgari iubemus.

Romae, apud S. Petrum, die 28 mensis Octobris anno 1965.

Ego PAULUS, *Catholicae Ecclesiae Episcopus*

SACRA CONGREGATIO RITUUM

FESTUM S. IOSEPH ANNO 1967

URBIS ET ORBIS

Cum proximo anno 1967 festum S. Ioseph, Sponsi B. Mariae Virginis, Conf. et Ecclesiae universae Patroni, ob occurrentiam Dominicae II Passionis seu « in palmis » transferendum esset, ad rubricarum normam a die 19 martii in diem 3 aprilis, nonnulli locorum Ordinari ab hac Sacra Rituum Congregatione petierunt ut eiusdem Sancti Ioseph festum celebraretur die 18 martii.

Sanctissimus porro Dominus noster Paulus Papa VI, referente infrascripto S.R.C. Cardinali Praefecto, in Audientia die 9 maii anni huius eidem concessa, relatis precibus benigne annuit statuitque ut proximo anno 1967 Officium et Missa de S. Ioseph, Sponso B.M.V., Conf. et Ecclesiae universae Patrono, celebrentur die 18 martii: servatis de cetero rubricis.

Ex Secretaria S. Rituum Congregationis, die 13 maii 1966.

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

✠ F. Antonelli, Archiep. Idicren.,
S.R.C. a Secretis

(NOTITIAE, 18, Jun. 1966, pag. 180)

DECRETA PARTICULARIA*

Dioecesium Hollandiae

Exc.mus ac Rev.mus Dominus Ioannes G. M. Bluysen, Episcopus tit. Aeten. atque Auxiliaris et Vicarius Generalis Buscoducensis, nomine omnium Hollandiae Ordinariorum, Sacrae Rituum Congregationi sequens exhibuit dubium pro opportuna solutione, nimirum:

Utrum, attentis canone 1108 §§ 2 et 3 C.I.C. necnon nn. 70-75 Instructionis Sacrae Rituum Congregationis die 26 septembris 1964 evulgatae, sollemnis benedictio nuptiarum impertiri possit tempore clauso sine Ordinarii loci licentia.

Et Sacra eadem Rituum Congregatio, re mature perpensa, proposito dubio respondit: *Affirmative*, servato tamen n. 75 praefatae Instructionis.

Die 4 novembris 1965.

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

Ferdinandus Antonelli
a Secretis

Abulensis

Exc.mus ac Rev.mus Dominus Sanctus Moro, Episcopus Abulen, in Hispania, Sacrae Rituum Congregationi sequens dubium pro opportuna solutione exhibuit, nimirum:

Utrum in exsequiis vespere peractis pervigilii alicuius diei liturgici in quo Missa exsequialis prohibetur, eadem Missa dici possit, absque tamen cantu.

* Quamvis responsiones his decretis contentae particularibus ecclesiis sint datae, aliis tamen perutiles ac practicae esse possunt. *Editor.*

Et Sacra eadem Rituum Congregatio, audito Commissionis liturgicae sufragio reque mature perpensa, proposito dubio respondit: *Affirmative*.

De 15 octobris 1965.

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

Ferdinandus Antonelli
a Secretis

Romana

Rev.mus Dominus Ioannes Baptista Franzoni, Abbas Ordinarius Sancti Pauli de Urbe, Sacrae Rituum Congregationi sequentia dubia pro opportuna enodatione reverenter proposuit, nimirum:

1. Utrum in Hora canonica quae Missam conventualem immediate praecedit, itemque in fine Vesperarum, si statim sequatur expositio Ss. Sacramenti et benedictio, omittendus sit V. «Fidelium animae».

2. Utrum praescriptum n. 22 Ritus servandi in celebratione Missae, idest de precibus ad pedem altaris omittendis quoties alia actio liturgica immediate praecesserit, valeat de illis tantum actionibus liturgicis quibus ipse sacerdos Missam celebraturus praefuerit, an latius pateat, ita ut applicari debeat etiam in casu quo sacerdos, qui Missam celebret, praecedenti actioni liturgicae non praefuerit, immo ne interfuerit quidem; exempli gratia in Missa conventuali post Tertiam celebranda.

3. Cum habitus choralis proprius monachorum Ordinis S. Benedicti sit cuculla, quaeritur: an liceat sacerdotibus, qui Missae conventuali intersint, celebrantem in sacrae Communionis distributione coadiuvare stola super cucullam simpliciter sumpta, quin superpelliceum induant, secundum antiquum ritum monasticum, qui adhuc servatur in distributione ramorum olivarum atque candelarum festis diebus respectivis.

4. Utrum, si una aliave ex feriis in quibus Litaniae Minores celebrantur, omitti contingat processio, Litaniae Sanctorum cum

suis V V. et precibus dicendae sint in choro absque processione, an potius ex toto praetermittendae etiam in choro.

Et Sacra eadem Rituum Congregatio, audito Commissionis liturgicae suffragio rebusque mature perpensis, propositis dubiis respondere censuit:

Ad I. *Negative.*

Ad II. *Negative* ad primam partem, *affirmative* ad secundam.

Ad III. *Negative.*

Ad IV. Iuxta n. 93 Codicis rubricarum, Ordinarius loci peculiare supplicationes instituat, in quibus dicantur Litaniae Sanctorum.

Die 8 novembris 1965.

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

Ferdinandus Antonelli
a Secretis

Vashingtonensis

Exc.mus ac Rev.mus Dominus Philippus Matthaeus Hannan, Episcopus titularis Hieropolitan. atque Auxiliaris et Vicarius Generalis Vashingtonen., Sacrae Rituum Congregationi sequentia dubia pro opportuna solutione reverenter exhibuit, nimirum:

1. Utrum ad exstruendum altare versus populum requiratur Ordinarii loci licentia.

2. Utrum sacerdos quilibet possit sine Ordinarii vel parochi licentia Missam celebrare facie populum versus.

Et Sacra eadem Rituum Congregatio, re mature perpensa, propositis dubiis respondit:

A I. *Affirmative.*

Ad II. *Affirmative.*

Die 16 iulii 1965.

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

Ferdinandus Antonelli
a Secretis

Zamorensis in Mexico

Exc.mus ac Rev.mus Dominus Iosephus Gabriel Anaya Diez de Bonilla, Episcopus Zamoren. in Mexico, Sacrae Rituum Congregationi sequentia dubia pro opportuna solutione reverenter proposuit, nimirum:

1. Utrum novelli sacerdotes, in concelebratione Missae in qua ordinatio sacerdotalis confertur, ea tantum dicant quae omnes concelebrantes dicere debent.

2. Utrum in tali Missa adhiberi possit diaconus praeter sacerdotes concelebrantes; et si affirmative, quid diacono competit facere.

3. Cum eadem in Missa adsint etiam alii sacerdotes concelebrantes, quaeritur: an neo-presbyteri debeant prima occupare loca ad latera episcopi?

Et Sacra eadem Rituum Congregatio, audito Commissionis liturgicae suffragio, reque mature perpensa, propositis dubiis respondere censuit:

Ad I. *Affirmative*; cfr. nn. 109 et 115 «Ritus servandi in concelebratione Missae».

Ad II. *Affirmative* ad primam partem; ad secundam partem: fungi munere diaconi; cfr. n. 109 praefati ritus.

Ad III. *Convenire.*

Die 26 novembris 1965.

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

Ferdinandus Antonelli
a Secretis

THE POPE SPEAKS . . .

ON THE PEOPLE OF GOD

At a Wednesday general audience, the Holy Father urged Catholics to read what the Council had to say about the people of God. He quoted from the Constitution on the Church: "God does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness. He therefore chose the race of Israel as a people unto Himself."

Then he commented on the following passage: "Christ, as we know, instituted a new covenant between God and mankind, calling to make up the people of God persons of all nations, not linked by bonds of race or blood but by a single faith in the word of God, by a single Spirit and by a single social body, called the Church."

The notion of the "people" has been studied and exalted by modern culture under its various aspects: ethnic, social, national, political and others. "We should do well to read and meditate upon the very beautiful pages of the conciliar Constitution on the Church, dedicated on the people of God. From them emerges not only the excellence of the people itself but also that of every single soul."

ON THE CHURCH'S HIERARCHY

Pope Paul VI, at another general audience, termed the Church's hierarchy as "normally indispensable" for those who

have received their faith from the Apostles. "The work of the visible hierarchy," he said, "is concerned with the diffusion of the Holy Spirit among members of the Church. Its ministry is not indispensable to the operation of God's mercy, which may be diffused as God pleases. But it is normally indispensable for us who have the mandate and good fortune of having received the word of God, His grace, and His guidance from the Apostles—that is to say from the ministers of the religious, supernatural life emanating from Christ."

The Pope further observed that the Holy Spirit is free to exercise His "mysterious action" directly. "The Council," he said, "affirms this expressly and repeatedly..." "Isn't the service which the Church intends to provide in teaching, sanctifying and guiding the faithful superfluous and cumbersome? Don't the faithful receive the Holy Spirit directly, without this human screen, this intermediary institution?"

"This is an essential point of the Church's doctrine and it is necessary to examine Christ's teaching. For Christ entrusted the fulfilment of His work among men to two different factors: the Holy Spirit and the Apostles. He promised to send the Holy Spirit and He sent His Apostles.

"These two missions both come from Christ. The indisputable design of the divine Founder of the Church intends that the Church be built by apostles and vivified by the Holy Spirit. Apostles build the body of the Church whose soul is the Spirit of Christ, and these two different agents are so linked to each other that St. Augustine affirms in his famous and incisive words that the work of one is the extension of the other: 'Nothing participates in the Spirit of Christ except the Body of Christ... Do you wish therefore to find life in the Spirit of Christ. Then be in the Body of Christ.' (Tract on John the Evangelist)

"The christian," he went on to say, "need fear nothing so much as to be separated from the Body of Christ. If in fact

he is separated from the Body of Christ. He is not His member; and if he is not His member, he is not nourished by His Spirit."

ON FAITH

An act of faith can be a source of either weakness or strength, Pope Paul VI told his weekly general audience. Both alternatives are possible, he said. "They are indeed frequent among the people of our times. Faith often appears as a very difficult act and even when it is professed, it is often weak, hesitant and doubtful. It always seems a grave and perturbing duty rather than a cheer and consoling lamp.

"The act of faith is difficult for the modern mentality, so accustomed to systematic doubt and criticism, so persuaded to limit its certainty within the boundaries of its own experience. And yet the greater part of all we know is founded on faith—human faith—regarding what others tell us to believe: teachers, scientists and experts."

To convert weakness of faith into an "act of inner and external fortitude," he said, it is necessary to remember that it is a grace to be prayed for and that "faith is not a purely speculative act. It is a reasonable act, but it is not the fruit of reason alone. The element of choice renders it both possible and meritorious. It is necessary to want to believe when, obviously, we see that which is reasonable, human and good to do so." At a given moment, he continued, recalling the thought of John Cardinal Newman, "certainly becomes a duty and the faith which springs from it becomes a religious act—the fundamental religious act of Christianity.

ON GUIDE-LINES FOR JOURNALISTS

Speaking to the members of the National Federation of the Italian Press in an audience, Pope Paul VI gave two yard-

measures by which journalists should measure the moral duty of their profession. The first of these measures is truth. Truth, he said, means the "objectivity of news, which must take precedence over any other interest. In this respect, unfortunately, the sensational, emotional, and controversial aspects stand out. Unfortunately at times liberty is mistaken for license to alter the news or to offend persons or institutions at will."

The second yard-measure of a journalist's moral duty is the "assessment of the effect of what he writes will have on the readers. In fact, public opinion is not an abstract and remote thing but it is the sum total of single individuals, each with his own and his own qualities and character, his own training, faults." Journalists, therefore, must be conscious of their special role, the Pope said, because today they are teachers and educators.

ON THE PRIMACY OF PRAYER

Vacationing at the papal summer house in Castel Gandolfo, Pope Paul VI gave his vacation a break to speak at a general audience on the subject of prayer. The subject, he said, is one which lends itself to inexhaustible fruitfulness of investigation. He observed that "what is important to note in order to realize the mission of the Church, is the essential and supreme and supreme importance which the Church attributes to prayer, both as personal activity from the depth of the human heart, and as divine worship in which the voice of the Christian community expresses itself."

"Contemplation and liturgy," he said, "are two indispensable and complementary instances of the religious expression of the Church filled with the breath of the Holy Spirit and living in Christ—Christ life itself continues and is active in the Church..." "What should we say of those who divide the activity of the Church into that of worship and that of the apostolate, separating the one from the other, preferring the se-

cond at the expense of the first? And what should we say of those who regard the inner life as artificial, boring and useless, and who practically consider that time wasted and that effort vain in which one strives for external silence in order to give interior contemplation its intimate voice?"

"Will Christianity ever be able to prove itself before a world in need of life-giving truth if it does not show itself as the art of exploring the depths of the spirit, of conversing with God, of training its followers in prayer? Will a Christianity deprived of a profound life of prayer which is experienced and loved ever have the prophetic inspiration it needs to make its own voice heard among the thousand voices resounding throughout the world—a voice which shouts, sings, wins its point and brings salvation? Will an activity which claims to testify to Christ and to infuse in mankind the leaven of the regenerating good tidings ever have the indispensable charisms of the Holy Spirit if it does not attain through the humanity and sublimity of prayer the secret of its certainty and strength?"

And in conclusion to his address, the Holy Father exhorted those taking vacations to "find, during the period of summer repose, moments for interior recollection, spiritual fervor and religious renewal. Let rest from professional activities be linked with a spiritual awakening. Free time must serve this purpose as well."

ON MARRIAGE LAWS

Receiving a group of workers from northern Italy, the Pope singled out the married couples among them and said that marriage laws "seem to be of iron but are of gold" He said that marriage is "much discussed by those who think they can change this foundation stone of the family and society."

"Christian couples," he continued, "should be the apologists and defenders of the true christian family, which is founded on unity and indissolubility. The dignity of a well ordered society

demands such laws, which seem of iron but are of gold. They are defined as harsh whereas they are salutary even though they at times demand a spirit of selflessness and sacrifice. But they are incontrovertible laws: they have not been invited or formulated by men but by God. Therefore, neither now nor ever can they be socially obsolete, as some assert."

FR. ABELARDO NAVATA, O.P.

PONTIFICAL MISSION SOCIETIES
SCHEDULE OF 1965 MISSION COLLECTIONS

	1965 Total	1964 Total	Increase Decrease
I. ARCHDIOCESES:			
1. Manila	P265,232.20	P236,475.65	P 28,756.55
2. Cebu	46,425.86	35,171.90	11,253.96
3. Caceres	22,946.45	14,354.56	8,591.89
4. N. Segovia	13,063.01	7,742.20	5,320.81
5. Lingayen-Dagupan	17,939.39	15,933.39	2,006.00
6. Cagayan de Oro	3,813.87	2,983.95	829.92
7. Jaro	26,046.94	25,821.44	225.50
8. Zamboanga	7,672.06	7,850.13	(178.07)
II. DIOCESES:			
1. Malolos	15,352.67	8,810.01	6,542.66
2. Tuguegarao	24,417.08	19,157.32	5,259.76
3. Legazpi	14,247.36	11,178.74	3,068.62
4. Capiz	8,458.57	6,642.66	1,815.91
5. Cabanatuan	6,556.39	4,843.50	1,712.89
6. San Fernando	16,836.60	15,157.58	1,679.02
7. Tagbilaran	8,126.15	6,868.11	1,258.04
8. Lipa	9,583.48	8,335.13	1,248.35
9. Lucena	9,717.26	9,149.35	567.91
10. Dumaguete	10,641.41	10,117.96	523.45
11. Imus	2,692.15	2,443.11	249.04
12. Laoag	4,090.23	4,157.16	(66.93)
13. Tarlac	5,117.66	5,393.80	(276.14)
14. Borongan	4,722.95	5,082.52	(359.57)
15. Calbayog	6,431.78	7,051.84	(620.06)
16. Sorsogon	4,516.80	5,195.70	(678.90)
17. Palo	13,153.91	13,972.84	(818.93)
18. Surigao	9,535.78	12,132.78	(2,597.00)
19. Bacolod	25,979.71	29,542.91	(3,563.20)
Bal. Carried Forward ..	P603,317.72	P531,566.24	P 71,751.48

	1965 Total	1964 Total	Increase Decrease
Bal. Brought Forward ..	P603,317.72	P531,566.24	P 71,751.48

III. PRELATURE "NULL."

1. Davao	P 18,218.93	P 11,262.96	P 6,955.97
2. Tagum	6,408.71	3,262.47	3,146.24
3. Iba	9,412.75	8,314.95	1,097.80
4. Isabela	2,461.46	1,389.77	1,071.69
5. San Jose de Antique ..	4,260.04	3,237.01	1,023.03
6. Cotabato	2,776.11	1,934.07	842.04
7. Ozamis	8,665.01	8,082.83	582.18
8. Batanes	970.00	635.00	335.00
9. Bangued	5,858.50	5,540.80	317.70
10. Infanta	7,510.63	7,420.01	90.62
11. Marbel	8,884.42	10,227.85	(1,343.43)

IV. APOST. VICARIATES:

1. Calapan	10,691.63	9,136.53	1,555.10
2. Palawan	3,476.30	2,383.26	1,093.04
3. Mt. Province	18,512.05	17,558.59	953.46
4. Jolo	3,033.50	3,130.10	(96.60)
Total	P714,457.76	P625,082.44	P 89,375.32

DOCTRINAL SECTION

ON THE DECLARATION OF RELIGIOUS LIBERTY*

"Each one of us is to render to God an account of himself." (Romans 14:12)

Of all the declarations and constitutions, of all the documents that have come forth from the II Vatican Ecumenical Council, the Declaration on Religious Liberty is one of the most controversial and also one of the most easily misunderstood. The publicity given to it in the lay press, particularly, have led to the mistaken notion, so far from the truth, that the declaration now puts the Church in the position where it condones all forms of religion and where it equalizes itself with all the other religions and sects of mankind. This is far from the truth, as a careful reading of the declaration will so easily show.

First of all, it is important to understand the Declaration on Religious Liberty for what it is: a declaration. It is not a pastoral constitution. Much less is it a doctrinal constitution. Theologically, therefore, it does not have the binding power that a doctrinal constitution would. Rather, it obliges in the attitude of the faithful towards the problem of religious freedom or religious liberty. This is, indeed, the essence of the declaration, since it defines the practical attitude the Church must take under the circumstances particular to the world today. And it is with the perspective of these circumstances, peculiar to our day and age that we should consider the thoughts and the content of the declaration.

* Address delivered at a Series of Conferences on THE DOCUMENTS OF VATICAN II AND TODAY'S CHRISTIAN at Santo Tomás University, on March 20, 1966.

The Declaration on Religious Freedom of the II Vatican Council, after pointing out the concern shown by modern man for all action to be guided by conscience, and for making use of what it calls "responsible freedom," reaffirms that "God Himself has made known to mankind the way in which men are to serve Him," and that the "one, true religion subsists in the Catholic and Apostolic Church." It does not, in any way, therefore, change the traditional teaching of the Church on these patterns, but rather confirms it in its very opening paragraphs, as if to reassure those who fear that the entire stand of the Church on this matter is to be reversed by the declaration.

The Declaration does point out that "all men are bound to seek the truth, especially in what concerns God and His Church, and to embrace the truth they come to know, and to hold fast to it." And it adds further that it is "upon the human conscience that these obligations fall and exert their binding force." And it continues: "Religious freedom . . . which men demand as necessary to fulfill their duty to worship God, has to do with immunity from coercion in civil society. Therefore, it leaves untouched traditional Catholic doctrine on the moral duty of men and societies toward the true religion and toward the one Church of Christ."

Since man cannot properly exercise this duty of seeking the truth without immunity from external coercion as well as without psychological freedom, therefore, in the words of the declaration "the right to religious freedom has foundation, not in the subjective disposition of the individual person, but in his very nature." The Council declares that the right to religious freedom has its foundation in the very dignity of the human person as this dignity is known by reason itself and through the revealed word of God. The right of religious freedom, therefore, exists, even in those who are not actively seeking the truth, and the exercise of this right is not to be impeded, provided that the just public order is observed. The Council Declaration states explicitly that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits. This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed and thus, it is to become a civil right.

No merely human power can either command or prohibit acts of religion, and injury is done to the human person and to God's order established for man, if the free exercise of religion is

denied in society. And since acts of religion, by their very nature, transcend the order of temporal affairs, governments "should take account of the religious life of the citizenry and show it favor, since the function of government is to make provision for the common welfare." These rights extend to freedom from hindrance in internal matters of the ministry, in the public teaching and witness to the faith, and in the establishment of educational, social, cultural, and other organizations under the impulse of their particular religious sense, as well as to show the value of their doctrine in what concerns the organization of society and the inspiration of human activity.

In relation to the matter of parental rights and schools, the declaration has an entire paragraph which is so clear and so important, that we quote it here in its entirety: "The family, since it is a society in its own original right, has the right freely to live its own domestic religious life under the guidance of parents. Parents, moreover, have the right to determine in accordance with their own religious beliefs, the kind of religious education that their children are to receive. Government in consequence, must acknowledge the right of parents to make a genuinely free choice of schools and of other means of education, and the use of this freedom of choice is not to be made a reason for imposing unjust burdens on parents, whether directly or indirectly. Besides, the rights of parents are violated, if their children are forced to attend lessons or instruction which are not in agreement with their religious beliefs, or if a single system of education, from which all religious formation is excluded, is imposed upon all."

The function of government in regard to religious freedom is twofold. Firstly, and negatively, it must refrain from any action that would impede the religious freedom of the citizens, and it must do this through the enactment of just laws and other effective means. Even in the instance when there is an officially recognized state religion, the state should recognize and protect the rights of all its citizens, even those who do not profess the official state religion, and give to all an equal status before the law. But, at the same time, society has the right to defend itself against evils and abuse committed under the guise of, or in the name of, religious freedom. Thus it must, while allowing its citizens religious freedom, guard against violation of the rights of some of its citizens, against threats to public peace, and against public morals. The Declaration states: "the freedom of

man is to be respected as far as possible and is not to be curtailed except when and insofar as necessary."

Secondly, and positively, the state must create conditions favorable to the fostering of religious life, so that society itself may profit by the moral qualities of justice and peace, which would thereby arise. The duty to seek the truth and to concern oneself with matters pertaining to God and to His worship pertains to individual man, but it also concerns the collective conscience of man in society. Thus, the state should bring about conditions favorable to religious exercise and the religiosity of the people in the state.

When there are particularly favorable circumstances and when the collective conscience of the citizenry so demands it, the state may, as some modern states have done, extend juridical recognition to one religion, and make of it what is commonly referred to as the official or the state religion. Such a juridical recognition may be required for the common good, and the state would merely be pursuing this common good in so declaring one religion official. This would depend, of course, on the collective conscience of the citizenry, and the needs of the people. There is no general rule to guide the state as to when, and when not, to extend juridical recognition to a particular religion. A historical study of Spain, of England, of Sweden, and of some of the Moslem states, will help clarify this matter.

Under these particular circumstances of an official religion, or a religion that has been singled out from the others by the state that grants it juridical recognition, the limits that may exist and may be imposed on the other religions within that state may never be such as to interfere with the individual religious conscience of the citizens, nor with their private or public worship, provided the public order is preserved. The existence of an official religion of the state is not incompatible with the religious liberty of the citizens who do not belong to that particular religion. This has been repeatedly stated by the Popes, particularly the two Popes under whom the II Vatican Council worked.

The limits to the religious freedom of the citizens however, lies in the preservation of the public order, or as others would have it, of the common good, which may vary in specific definition from time to time, depending on the particular circumstances obtaining. Thus, what may be a threat to public morals in one country may not be so in another, or what may be a threat to the public morals at one time, may not be so at another time,

within the same country. Thus also, the Pastoral Constitution issued by the Spanish Hierarchy on December 28, 1965, points out that the concern for the common good may prompt the state to intervene in the social, economical, cultural life of the nation, in order to foster condition under which man may more effectively realize his ends. In such instances, it may be necessary, for the common good, to limit for some periods of time, the exercise of certain rights of the citizens. Yet, once circumstances have made these limitations unnecessary, the exercise of these rights should be restored immediately.

Thus, the limits of the exercise of religious freedom might be defined as: (A) full personal liberty, as long as it does not violate the public order; (B) full liberty to religious communities and groups in their internal life and function, provided it does not violate the public order; and (C) full liberty to religious groups in their external (propagandistic) activity within the limits of the common good, that is, as long as it does not violate public order nor interferes with favorable social circumstances.

The Roman Catholic Church, recognizes for itself, its natural as well as supernatural rights to religious freedom, so that it can comply with the commands of its founder, Our Lord, to preach to all nations and to establish among men the order of God on earth. And no one will doubt that the true unity of a nation in the true religion, in the Church of Christ, is one of the most precious elements that can constitute the common good of men because it makes possible a social climate extraordinarily conducive to a genuinely Catholic life.

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THE VOCATION TO THE PRIESTHOOD *

No candidate for Holy Orders is entitled to be admitted to this office unless he be called and elected by the bishop, who receives and ordains him for the spiritual good of the faithful. Yet, this election of the bishop must be founded upon the divine call, provided by the qualities of the candidate.¹

The principal conditions required can be set forth as follows:

1. The first condition required in a future guide of souls is a right judgment combined with sound common sense.

2. Intellectual and physical qualities are necessary which enable the candidate to pursue successfully the studies required as preparation to the performance of his spiritual duties for souls.

3. A right intention is strictly required by which the candidate sincerely desires to work for the glory of God and the salvation of souls.

4. A subdeacon obliges himself solemnly before God to keep forever perfect chastity. Therefore to receive Holy Orders *worthily*, it is not sufficient to be in the state of sanctifying

* In tribute to the late Rev. George Vromant, C.I.C.M., we publish herein his last contribution to our publication prior to his demise which for reason of space accommodation was not carried in the previous issues of the *Boletín Eclesiástico de Filipinas*.

¹ (Read the Instruction of the S. C. Sacram: AAS, XXIII, 120, ratified and confirmed by His Holiness Pius XI on December 26, 1930, and to be read to students of all Seminaries every year at the beginning of the course of studies. Also J. Lahitton, "La Vocation Sacerdotale", ed. 4, Paris, 1914. Apostolic Constitution *Sedes Sapientiae*, May 31, 1956, (AAS, 1956, pp. 354-365).

grace, but besides the state of grace, it is strictly required under pain of grievous sin that the candidate, by his behavior of a sufficiently long period, has previously proved that he is able and that he possesses the necessary self-control and strength of will to keep this solemn vow faithfully.

From these rules can be deduced the negative signs of priestly vocation or:

Signs of absence of vocation to the priesthood.

Premonition: Every case is to be judged separately and the following rules are to be applied with discretion. Let us always have in mind the conclusion of Benedict XIV proposed for the confessors: "*Nullam suppetere generalem regulam quae in huiusmodi casibus ab eo (confessore) adhiberi valeat. Quare non aliud consilium eidem praeberi posse censemus quam ut omnia personae, rerum et casuum adiuncta diligenter inspiciat et mature perpenderit.*"²

The confessor and spiritual director must never forget that his duty is not only to be a judge, but a physician as well in order to cure the penitent.

THE FOLLOWING SHOULD BE DISMISSED FROM THE MAJOR SEMINARY:

1. Those who deliberately relapse into sensual friendships, called "particular friendships." While in the Seminary these friendships don't find their object in persons of the female sex, they find it in their companions of the same sex.
2. Those who during vacations look for sensual pleasure with persons of the other sex, either by letters or by personal talks. Those who with eagerness secretly read sensual books, or who frequently and eagerly talk about the beauty of and sensual love for girls.
3. Those who commit the solitary grievous sin of impurity during several months almost every week; or commit the same during a whole year several times a month, without correcting themselves notwithstanding the admonitions of the confessor or director.

² Benedictus XIV, "De Synodo", lib. XI, cap. 2, n. 18.

This rule should be applied specially when the student is not very pious.

4. A seminarian should not be admitted to Holy Orders if the confessor or spiritual director foresees with great probability that, because of moral fragility in ordinary circumstances, he will fall into grave sins against chastity, and above all, if scandal is to be feared.

It must be remembered that the most dangerous period is not when the candidate is young, but when he has attained the mature age from 30 to 40 years.

5. Never should it be thought that the grace of the Sacrament of Holy Orders will fill up the shortcomings of the candidate. The Sacramental grace will strengthen the one who receives Holy Orders who has the necessary qualities, but the Sacrament never changes the character of the candidate nor takes away the evil propensities.

One who, segregated from the dangers of the world and supported by so many means and spiritual exercises in the Seminary, cannot live chaste, surely will not be able to do it in the middle of the worldly dangers in the active life of the ministry. For such a young man the priesthood would not only not be the surest way of sanctification, but would be an occasion of moral ruin. It is better to be a good father of family than to be a miserable priest.

In case of doubt the confessor or spiritual director should always incline to the strictest conclusion. Perfect chastity is rather an exception and reserved relatively to a small number; therefore it is not to be presumed but it must be proved.

6. Never have confidence in an extraordinary effort during a short time before the ordinations. What they could do during a brief time before the ordination cannot be kept up after the ordination, and the old vice will revive.

NECESSARY PROBATION OF CHASTITY

1. In the major Seminary the candidate for whom a probable doubt remains, should be advised to quit, except when a longer experience gives hope that the candidate will be entirely cured.

As to the time of the probation: As a general rule, it may be said to be not less than one year.

As to the place: A seminarian who committed sin within the Seminary will be submitted to probation in the Seminary.

But a future seminarian who committed sin with others should have his probation outside, before he enters the Seminary.

2. The confessor should refuse absolution to a seminarian who has committed sins against chastity until now and does not obey him when ordered not to receive Holy Orders. A new and longer probation should be imposed.

ADDITIONAL RULES: THE FOLLOWING SHOULD ALSO BE DISMISSED FROM THE SEMINARY:

1. Students who cannot obey the rules of the Seminary; and also those who have no common sense, should be eliminated from the Major Seminary.

2. Those who are too lazy to perform their spiritual exercises in the Seminary, or who entirely neglect them during vacations.

3. Those who have no courage to do apostolic work, even when they could easily do so during vacations should also be eliminated.

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HISTORICAL SECTION

THE FILIPINO CLERGY DURING THE SPANISH REGIME

CHAPTER VI

PECULIAR CIRCUMSTANCES OF THE SPANISH COLONIZATION WHICH INFLUENCED THE SLOW FORMATION OF A FILIPINO CLERGY

We have seen already the general historical circumstances that commonly affected the tardy formation of a native clergy in mission countries during the age of colonialism when the work of evangelization was carried out as a part, and a most important one, of the colonization, as it happened in the lands subject to Spain and Portugal. The situation created by an evangelization undertaken by a Missionary State, under the immediate auspices of a Catholic King (although naturally by a mandate of the Holy See) was entirely different from the missionary enterprises taken under the immediate direction of the Church and more than often through private initiative and zeal of the evangelical laborers themselves. As in everything human this greatly beneficial scheme for the propagation of the faith was not exempt of inherent defects. The colossal and peerless achievements in the christianization of Spanish America and the Philippines could have not been attained otherwise; but still the system was admittedly open to abuses, and, even without intending it, brought along certain detrimental influence on the rapid attainment of the ultimate missionary goal of forming a native clergy, as we now understand it should have been pursued, according to our modern ideas.

We will examine in the subsequent articles the main factors which besides the general historical circumstances characteristic to the modern age of colonialism, were peculiar fea-

tures of the Spanish colonial system, specially in the Philip-pines, and came to add more obstacles and confusion to the problem of a quick and normal development of a Filipino native clergy. We shall study four elements worth of our attention:

- I) The Spanish Royal Patronage, specially in the Philip-pines.
- II) The "paternalism" in the Spanish colonial system.
- III) The amplitude of the Spanish missionary enterprise.
- IV) Influence of Spanish-American policies in the Philip-pines.

Art. I. THE SPANISH ROYAL PATRONAGE, SPECIALLY IN THE PHILIPPINES

When the ages of geographical discoveries dawned in the 15th century the Popes, busy as they were then either with the Renaissance or with the conflicts of the pseudo-reform and the efforts of the Catholic reform, found in the Christian kings of Spain and Portugal the most willing and ready helpers to fulfill the apostolic trust of preaching the Gospel in the new and vast mission fields they were conquering in the far West and East Indies. The best solution was found in the institution of the **Regio Patronato** (or **Vicariato Real**) as it was known in Spanish, or the **Padroado** in Portuguese. The origin of this extraordinary papal concession granted to the Catholic kings of Spain can well be traced to the Bull of Donation INTER CAETERA, 4 May 1493, of Alexander VI (cf. Rafael Gomez Hoyos, *La Iglesia de América en las Leyes de Indias*, Madrid, 1961, pp. 11-16; in p. 43, note 79 it is remarked that most of the authors dealing on the matter make reference to the Bull of Alexander VI, and not to the Bull of Julius II); although the actual grant of the Royal Patronage was explicitly made some 15 years later by the Bull UNIVERSALIS ECCLESIAE, 28 June 1508, of Julius II. (Ibid., pp. 19-21) (Santi, op. cit., p. 103)

In virtue of the Bull INTER CAETERA Spain was granted the right to settle in territories found West of an imaginary line drawn from pole to pole, as long as such territories had not yet been occupied by some other Catholic prince. On 6 October 1493 the Pope extended the privilege to territories

found in the East Indies or in Oriental lands, provided they were discovered by sailing westwards from Spain.

But what matters more to our point is the extraordinary canonical rights and privileges granted by the Royal Patronage. The Bull INTER CAETERA solemnly declares: "...hortamur vos quamplurimum in Domino...ut...populos...ad christianam religionem...inducere velitis et debeatis... Et insuper mandamus vobis in virtute sanctae obedientiae...ad terras firmas et insulas praedictas viros probos et Deum timentes, doctos, peritos et expertos ad instruendum incolas et habitatores praefatos in fide catholica et bonis moribus imbuendum, destinare debeatis omnino debitam diligentiam in praemissis adhibentes". This papal mandate implied not only the duty to support financially the missionary expeditions but also the right to select the personnel and to judge on their qualities, as it was more explicitly stated in the Bull EXPONI NOBIS (called *Omnimoda*) of 9 May 1522: "Dum tamen sint talis sufficientiae in vita et doctrina, quod tuae Caesariae Majestati, aut tuo regali Consilio sint grati, ac tanto operi idonei".

The Bull UNIVERSALIS ECCLESIAE of Julius II declared in 1508: "...nullus in praedictis acquisitis et aliis acquirendis Insulis et locis, Ecclesias magnas, alias quam Ferdinandi Regis ac Joannae Reginae...expresso consensu, construi, aedificari et erigi facere possit, ac JUS PATRONATUS et praesentandi personas idoneas ad...quascumque metropolitanas, cathedrales ecclesias et monasteria ac dignitates...ac quaecumque alia beneficia ecclesiastica et pia loca in dictis insulis et locis, pro tempore vacantis...., concedimus".

Obviously, the duties imposed upon the kings of Spain, which in very many Ordinances, Cédulas and Laws they called "a responsibility of their royal conscience" ("*el cargo de la conciencia real*") and which they tried earnestly to fulfill for "the peace of their royal conscience" ("*el descargo de la real conciencia*", as is often said in their documents) were truly heavy; that is why the Popes became bountifully generous in granting them privileges and rights which seemed too excessive, and might certainly cause trouble, as it actually happened in the course of time, to the good of the Church and the progress of the missions.

Functions that by their very nature ought normally to be of the exclusive competence of the ecclesiastical authority or of the Holy See, and which later were reserved to the Sacred

Congregation of Propaganda Fide in the government of missions were by the Royal Patronage assigned (except of course the grant of canonical mission) to the Kings of Spain (cf. Pedro Leturia, *El Regio Vicariato de Indias y los comienzos de la Congregacion de Propaganda*; and Felipe II y el Pontificado en un momento culminante de la Historia Hispanoamericana, 1493-1835, Roma-Caracas, 1959, pp. 140-143; 59-100). And this explains why the Sacred Congregation of Propaganda Fide did never actually interfere, from the time of its establishment, in the ecclesiastical affairs of the Spanish missions under the Royal Spanish Patronage; at most, it issued occasional counsels and directives.

Thus the *Patronato Regio* "entailed the surrender to the Spanish imperial government of a certain measure of control over the colonial Church in exchange for taking care of the material needs of that Church. It was, as recognised by the kings of the Hapsburg dynasty, a partnership between equals, in which both parties, while making certain concessions, by no means intended to sacrifice their essential freedom of action, much less subordinate to the other their specific ends." (Antonio Molina, *The Philippines Through the Centuries*, Manila, 1960, I, p. 31.

Such a system, ideal though it might seem at the beginning, and legitimate in itself as derived from the very will of the Vicar of Christ, was as all human institutions not immune from abuses; and as a matter of fact, under certain regalist tendencies, and specially during the absolutist kings of the Bourbon dynasty, led to harmful effects for the welfare of the Church in the Spanish colonies.

And nevertheless, in spite of all, the final balance of impartial history with regards to the Spanish Royal Patronage in America and in the Philippines is that it achieved a colossal and lasting work, immensely beneficial to the Church and to the social and civic welfare of the peoples under the colonial regime.

However, our concern in this study is to elucidate how the *Patronato Regio* affected the normal development of the Filipino native clergy. Is it indeed true that among the harmful effects it certainly brought along due to excessive interferences of the State in Church affairs should be reckoned the allegedly retarded formation of a native clergy? And if it is true—as it is repeatedly said—that the *Patronato* became in

some way detrimental to the cause of achieving the ultimate goal of the Philippine missions, namely, the creation at due time of a native hierarchy and clergy, **how far and in what way did it bring about such pernicious effect?**

I will candidly try to give here my opinion on these two questions; and if it happens to differ from those of other scholars and researchers to whom I profess great respect and esteem, let it be clear that I do not claim to know better, but simply intend to let the truth, somewhat obscure on this point, be more accurately understood, and misleading historical facts be more fairly weighed. This my sincere avowal should be taken into account all along the course of this study whenever I may dare and beg to disagree from the views of most authoritative writers whose competence is unquestionably greater than that of my anonymous self.

- a) **Is it indeed true that among the harmful effects of the Patronato should be reckoned the allegedly retarded formation of a Filipino native clergy?**

We say "**allegedly**" because the word "**retarded**" should not be unqualifiedly admitted. It is undeniable that the formation of a Filipino native clergy was taken up rather slowly, if we are to apply our modern ideas and standards to the past centuries; it is not quite so, if we take into consideration the evolution of the Church doctrine on this matter and the general historical circumstances of those ages, as we have explained elsewhere.

It is no less true that such slow formation of the native clergy coincided with the epoch of the **Patronato** with its many abuses of State interferences in ecclesiastical affairs and intermeddling with Church policies. Let us however beware of the fallacy "**post hoc, ergo propter hoc**" (**after this, therefore on account of this**) because it may lead us to the preposterous conclusion that all evils of the epoch were due to the **Patronato!** Let us first find out what substantial facts are there to blame on solid grounds the **Patronato** as the **real cause**—if not the **main** one as seemingly alleged at times—of the apparent remissness in the formation of a native clergy.

The facts to substantiate such contention may be summed up in the following:

- 1) With the **Patronato** the missions lost, to some extent, their **supernational** character; and without their necessary au-

tonomy from civil authorities they could hardly achieve in its fullness their ultimate goal of "planting the Church" on the ground of a native clergy (cf. Carlo Santi, **Il Problema del Clero Indigeno** . . . , op. cit., pp. 108-109)

2) The formation of a **local** (native or indigenous) clergy was seriously hindered by the "European" organization given to the Church in those far missions, so different in physical, ethnological, cultural, moral and religious conditions from the centuries-old christianities, of Catholic Europe. (Ibid., l.c.)

3) Never was it thought, under the **Patronato** system, of the need forming an indigenous clergy, or establishing an indigenous Church. When something was said about an indigenous clergy it was always with the aim in view of giving an **auxiliary** to the European clergy, and **nothing more**. (Ibid., l.c.)

4) The State policy was unreservedly that of keeping a Spanish national Church in the colonies, so as to be able to exercise more directly its civil authority on ecclesiastical affairs. Consequently, not only the full-blooded indigenous race, but even the natives of Spanish ancestry (**creoles**) were excluded, though not so strictly, from high civil and ecclesiastical offices; and generally, preference was accorded to Spaniards born and educated in the Peninsula. (Ibid., l.c.)

5) The division of the Philippine mission field among the various religious orders decreed, in virtue of the **Patronato**, by Philip II in 1594, left no ecclesiastical territory for the secular clergy; and thus the secular native clergy was practically condemned by royal legislation to the essentially false position of a subordinate assistant of the religious parish priests. (cf. H. de la Costa, **The Development of the Native Clergy in the Philippines** in THEOLOGICAL STUDIES, June, 1947, pp. 219-250)

6) As a consequence, the natives with such a future prospect found no incentive to prepare themselves for the full responsibilities of the priesthood; and their religious teachers were obviously tempted to maintain low standards in the clerical formation of their supposed-to-be future subordinate coadjutors and to train them merely for a subordinate position. (Ibid., l.c.)

7) The attempt of Carlos III and his ministers to cripple the religious orders resulted in the sudden imposition of full responsibility on a poorly trained, half-educated native clergy,

and consequently in a more widespread feeling that the Filipinos were incapable of becoming parish priests, but should be trained and kept in the role of mere curates, assistants or in necessary cases mere substitutes of the regular Spanish friars who were to remain the rectors or cures of the Philippine parishes. (Ibid., l.c.)

8) This political maneuver created or deepened the antagonism between the Spanish regular clergy and the Filipino secular clergy, coming to degenerate into a regrettable national and racial enmity in the very ranks of the ministers of the Gospel. (Ibid., l.c.)

9) Half-hearted attempts on the part of the home government to secularize parishes, transferring them from the regular to the secular clergy, were successfully opposed by colonial officials, on account of the fear these had that native priests may become rebel leaders against the mother country, as it happened in the American colonies. (Ibid., l.c.)

Let us examine these strong allegations directed against the Spanish **Patronato Regio** and see whether they are valid enough to prove that the **Patronato** ought to be blamed for the slow formation of the Filipino native clergy. With all respect to the authority of the historians cited above, whose ideas are generally accepted as incontestable by most writers who deal on this question, I intend to show that the nine statements mentioned above are **not entirely accurate** and **cannot** validly prove that the **Patronato** was a **real cause** of the apparent remissness in the formation of a Filipino clergy; although **incidentally** it turned out an **eventually detrimental occasion** for that remissness.

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PASTORAL SECTION

HOMILETICS

PENTECOST XVIII (October 2)

THE ROSARY

October is the month of the Rosary. A few days from today is the feast of our Lady of the Most Holy Rosary. One of the most popular prayers, the Rosary can even be said on your way to work or as you sweep the house or in bed just before falling off to sleep.

The Rosary and what we believe

But do not get the idea that the Rosary is prayed only when your mind has nothing to keep busy with. Our Christian life should be a life of living faith, of faith in God and His saving action. And the value of the Rosary is to be found in its concentration on the story of God's saving action. The Rosary is a summary, in prayer, of what we believe.

Thus the Joyful, the Sorrowful and the Glorious Mysteries enable us to recall the important chapters in the life of our Lord and to put ourselves in Mary's position. With the beads we are able to "proceed from the joys of the mother and her Child, to go beyond the sufferings endured by the Redeemer and His mother and eventually to reach the point where we share in Mary's happiness in her Son's victory and triumph."

The beauty of the Rosary is that it is not only a vocal prayer but also a mental prayer. We not only say prayers; we also think. We do more than murmur, almost breathlessly, the Hail Marys, we think of Bethlehem, Galilee, Nazareth, Jerusalem, Calvary, Mount Olivet, Heaven.

In praying the Hail Mary we are not neglecting our Lord, the fruit of Mary's obedience. The Rosary is Christocentric. What we are in fact saying to Mary is "Thank you for giving us your Son." For it was

through Mary's faithful obedience that the mysteries of Christ were accomplished, that we have our Redemption.

The Family Rosary

The Family Rosary is the devotion that keeps the family prayerfully united. Everyday thousands of families all over the world gather in their homes at night to pray the Rosary. And we also want all the families in this parish, your families, to pray the family Rosary. It is a family act which even a five year old child will be delighted to join in as long as you do not delay its beginning to late sleeping time.

The Family Rosary forges the bond of unity within the family, leading it to the foot of God's throne, nearest to Christ and His mother. It is the "Lord, behold Thy family, dedicated to Thee," the "Thou hast redeemed us," uttered by the Christian family. It is at this moment that the family experiences God as its unifying factor. The family prays that God's Kingdom may come, that God's will be done on earth, here in this family, as it is in heaven. And it is here that the father and the mother and their children learn to love and to entrust everything to Mary who is the mother of Jesus.

One final word, you can sanctify all the idle moments of your life. It can be done thanks to the Rosary. You can sanctify others too by offering the rosary for them.

(Cf. E. Schillebeeckx, O.P., *Mary Mother of the Redemption*.)

PENTECOST XIX (October 9)

THE MATERNITY OF MARY

We will not speak about the Gospel just read. Instead we have chosen to speak about the feast which the Church will be celebrating two days from today: the maternity or motherhood of our Lady.

Mother of God

You and I believe that Mary is truly the Mother of Jesus God-made-man. Among all women she was chosen to be the "royal highway" for the descent of the Second Person of the Blessed Trinity into our world to save us. Among all women she is the only one who could say to God the

Father: "Your Son and mine." Mary is not only the Mother of the man Jesus, but Mother of God.

Great tribute is given to Mary. We read in the *Constitution on the Church*: "Redeemed by reason of the merits of her Son and united to Him by a close and indissoluble tie, she is endowed with the high office and dignity of being the Mother of the Son of God, by which account she is also the beloved daughter of the Father and the temple of the Holy Spirit. Because of this gift of sublime grace she far surpasses all creatures, both in heaven and on earth. At the same time, however, because she belongs to the offspring of Adam she is one with all those who are to be saved" (no. 53).

We honor Mary, a true member of our race, for being the Mother of God, not without some feeling of pride. For when Mary surrendered herself to God, 'Be it done to me', she did not give her answer on her own behalf. Her answer was given in behalf of all of us. In her *Fiat* are echoed all the *Fiat*s which will ever go up to heaven from us. Mary surrendered her will to God the Father and she became the beloved daughter of the Father, the mother of His Son, the temple of the Holy Spirit. We surrender our wills to God the Father and we become His beloved children, brothers of Christ and temples of the Spirit.

Mother of the Church

If Mary is Mother of the Redeemer, she is also Mother of the redeemed, or as Pope Paul VI proclaimed her at the close of the third session of Vatican II (1964), "Mother of the Church." "Mary, as Mother of Christ, is also Mother of all the faithful and of all pastors, that is to say, She is Mother of the Church."

This title of Mother of the Church is not new to our Christian piety. It is part of our devotion to her. It is the basis of her relationship to us. We are the Church. We appeal to her for we see in her the protector and advocate. Yet many of us still forget that Mary is real, honest-to-God mother, more concerned with our welfare and our salvation than with the singing of her praises and the decorating of her statues.

The Holy Father said that the Church insists so much in calling her our Mother, Mother of the Church, Mother of Mankind, "in order to call men to a greater and more conscious brotherhood." If then our devotion to Mary means anything, it means loving our neighbors, friends or enemies.

The Bible says, "Not everyone who says, 'Lord, Lord,' will enter the kingdom of heaven." And neither will everyone who prays the "Hail Mary." We love Mary. True. But we love her to the extent that we love the sick, the

the aged, the helpless, the hungry and the naked, as her children. This is the test of our devotion to Mary.

PENTECOST XX (October 16)

THE MEANING OF OUR ILLNESS

The Gospel paints the picture of a disturbed father interceding our Lord to heal his dying son. "Sir, come down before my son dies." It is the picture of thousands of grieving parents before the altar of God interceding for sick members of their families. It is a distressing moment in the history of any family when all are summoned to the bedside of a dear one who is critically ill.

What should our attitude be towards our illness?

A Frightening Condition

Sickness and its suffering touch one of the essential realities of our religion. They prove to us our fragility, our subjection to the hazards of the unforeseeable. Mang Juan is healthy and strong, today. Tomorrow he may be lying in bed suffering either from a heavy fever or from a heart-failure. I am strong and healthy, today. Tomorrow I may catch a heavy cold which may develop into pneumonia. What does that prove to me? It proves to me that my physical condition is not solid, stable, or secure. Therefore, I must not cling to it as if it were everything. And by clinging I mean being attached to my body and its comforts that they become the ultimate end of my knowledge, my wealth, my talents and my pursuits.

The Jews of the Old Testament interpreted sickness as a scourge sent by God upon a man because of his sin. It was a curse condemning a man's lack of faith in God. And the sick man was healed by accepting his sinfulness and turning to God with confidence. The cure was considered, then, as a grace from God, a sign that God was forgiving his sin and was ready to be reconciled with the sinner.

The Sickness of a Christian

Must we look at our sickness as a punishment for our sins? We may look at it that way. Only God is holy. But we believe in God, hope in Him and love Him. Why do we still suffer from sickness? Yes, many

of us love God, but not so many of us love His will. We must consider illness rather as a providential test sent by God to deepen our love and our fidelity to His will than as a punishment from Him.

In the ordinary run of health we rely very much on our strength, spiritual as well as physical. Sickness comes. And we find ourselves very weak and unable to stir. The good works we like to do are either suspended or taken away from us. We even lose our count in the rosary. One of the many advantages of being ill is that we are forced to become literally "patients". Now we have to rely on God and God alone. And here we remember the disturbed father in the Gospel: "Sir, come down before my son dies." And the cure performed by Jesus reminds us that all life of the body and the soul comes from God, and that life in the universe is not conditioned by our influence.

As Christians we must be ready to lay down our life the way God wants. Christ laid down His life for us, taking our maladies and healing them with His wounds. Our illness, all illness, can help cure the wounds that sinners have in their souls. That is, we can offer our sickness and its suffering as expiation for the sins of men.

They say Christianity is very different from other religions. Yes, even in its attitude towards sickness.

PENTECOST XXI (October 23)

MISSION SUNDAY

Mission Sunday gives us an opportunity to thank God that we have been brought up in the Catholic faith. But do you know that of the 97 million Japanese, only 305 thousand are Catholics? Do you know that of the 700 million Chinese, only 5 million are Catholics? Of the 98 million Indonesians, only one million are Catholics? Here in the Philippines, of the 32 million Filipinos, 25 million are Catholics.

These statistics should force us to think about the great needs of the Church in many areas of the world. We do not have the opportunity to go to these places to transmit the faith. But we can go beyond the boundaries of our parish to these people by means of our prayers.

Pray for the Pagans

Our present Holy Father, Paul VI, in his very first encyclical letter to the world, describes the situation of the missions today as "the most

serious problem of our times." He asks you and me to think of the millions of people who profess no religion at all, of the many who subscribe to atheism, of the many who follow principles that rather degrade human life than solve its difficulties. The Church does not persecute them, the Holy Father says, although they persecute the Church. The Church does not want to cut herself off from them. She sends missionaries to convert them and to tell them that the Church has a message to them (Cf. *Ecclesiam Suam*, Nos. 81 f).

We, the people of this parish, can join the Pope and the missionaries in their effort to establish a dialogue with these faithless people by means of our prayers and sacrifices.

Pray for the Non-Christians

The Holy Father, in his letter, next wants us to think of the "men who above all adore the one supreme God, whom we too adore." The Pope speaks of the Hebrew people, faithful to the religion of the Old Testament; he also speaks of the Moslems and the followers of the great Afro-Asiatic religions. They worship the one supreme God whom we too worship. But we are convinced that Christianity is the one true religion. The Holy Father expresses his hope that "all who seek God and adore Him may come to acknowledge its truth." Again the Church wishes to establish a dialogue with them desirous as she is to join with them "in promoting and defending common ideals of religious liberty, human brotherhood, good culture, social welfare and civil order" (*Ibid.*, Nos. 92-93).

We, the people of this parish, can join the Pope in this holy effort to win these millions of non-Christians by means of our prayers and sacrifices.

Pray for the Separated Christians

The Holy Father, lastly, wants us to think of our Christian brothers who are separated from us, like the Protestants, the Lutherans, the Methodists, and many of our brothers who have been converted to Aglipayanism and *Iglesiya ni Manalo*. Dialogue with them has already began and in some cases is making real headway. The Holy Father prays that this may continue and bear fruits. The Church wants to make friends with them, seeing that enmities would only widen the gap that lies between them and the Church (*Ibid.*, Nos. 94-97).

We, the people of this parish, must follow the Church. We cannot win them to the Church by being mean to them, by attacking them, but by being friendly with them without compromising our own principles. Again the Pope says, "the Catholic Church will not cease, by prayer

and penance, to prepare herself worthily for the longed—for reconciliation." We can join the Holy Father in this effort with our prayers and sacrifices.

Today is Mission Sunday. Let us forget ourselves, even just for today, and join our prayers with those of the Church. Prayer and sacrifice: The best we can offer right now. In this way we are establishing the brotherhood of all men under our one common Father who is in heaven.

PENTECOST XXIII (October 30)

THE MEANING OF AUTHORITY

A carpenter was once asked: "If you were to become a king today, what would you first do?" The carpenter replied: "That's fine, I'll transfer at once to a new home and get rid of these damned instruments."

A man of high position in society was asked: "If you were to lose your high position right now, what would you do?" The man replied: "I'll try honestly to get it back; I do not like to work."

The Principle of Christ

It was prophesied by the prophets long before He was born that Christ would be a Prince, a King whose rule will be great among the nations. The prophecies were fulfilled. And so we celebrate today the feast of Christ the King. His Resurrection and Ascension into heaven meant His establishment as Son of God in Power, King in Power, enthroned at the right hand of God. We honor Him today as our King, our *Kyrios*, our Lord. All power is given to Him in heaven and on earth and under the earth. God has set Him King over all creation, Lord of History.

But for Christ what is to be king and lord? Christ uttered these memorable words: "You know that the distinguished rulers of the Gentiles lord it over their subjects, and that their princess tyrannize over them. That is not your way! On the contrary, he who would be a prince among you must be the slave of everyone. Why, even the Son of Man did not come into the world to be served but to serve and to give His life as ransom for many" (Mk. 10/42-45).

For Christ, then, to be King and Lord is to serve. He was conscious of His greatness. Yet He was always aware that His greatness, His glorifi-

cation, would come by way of humiliation and service. This teaching is vividly portrayed in the account of the Last Supper: "He being conscious that the Father has put sovereign power into his hands, and that he had come as a messenger from God and was now going home to the Father, rose, laid aside his garment and proceeded to wash the feet of his disciples..." What was the significance of this humble act? "You call me 'Rabbi' and 'Lord'; and you are right... Well, then, if I have washed your feet—I, the Lord and Rabbi—you, too, ought to wash one another's feet; for I have set an example, so that what I have done to you, you too should do" (Jo. 13/12-15).

Servants of Each Other

Christ made his way of life a life of service. It is St. Paul who sums up the lesson for us: "Be of the same mind as Jesus Christ, Who, though He is by nature God,... emptied Himself by taking the nature of a slave... became obedient to death... That is why God has exalted him..." (Phil. 2)

We are followers of Christ the King, *for whom to reign is to serve*. To reign is to serve. And this applies not only to the Pope, who calls himself Servant of the Servants of God, but also to bishops and priests, to all who hold authority, whether politicians, parents, teachers, or leaders of lesser societies. We have to get rid of the idea that the poor and the tenants and the downtrodden exist only for their masters. To be master is to serve. We must be servants of each other.

In other words, this is the ministry of love. If we love, truly love, we will serve. We love our neighbor to the extent that we serve him. We love Christ to the extent that we serve those for whom He laid down His very life. To serve is to reign with Christ.

REV. FR. ANGEL N. LAGDAMEO

CASES AND QUERIES

SUNDAY PREACHING AND NUPTIAL RITES

When a marriage is celebrated with nuptial Mass the ceremony is to be performed during the Mass, just after the gospel and the homily.

*This new ruling unduly prolongs the Church ceremonies in countries like ours where the marriage Ritual in use is already provided with a sort of introductory sermon. To avoid delaying the Mass-Schedule of Sundays and Feast-days, some priests just omit the Sunday preaching, and in its place read to the faithful the instruction of the *Rituale Toletanum*, specially arranged for the couple.*

Is this a commendable practice, or should (rather) the marriage instruction be preceded by the Sunday homily?

* * *

The Council's Constitution on *Sacred Liturgy* has introduced no change in the Marriage Ritual obtaining in the Philippines today. The Synod, while enjoining the revision of the Roman Ritual, tracing the footsteps of the Council of Trent and of Canon Law (c. 1100), "earnestly desires that praiseworthy customs and ceremonies in use in certain regions by all means be retained", (*Const. on Sacred Liturgy*, n. 77). This implies that the *Rituale Toletanum* used in the Philippines since time immemorial, still remains the official ritual of the land. It is the exclusive prerogative of competent territorial ecclesiastical authority to decide whether to adopt another rite more suited to the usages of the place and or of the people.... Therefore, no other person, even if he be a priest, may add, remove or change anything on his own authority, (*Ibid.*, n. 22)

The fact that the *Rituale Toletanum* starts the marriage rites with a sort of sermon or exhortation to the couple does not imply an overlapping with the Sunday homily enjoined by the Constitution (n. 52), nor this should be a cause to delay other ceremonies scheduled to take place in the church. The officiating minister or priest may either preach a homily from the sacred text or use all or part of the Ritual's Exhortation before Marriage. Whatever his choice may be the priest has met all the requirements regarding the Sunday preaching. After all what the Council intends is "to expound the mysteries of the faith and the guiding principles of christian life", (*Const.*, n. 52) by means of the homily. This objective can be well accomplished by explaining to the faithful and future spouses together the nobility and greatness of life in marriage, the supernatural richness of the sacrament and the mutual duties of the future spouses... This will serve as a preparation for those who are contemplating marriage and as a reminder to married couples regarding the fulfillment of past and yet enduring promises. In this sense we can hardly find something more realistic, humanly touching and beautiful than the instruction opening the marriage ceremonies of the *Rituale Toletanum*.

This practice, moreover, prevails in countries where the said *Rituale* is still in use. And this seems to be the trend in the latest Marriage Rituals too. (Cfr. *The Small Ritual*, Burns and Oates London, 1964, p. 186; *My Wedding Day*, Cath. Trade School, Manila 1965, p. 50)

FR. FLORENCIO TESTERA, O.P.

TWO QUESTIONS

"Kindly answer the following questions:

1. Is the eating of BALUT (chicken in egg) allowed on Fridays?
2. May the people recite the Rosary aloud during Mass? In many Barrios the Rosary is the only prayer the people know.

A Parish Priest."

In short, the answer to the **first** question is in the affirmative. Several Bishops and Priests have informed us that the Hierarchy of the Philippines declared some years ago (during the annual conferences) that BALUT shall be included among the "eggs and lacteous foods", as it has not yet become a chicken.

A negative answer will be given to the second question, taking in consideration the liturgical renewal so urgently demanded by so many ecclesiastical documents. For instance art. n. 12 of the **Instructio de Musica Sacra et Sacra Liturgia** (Sept. 3, 1958) says: "Actiones liturgicae et pia exercitia inter se commisceri non licet; sed si casus ferat, pia exercitia actiones liturgicas aut praecedant aut sequantur" (Cf. **Bol. Ecl. de Filipinas**, 1959, p. 9). Certainly, the Rosary belongs to the "pious practices", or in other words the Rosary strictly speaking is not a "liturgical function".

The same idea appears in a declaration of the Sacred Congregation of Rites on 1959 to the consultation presented by Mons. Heenan, then Archbishop of Liverpool (England), who asked: "Whether the prohibition in paragraph 12 of the Instruction on Sacred Music and Liturgy of September 3, 1958, is to be understood in the sense that the public recitation of the Rosary of the Blessed Virgin, while the Mass is being celebrated is henceforth forbidden even during the month of October"... The Sacred Congregation replied: "The Rosary is to be said at time other than during mass" (**Marialis Corona dicenda est extra Missam**). (Cf. **Bol. Ecl. de Filipinas**, 1960, p. 365 and 387). The consultation is referred to the **public** recitation, not to the private recitation, comments one canonist (**Bol. Ecl., ibidem**).

To the reason offered by the consultant, it should be proper enough to quote the art. 19 of the **Instruction for the proper interpretation of the Constitution on the Sacred Liturgy**: "Adnitantur pastores animarum ut praeceptum Constitutionis de fidelium institutione liturgica eorumque actuosa participatione interna et externa, iuxta ipsorum aetatem, condicionem, vitae genus et religiosae culturae gradum (**Constitutio**, art. 19), proseguenda, sedulo ac patienter perficiant. Praesertim vero current liturgicam institutionem et actuosam participationem eorum qui in sodalitatibus religiosis laicorum, cum ipsorum officium sit vitam Ecclesiae intimius participare atque sacris pastoribus adiumentum afferre etiam in vita liturgica paroeciae opportune fovenda" (**Constitutio**, art. 42; Cf. **Bol. Ecl. de Filipinas**, 1964, p. 749).

FR. V. VICENTE, O.P.

NEWS

LOCAL

Msgr. Labayen to be Consecrated Bishop.—The Vatican daily **L'Osservatore Romano** published on July 30 the appointment of Msgr. Labayen as Titular Bishop of Sinnuara and Prelate of Infanta.

On September 8, Feast of the Nativity of Our Lady, Msgr. Julio Xavier Labayen y Lizares will be consecrated Bishop. The rites will take place at the Carmel Church on Broadway, Quezon City.

His consecrator will be His Eminence Rufino J. Cardinal Santos. Bishop Mariano G. Gaviola of Cabaatuan, C.W.O., secretary general, and Manila Auxiliary Bishop Pedro Bantigue will be the co-consecrators.

H.E. Archbishop Carlo Martini, Apostolic Nuncio to the Philippines will officiate at the installation rites of the new Infanta Bishop four days after his consecration.

The First Solemn High Mass of Bishop-Elect Labayen will be offered at the Carmelite Monastery Chapel in Bacolod City on September 24.

A member of the Episcopal Commission on Social Action, he was among those who attended just recently a social action seminar in Hong Kong.

Incidentally, Msgr. Labayen will not be new to his flock. He has been their spiritual leader and father since September 1961 when Pope John XXIII, of happy memory, appointed him Apostolic Administrator of Infanta.

We wish the newly-consecrated Bishop long life and a most fruitful ministry for the benefit of the Church in the Philippines.

Msgr. Lino Gonzaga Named Zamboanga Archbishop.—Pope Paul VI has named Bishop Lino R. Gonzaga y Resdesales as the new Archbishop of Zamboanga, the Associated Press announced recently.

The announcement said the Pope also accepted the resignation of the former Archbishop, Jesuit Luis del Rosario, for reasons of old age. The Pontiff named Msgr. del Rosario as titular Archbishop of Tiger.

Msgr. Gonzaga has been Bishop of Palo, Leyte. He was born at Jaro May 31, 1906. He was ordained priest March 19, 1929 and named Bishop of Palo November 12, 1951.

We congratulate him for his recent elevation to the rank of Archbishop. Likewise, we wish him God's multiple blessings.

BIBLIOGRAPHY

RUDOLF SCHNACKENBURG, *The Church in the New Testament*, 222 pp., London: BURNS & OATES, 30s.

Throughout the first Christian community the great acts of Jesus were the central reality. And the New Testament as we know it today is simply the record of those acts and of the life of the earliest Christians confessing their Lord. There was, therefore, no break between the living witness and the written expression of it. Each writer in the New Testament was a conscious member of the living Church who wrote with the intention of proclaiming the works of Jesus.

The author of the present work, the renowned exegete, Rudolf Schnackenburg, recognizes that this awareness of pre-scriptural intimacy between Master and disciple is an indispensable first step in understanding the nature of the first Christian community. For it is only if one is aware of this intimate bond that one can go on and examine the actual texts of the New Testament which relate to the nature of the Church.

In the first part of *The Church in the New Testament*, Father Schnackenburg investigates the outpouring of the Spirit on Pentecost, and the order, cult, mission, and sacramental structure of the resulting community. He then takes up the early Church's theological understanding of itself as evident in the similarities and differences of Luke, Matthew, Paul, and John. In the third part of the book he discusses the essential features of the Church: its guidance by the Holy Spirit, its hierarchical organization, and its marks of unity, holiness, universality, and apostolicity. The concluding section examines the mystery of the Church as has been expressed in such concepts as "people of God", "vessel of the Spirit", and "body of Christ".

Like Father Schnackenburg's earlier books, which have been acclaimed by Christians of every persuasion, *The Church in the New Testament*, will be of value to all who look the New Testament as the cornerstone of their belief. It is a work which will inevitably aid in bringing the many existing "churches" to a sense of their common unity by holding up to them the model of the one Church proclaimed by the first witness of Christ.

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