

BOLETIN ECLESIASTICO DE FILIPINAS

VOL. XL

OCTOBER, 1966

NUMBER 453

LITTERAE APOSTOLICAE

MOTU PROPRIO

DATAE

QUIBUS NORMAE

AD QUAEDAM EXSEQUENDA

SS. CONCILII VATICANI II

DECRETA STATUUNTUR

PAULUS P.P. VI

ECCLESIAE SANCTAE regimen sane postulat, ut, post celebratum Oecumenicum Concilium Vaticanum II, novae condantur normae novaeque rerum temperationes statuuntur, quae necessitatibus ab ipso inductis respondeant, atque magis, magisque accommodentur novis apostolatus finibus ac provinciis, quae eiusdem Concilii opera Ecclesiae patuerunt in mundo huius temporis, qui, valde commutatus, radianti lumine eget ac supernaturallem caritatis ardorem desiderat.

Quam ob rem, hisce ducti consiliis, ubi primum Oecumenica Synodus ad exitum pervenit, studiorum Commissiones constituimus, quae doctrinam ac rerum usum pro sua parte in id con-

ferrent, ut certae definirentur normae ad Concilii Decreta exsequenda, quibus quaedam legis vacatio iam data erat. Huiusmodi Commissiones, sicut Litteris motu proprio datis die x superioris mensis iunii, a verbis incipientibus *Munus Apostolicum*, libentes scripsimus, in commissum officium sedulo incubuerunt, Nobisque suas conclusiones tempore constituto fecerunt notas.

Quas cum attento animo consideraverimus, censemus tempus nunc esse commemoratas normas edi. Attamen, cum de materia agatur ad disciplinam pertinente, de qua rerum experientia plura adhuc suggerere potest, cumque ceterum propria Commissio operam det Codici Iuris Canonici recognoscendo atque emendando, in quo universae Ecclesiae leges ratione magis congruente, accommodata atque definita simul ordinabuntur, Nos sapienter prudenterque facturos esse putamus, si hasce normas *ad experimentum* ediderimus.

Hoc autem temporis intervallo, Episcoporum Conferentiis fas erit suas animadversiones notationesque Nobiscum communicare, quas normarum executio forte faciendas suaserit, novaque consilia Nobis proponere.

Itaque, re mature perpensa, motu proprio atque apostolica Nostra auctoritate normas, quae sequuntur, ad exsequenda Concilii Decreta a verbis incipientia: *Christus Dominus* (de pastoralis Episcoporum munere in Ecclesia), *Presbyterorum Ordinis* (de Presbyterorum ministerio et vita), *Perfectae caritatis* (de accommodata renovatione vitae religiosae) et *Ad gentes divinitus* (de activitate missionali Ecclesiae) decernimus ac promulgamus, easque ad experimentum observari praecipimus, scilicet donec novus Iuris Canonici Codex promulgetur, nisi interdum ab Apostolica Sede aliter providendum sit.

Eaedem normae vigere incipient die XI proximi mensis octobris, quo die, Maternitati B. M. V. sacro, quattuor abhinc annos, Sacrosanctum Concilium a Decessore Nostro Ioanne XXIII ven. mem. sollemniter inauguratum est.

Quaecumque vero a Nobis hisce Litteris motu proprio datis statuta sunt, ea omnia firma ac rata esse iubemus, contrariis quibusvis, etiam specialissima mentione dignis, non obstantibus.

Datum Romae, apud S. Petrum, die VI mensis Augusti, in festo Transfigurationis D.N.I.C., anno MCMLXVI, Pontificatus Nostri quarto.

PAULUS PP. VI

I

NORMAE AD EXSEQUENDA DECRETA
SS. CONCILII VATICAN II «CHRISTUS DOMINUS»
ET «PRESBYTERORUM ORDINIS»

Episcopale officium, quod Sacrosanctum Concilium Vaticanum II in Constitutione dogmatica *Lumen gentium* et in Decreto *Christus Dominus* in clariore luce posuit, in aedificationem Mystici Corporis Christi, quod est Ecclesia, divinitus institutum est.

Huius rei causa Sacri Pastores munus suum docendi, sanctificandi atque pascendi Populum Dei diuturna cura adimplere tenentur tum sollicitudinem omnium Ecclesiarum generose cum Romano Pontifice participantem, tum recto dioecesium sibi commissarum regimini impensius providentes, tum denique in commune plurium Ecclesiarum bonum actuose una operantes.

In regimine autem dioecesium sibi commissarum Episcopi necessarios adiutores et consiliarios habent in primis Presbyteros, quos ideo libenter audire, immo consulere velint, firma semper in omnibus eorundem Episcoporum potestate libere agendi, rationes et normas statuendi legesque ferendi iuxta officii sui conscientiam atque regiminis Ecclesiae principia (cf. Const. dogm. *Lumen gentium*, N. 27).

Quo facilius igitur et aptius Episcopi suum pastorale munus exercere valeant atque efficacius ad effectum deducantur principia, quae sive in Decreto *Christus Dominus* sive in Decreto *Presbyterorum Ordinis* a Sacrosancto Concilio sollemniter approbata sunt, hae quae sequuntur normae statuuntur.

CLERI DISTRIBUTIO ET SUBSIDIA DIOECESIBUS PRAESTANDA

(N. 6 Decr. *Christus Dominus* et N. 10 Decr. *Presbyterorum Ordinis*)

1. Instituetur, si opportunum videatur, apud Sedem Apostolicam peculiare Consilium, cuius erit generalia tradere principia, quibus regatur aptior, attentis variarum Ecclesiarum necessitatibus, cleri distributio.

2. Synodorum Patriarchalium et Episcopaliū Conferentiarum erit, attentis Apostolicae Sedis praescriptis, ordinationes statuere et normas pro Episcopis edere, ut apta obtineatur cleri, tum proprii territorii, tum ex aliis regionibus advenientis, distributio, qua nempe necessitatibus omnium diocesium proprii territorii provideatur, atque etiam bono Ecclesiarum in terris Missionum et in Nationibus cleri penuria laborantibus prospiciatur. Apud quamlibet Episcoporum Conferentiam igitur constituatur Commissio, cuius erit necessitates variarum diocesium territorii atque etiam earum possibilitates de proprio clero cedendi aliis Ecclesiis indagare, ad executionem adducere conclusiones a Conferentiis definitas et probatas easque ad Episcopos territorii perferre, clere distributionem respicientes.

3. Ut transitus clericorum ab una ad aliam dioecesim facilius reddatur, — firmo manente incardinationis et excardinationis instituto, utique novis adiunctis aptando — haec servanda statuuntur:

§ 1. Clerici in Seminariis ita instituantur, ut non tantum dioecesis, in cuius servitium ordinantur, sed universae Ecclesiae quoque sollicitudinem habeant, utque, de licentia proprii Episcopi,

paratos se exhibeant qui Ecclesiis particularibus, quarum gravis urget necessitas, sese devoveant;

§ 2. Extra casum verae necessitatis propriae dioecesis, Ordinarii seu Hierarchae ne denegent licentiam emigrandi clericis, quos paratos sciant atque aptos aestiment qui regiones petant gravi cleri inopia laborantes, ibidem sacrum ministerium peracuri; curent vero, ut per conventionem scriptam cum Ordinario loci quem petunt iura et officia eorum clericorum stabiliantur;

§ 3. Curent autem iidem Ordinarii, ut clerici a propria dioecesi ad dioecesim alterius nationis transmigrare intendentes apte praeparentur ad ibidem sacrum ministerium exercendum; ut scilicet et linguae regionis scientiam acquirant, et eiusdem institutorum, condicionum socialium, usum et consuetudinum intelligentiam habeant;

§ 4. Ordinarii licentiam ad aliam dioecesim transmigrandi concedere possunt suis clericis, ad tempus praefinitum etiam pluries renovandum, ita tamen ut iidem clerici in propria dioecesi incardinati maneant, atque in eandem redeuntes omnibus iuribus gaudeant, quae haberent si in ea sacro ministerio addicti fuissent.

§ 5. Clericus autem qui a propria dioecesi in aliam legitime transmigraverit, huic dioecesi, transacto quinquennio, ipso iure incardinatur, si talem voluntatem in scriptis manifestaverit tum Ordinario dioecesis hospitis tum Ordinario proprio, nec horum alteruter ipsi contrariam scripto mentem intra quattuor menses significaverit;

4. Praterea, ad peculiaria opera pastoralia vel missionaria perficienda pro variis regionibus aut coetibus socialibus, qui speciali indigent adiutorio, possunt ab Apostolica Sede utiliter erigi Praelaturae, quae constent presbyteris cleri saecularis, peculiari formatione donatis, quaeque sunt sub regimine proprii Praelati et propriis gaudent statutis.

Huius Praelati erit nationale aut internationale erigere ac dirigere Seminarium, in quo alumni apte instituantur. Eidem Praelato ius est eosdem alumnos incardinandi, eosque titulo servitii Praelaturae ad Ordines promovendi.

Praelatus prospicere debet vitae spirituali illorum, quos titulo praedicto promoverit, necnon peculiari eorum formationi continuo perficiendae, eorumque peculiari ministerio, initis conventionibus cum Ordinariis locorum ad quos sacerdotes mittuntur. Item providere debet ipsorum decorae sustentationi, cui quidem consulendum est per easdem conventiones, vel bonis ipsius Praelaturae propriis, vel aliis subsidiis idoneis. Similiter prospicere debet iis qui ob infirmam valetudinem aut alias ob causas munus sibi commissum relinquere debent.

Nihil impedit quominus laici, sive caelibes sive matrimonio iuncti, conventionibus cum Praelatura initis, huius operum et inceptorum servitio, sua peritia professionali, sese dedident.

Tales Praelaturae non eriguntur, nisi auditis Conferentiis Episcoporum territorii, in quo operam suam praestabunt. In qua exercenda sedulo caveatur, ut iura Ordinariorum locorum serventur et cum iisdem Conferentiis Episcoporum arctae rationes continuo habeantur.

5. Synodis Patriarchalibus et Episcoporum Conferentiis tandem etiam competit eas de usu bonorum ecclesiasticorum opportunas statuere ordinationes, quibus, attentis quidem imprimis ipsarum dioecesium territorii necessitatibus, dioecibus subsidia quaedam imponuntur solvenda in favorem sive operum apostolatus vel caritatis, sive Ecclesiarum quae parvis opibus sunt praeditae aut ob peculiaria adiuncta in egestate versantur.

POTESTAS EPISCOPORUM DIOECESANORUM

(N. 8 Decr. *Christus Dominus*)

6. Normae ad exsequendum praescriptum N. 8 statutae sunt Litteris Apostolicis motu proprio datis die xv mensis iunii anno MCMLXVI, quibus a verbis *De Episcoporum muneribus* initium est.

STUDIUM ET SCIENTIA PASTORALIS FOVENDA

(N. 16 Decr. *Christus Dominus* et N. 19 Decr. *Presbyterorum Ordinis*)

7. Curent Episcopi aut singuli aut inter se coniuncti ut omnes Presbyteri, etiam si ministerio addicti sunt, seriem praelectionum pastoralium statim post ordinationem per annum perficiant, atque frequentent, statis temporibus, alias praelectiones, quibus ipsis Presbyteris praebeatur occasio cum ad pleniorum rationum pastoralium et scientiae theologiae, moralis et liturgicae cognitionem acquirendam, tum ad vitam spiritualem roborandam et experientias apostolicas inter se cum fratribus communicandas.

Curent etiam Episcopi vel Conferentiae Episcopales, iuxta cuiusque territorii condiciones, ut eligantur unus vel plures Presbyteri probatae scientiae et virtutis, qui, tamquam studiorum moderatores, promoveant et ordinent praelectiones pastorales ceteraque subsidia, quae necessaria existimentur ad fovendam formationem scientificam et pastorem Presbyterorum proprii territorii centra studiis destinata, bibliothecas itinerantes, congressus de re catechetica, homiletica vel liturgica et alia huiusmodi.

AEQUA REMUNERATIO PRESBYTERIS PROVIDENDA

ET PRAEVIDENTIA SOCIALIS IN FAVOREM PRESBYTERORUM ORDINANDA

(N. 16 Decr. *Christus Dominus* et NN. 20-21 Decr. *Presbyterorum Ordinis*)

8. Curent Synodi Patriarchales et Episcoporum Conferentiae ut, sive pro singulis dioecesibus sive pro pluribus earum in communi sive pro toto territorio, normae statuatur, quibus apte consulatur debitae sustentationi omnium clericorum qui in Populi Dei servitium munere funguntur vel functi sunt. Remuneratio clericis tribuenda praecipue eadem requiritur pro

omnibus in iisdem adiunctis versantibus, ratione quidem habitatum ipsius muneris naturae, tum temporum locorumque conditionum, atque sufficiens esse debet ut clerici vitam ducere valeant honestam, utque etiam valeant pauperibus adiutorio esse.

Commissioni Codici Iuris Canonici recognoscendo committitur reformatio systematis beneficialis. Interim curent Episcopi, suis auditis Consiliis presbyterorum, ut provideatur aequae distributioni bonorum, etiam reddituum ex beneficiis provenientium.

Advigilent eadem Conferentiae ut, in regionibus saltem in quibus cleri sustentatio penitus aut magna ex parte a fidelium oblationibus pendet, in singulis dioecesibus speciale institutum quod bona in hunc finem oblata colligat, habeatur, cuius administrator sit ipse Episcopus dioecesanus, cui vero auxilium praebeant sacerdotes delegati et, ubi utilitas id suadeat, etiam laici in re oeconomica periti.

Curent tandem eadem Episcoporum Conferentiae, ut, attentis semper legibus ecclesiasticis et civilibus, in singulis nationibus habeantur sive instituta dioecesana, etiam inter se foederata, sive instituta pro variis dioecesibus simul constituta, sive consociatio pro tota natione condita, quibus, sub vigilantia sacrae Hierarchiae, satis provideatur tum congruenti cautioni et adistentiae sanitariae, quam vocant, tum debitae sustentationi clericorum qui infirmitate invaliditate aut senectute laborent.

Spectabit ad Codicem Iuris Canonici recognoscendum rationes definire, iuxta quas constituenda etiam sit, in singulis dioecesibus vel regionibus, alia massa communis, qua Episcopi valeant aliis obligationibus erga personas Ecclesiae deservientes satisfacere variisque dioecesis necessitatibus occurrere, quaque etiam valeant dioeceses divitiores adjuvare pauperiores.

QUORUNDAM FIDELIUM COETUUM SOLLICITUDO
(N. 18 Decr. *Christus Dominus*)

9. Rogantur Episcoporum Conferentiae ut, attento magno hodie migrantium et peregrinantium numero, omnia quae ad

studium et moderationem eorundem curae spiritualis spectant, committant sacerdoti ad hoc delegato aut speciali Commissioni ad hoc constitutae.

EPISCOPORUM NOMINATIO

(N. 20 Decr. *Christus Dominus*)

10. Firmo manente iure Romani Pontificis libere nominandi et instituendi Episcopos, et salva disciplina Ecclesiarum Orientalium, Conferentiae Episcopales, iuxta normas ab Apostolica Sede statutas vel statuendas, de viris ecclesiasticis ad Episcopatus officium in proprio territorio promovendis prudenti consilio sub secreto quotannis agant et candidatorum nomina Apostolicae Sede proponant.

EPISCOPORUM A MUNERE RENUNTIATIO

(N. 21 Decr. *Christus Dominus*)

11. Ut executioni mandari valeat praescriptum N. 21 Decreti *Christus Dominus*, enixe rogantur omnes dioecesani Episcopi aliique ipsis iure aequiparati ut, non ultra expletum septuagesimum quintum aetatis annum, renuntiationem ab officio sua sponte exhibeant Auctoritati competenti, quae, omnibus singulorum casuum inspectis adiunctis, providebit.

Episcopus, cuius renuntiatio ab officio acceptata fuerit, habitationis sedem aliquam, si id exoptet, in ipsa dioecesi servare poterit. Ipsa ceterum dioecesis providere debet Episcopi renuntiantis congruae ac dignae sustentationi. Conferentiae Episcoporum territorii est, per modum normae generalis, determinare rationes, secundum quas dioeceses huic officio satisfacere debent.

DIOECESIIUM CIRCUMSCRIPTIONES

(NN. 22-24 Decr. *Christus Dominus*)

12. § 1. Ut dioecesium circumscriptiones congrue recognosci possint, Conferentiae Episcopales, pro suo quaeque territorio, condita, si casus ferat, peculiari Commissione, examini subiciant praesentes Ecclesiarum divisiones territoriales. Quare oportet ut dioecesium status, quoad territorium, personas et res, rite investigetur; singuli Episcopi, quorum directe intersit, necnon Episcopi totius provinciae vel regionis ecclesiasticae intra cuius fines dioecesium recognitio fiat, audiantur; virorum vere peritorum, sive ecclesiasticorum, sive laicorum, auxilium pro posse adhibeatur; in natura sitae rationes, quae circumscriptiones immutare forte suadeant, aequo animo perpendantur; omnes innovationes forte introducendae, de quibus in NN. 22-23 Decreti *Christus Dominus*, proponantur; in dioecesium divisione vel dismembratione, aequa et apta presbyterorum necnon Seminarii alumnorum distributio, attentis tum necessitatibus ministerii salutis in unaquaque dioecesi exercendi, tum peculiaribus illorum conditionibus et votis, curetur.

§ 2. Pro Ecclesiis Orientalibus vero optandum est ut, in definiendis eparchiarum circumscriptionibus, ratio quoque habeatur maioris propinquitatis illorum locorum, in quibus fideles eiusdem ritus commorantur.

EPISCOPORUM AUXILIARIUM FACULTATES

(NN. 25-26 Decr. *Christus Dominus*)

13. § 1. Episcopos Auxiliares pro aliqua dioecesi constituere necesse est, quoties id exigant verae necessitates apostolatus in illa exercendi. Iamvero, pascendi dominici gregis bonum, unitas regiminis in dioecesi moderanda, condicio membri Collegii Episcopalis, qua Auxiliaris decoratur, necnon efficax cum Episcopo dioecesano cooperatio, principia constituunt praecipua prae-

oculis habenda, quando de potestate Episcopo Auxiliari tribuenda agitur.

§ 2. Episcopus dioecesanus debet Auxiliarem constituere aut Vicarium Generalem seu Syncellum aut Vicarium Episcopalem, ita tamen ut, quolibet in casu, ab Episcopi dioecesani auctoritate unice dependeat.

§ 3. Ut bono communi dioecesis sufficienter provideatur et Episcopi Auxiliaris dignitas in tuto collocetur, voluit Concilium suum optatum manifestare ut, sede vacante, Auxiliari vel, ubi plures sint, uni ex Auxiliariis, ab illis quorum ius est dioecesis regimen committatur. Attamen, nisi aliud a competenti Auctoritate in casu peculiari statutum fuerit, Episcopus Auxiliaris, sede vacante, potestates et facultates non amittit quibus sede plena a iure gaudebat, tamquam Vicarius Generalis vel tamquam Vicarius Episcopalis. Tunc autem Auxiliaris, ad munus Vicarii Capitularis non electus, hac sua potestate, a iure quidem collata, usque dum novus Episcopus possessionem sedis ceperit, gaudet, plena concordia exercenda cum Vicario Capitulari, qui regimini dioecesis praeest.

VICARII EPISCOPALES

(N. 27 Decr. *Christus Dominus*)

14. § 1. Novum officium Vicarii Episcopalis in iure ideo a Concilio conditum est, ut Episcopus novis cooperatoribus auctus, meliore quo fieri possit modo regimen pastorale dioecesis exercere valeat. Quare unum vel plures Vicarios Episcopales constituere libere Episcopi dioecesani determinationi relinquitur, iuxta peculiare loci necessitates; imo et firma manet ei facultas unum vel plures Vicarios Generales, ad normam can. 366 C.I.C., nominandi.

§ 2. Vicarii Episcopales, in determinata dioecesis parte aut in certo negotiorum genere aut quoad fideles determinati ritus seu coetus personarum, iuxta Episcopi dioecesani nominationem,

potestate ordinaria vicaria gaudent, quam ius commune Vicario Generali tribuit. Quare, intra limites suae competentiae, ad eos pertinent facultates habituales ab Apostolica Sede Episcopo concessae, necnon rescriptorum executio, nisi aliud expresse cautum fuerit aut electa fuerit industria personae Episcopi. Attamen Episcopo dioecetano liberum est causas quas maluerit sibi vel Vicario Generali reservare, itemque speciale mandatum, quod a iure communi pro certis negotiis praescribitur, Vicario Episcopali conferre.

§ 3. Tamquam officii episcopalis cooperator, Vicarius Episcopalis omnia, ab ipso gesta vel gerenda, Episcopo dioecetano referre debet; imo et numquam agat contra illius mentem et voluntatem. Praeterea, cum ceteris Episcopi cooperatoribus—ac praesertim cum Vicario Generali, modis ab Episcopo dioecetano statuendis — frequens colloquium instituere ne omittat, ad firmandam in clero et populo disciplinae unitatem necnon ad uberiores fructus in dioecesi obtinendos.

§ 4. Gratia a Vicario Generali vel a Vicario Episcopali denegata ab alio Vicario eiusdem Episcopi, etiam habitis a Vicario denegante denegationis rationibus, valide concedi nequit.

Praeterea, gratia a Vicario Generali seu Syncello vel a Vicario Episcopali denegata et postea, nulla facta huius denegationis mentione, ab Episcopo impetrata, invalida est; gratia autem ab Episcopo denegata nequit valide, etiam facta denegationis mentione, a Vicario Generali vel a Vicario Episcopali, non consentiente Episcopo, impetrari.

§ 5. Vicarii Episcopales, qui Episcopi Auxiliares non sint, nominantur ad tempus, in ipso constitutionis actu determinandum; possunt tamen ad nutum Episcopi amoveri. Sede vacante, nisi sint Episcopi Auxiliares, a munere cessant; expedit tamen ut Vicarius Capitularis iis, tamquam suis delegatis, utatur, ne bonum dioecesis ullum detrimentum capiat.

CONSILIUM PRESBYTERALE ET CONSILIUM PASTORALE

(N. 27 Decr. *Christus Dominus* et N. 7 Decr.
Presbyterorum Ordinis)

15. Ad Consilium Presbyterale quod attinet:

§ 1. In unaquaque dioecesi, modis ac formis ab Episcopo statuendis, habeatur Consilium Presbyterale, scilicet coetus seu senatus sacerdotum, Presbyterium repraesentantium, qui Episcopum in regimine dioecesis suis consiliis efficaciter adiuvari possit. In hoc Consilio Episcopus sacerdotes suos audiat, consulat et cum eis colloquatur de iis quae ad necessitates operis pastoralis et bonum dioecesis spectant.

§ 2. Inter membra Consilii Presbyteralis cooptari poterunt etiam Religiosi, quatenus in cura animarum atque apostolatus operibus exercendis partem habeant.

§ 3. Consilium Presbyterale vocem tantum consultivam habet.

§ 4. Sede vacante, Consilium Presbyterale cessat, nisi in peculiaribus adiunctis a Sancta Sede recognoscendis Vicarius Capitularis vel Administrator Apostolicus illud confirmet.

Novus autem Episcopus ipse sibi novum Consilium Presbyterale constituet.

16. Ad Consilium Pastorale, a Decreto *Christus Dominus* valde commendatum, quod attinet:

§ 1. Consilii Pastoralis est ea omnia quae ad opera pastoralia spectant investigare, perpendere atque de eis expromere conclusiones practicas, ita ut vitae et actionis Populi Dei conformitas cum Evangelio promoveatur.

§ 2. Consilium Pastorale, quod voce consultiva tantum gaudet, diversa ratione constitui potest. Ordinarie, licet natura sua sit institutum permanens, quoad membra et actionem potest esse ad tempus atque ex occasione munere suo perfungens. Episcopus illud convocare poterit, quotiescumque id ipsi opportunum videbitur.

§ 3. In Consilio Pastoralis clerici, Religiosi et laici, specialiter ab Episcopo delecti, partes habent.

§ 4. Ut finis huius Consilii ad effectum reapse deducatur, expedit ut laborem communem studium praeivium praecedat, ope adhibita, si casus ferat, Institutorem seu officiorum, quae in hunc finem adlaborent.

§ 5. Ubi adsunt in eodem territorio Hierarchiae diversi ritus, valde commendatur ut, quantum possibile est, Consilium Pastorale sit indolis interritualis, hoc est e clericis, Religiosis et laicis diversorum rituum constet.

§ 6. Ceterae dispositiones liberae Episcopi dioecesani determinationi relinquuntur, habita ratione de iis quae in n. 17 dicuntur.

17. § 1. Expedit ut in quaestionibus tum Consilium Presbyterale, tum Consilium Pastorale, tum rationem eorundem sive ad invicem sive ad Consilia Episcopi vi iuris vigentis iam existentia spectantibus, Episcopi, praesertim in Conferentiis adunati, communia consilia capiant et normas edant similes in omnibus territorii dioecesibus.

Consulant quoque Episcopi ut omnia Consilia dioecesana quam aptissime coordinentur ope accuratae definitionis competentiae, participationis membrorum mutuae, communium vel continuarum sessionum et aliis modis.

§ 2. Interea Consilia Episcopi, vi iuris vigentis existentia, id est Capitulum Cathedrale et Coetus consultorum vel alia huiusmodi, si quae sint, donec recognoscantur, proprium servant munus propriamque competentiam.

SUPPRESSIO IURIUM ET PRIVILEGIORUM IN CONFERENDIS OFFICIIS VEL BENEFICIIS

(N. 28 Decr. *Christus Dominus*)

18. § 1. Bonum animarum postulat, ut Episcopus congrua libertate gaudeat ad officia et beneficia, etiam non curata, apte

et aequae clericis magis idoneis conferenda. Ipsa Apostolica Sedes non amplius sibi reservat collationem officiorum aut beneficiorum, curata sint vel non curata, nisi sint consistorialia; in lege foundationis cuiuscumque beneficii, illae clausulae in posterum prohibentur, quae Episcopi libertatem quoad ipsius collationem coarcent; privilegia non onerosa, personis physicis vel moralibus hucusque forte concessa, quae ius electionis, nominationis vel praesentationis pro quocumque officio vel beneficio non consistoriali vacanti secumferunt, abrogantur; abrogantur consuetudines et tolluntur iura nominandi, eligendi, praesentandi presbyteros ad officium aut beneficium paroeciale; lex concursus, etiam pro officiis aut beneficiis non curatis, supprimitur.

Quod autem attinet ad electiones populares, quas vocant, ubi vigent, Conferentiae Episcopalis est ea quae opportuniora videantur Apostolicae Sedi proponere, ut, quantum fieri potest, abrogentur.

§ 2. Si tamen iura et privilegia, in hac materia, constituta fuerint vi conventionis inter Apostolicam Sedem et Nationem aut vi contractus cum personis sive physicis vel moralibus initi, de illorum cessatione cum iis, quorum interest, agendum est.

VICARII FORANEI

(N. 30 Decr. *Christus Dominus*)

19. § 1. Inter proximiores Episcopi dioecesani cooperatores recensentur illi presbyteri, qui munus pastorale exercent indolis supraparoecialis, inter quos memorandi sunt Vicarii Foranei, qui etiam dicuntur Archipresbyteri seu Decani et apud Orientales Protopresbyteri. Ad hoc munus exercendum presbyteri constituentur doctrina et apostolica alacritate praestantiores, qui, debitis facultatibus ab Episcopo instructi, pastorem actionem communem in territorio sibi commissio apte promovere ac moderari valeant. Quare huiusmodi officium determinatae sedi paroeciali non est affixum.

§ 2. Vicarii Foranei, Archipresbyteri seu Decani constituantur ad tempus iure peculiari determinandum; ii tamen ad nutum Episcopi amoveri poterunt. Expediit ut Episcopus dioecesanus illos audiat, quoties de nominatione, translatione aut amotione parochorum agatur, in territorio cui praesunt commorantium.

PAROCHORUM AMOTIO, TRANSLATIO ET RENUNTIATIO

(N. 31 Decr. *Christus Dominus*)

20. §1. Episcopus potest, salvo iure de Religiosis vigente, quemlibet parochum, a paroecia legitime amovere, quandocumque eius ministerium, etiam citra gravem ipsius culpam, noxium aut saltem inefficax reddatur ob aliquam ex causis in iure recensitis, aut aliam similem iudicio eiusdem Episcopi, adhibita usque ad Codicem recognitum ratione procedendi statuta pro parochis amovibilibus (cann. 2157-2161, C.I.C.), et servato iure Ecclesiarum Orientalium.

§ 2. Si bonum animarum vel Ecclesiae necessitas seu utilitas id postulet, Episcopus potest parochum transferre a sua, quam utiliter regit, ad aliam paroeciam aut ad quodlibet aliud officium ecclesiasticum. Parocho autem renuente, Episcopus debet ut translatio valide decernatur, eumdem modum procedendi in omnibus servare, de quo supra.

§ 3. Ut executioni mandari valeat praescriptum N. 31 Decreti *Christus Dominus*, rogantur omnes parochi ut, non ultra expletum septuagesimum quintum aetatis annum, renuntiationem a munere sua ipsi sponte exhibeant proprio Episcopo, qui, omnibus personae et loci inspectis adiunctis, de eadem acceptanda aut differenda decernet. Episcopus congruae renuntiantium sustentationi et habitationi provideat.

PAROECIARUM ERECTIO, SUPPRESSIO ET INNOVATIO

(N. 32 Decr. *Christus Dominus*)

21. § 1. Omnino enitendum est ut paroeciae, in quibus ob nimium fidelium numerum aut territorium nimis extensum vel, qualibet de causa, nonnisi difficulter aut minus apte apostolica actuositas exerceri possit, congrue pro diversis adiunctis dividantur aut dismembrentur. Item nimis parvas paroecias quantum res postulat et sinunt rerum adiuncta, in unam redigere oportet.

§ 2. Paroeciae ne amplius uniantur pleno iure Capitulis canonicorum. Si quae unitae exstent, auditis tum Capitulo tum Consilio Presbyterali, separentur et parochus instituatur — sive inter capitulares selectus sive non — qui omnibus facultatibus, gaudeat, quae ex iuris praescripto parochis competunt.

§ 3. Paroecias erigere aut suppressere vel eas quoquo modo innovare Episcopus dioecesanus propria auctoritate, audito Consilio Presbyterali, potest, ita tamen ut, si sint conventiones inter Apostolicam Sedem et Gubernium civile vel iura aliis personis physicis vel moralibus quaesita, cum iisdem a competenti Auctoritate res apte componantur.

RELIGIOSI

(NN. 33-35 Decr. *Christus Dominus*)

22. Normae quae hic statuuntur valent pro omnibus Religiosis, viris et mulieribus, cuiusvis ritus, salvo pro Orientalibus Patriarcharum iuribus.

23. § 1. Religiosi omnes, exempti quoque, operam navantes in locis ubi ritus a proprio diversus unicus est vel ita fidelium numero praevalet ut communi aestimatione unicus censeatur, a loci Ordinario vel Hierarcha huius ritus in iis quae opera externa ministerii respiciunt, pendent, eique ad normam iuris subiiciuntur.

§ 2. Ubi vero plures sunt loci Ordinarii vel Hierarchae, iidem Religiosi in munere obeundo apud fideles rituum diversorum, tenentur normis quae ab ipsis Ordinariis et Hierarchis communi consilio dantur.

24. Licet etiam in locis Missionum vigeat exemptio Religiosorum intra ambitum suum legitimum, tamen, propter peculiariora adiuncta sacri ministerii in his locis exercendi, ad mentem Decreti *Ad gentes divinitus*, observanda sunt specialia statuta a Sede Apostolica data vel approbata quoad rationes inter Ordinarium loci et Superiorem religiosum moderandas, praesertim in Missione alicui Instituto concredita.

25. § 1. Omnes Religiosi, etiam exempti, tenentur legibus, decretis et ordinationibus, ab Ordinario loci latis, quoad varia opera, in iis quae sacri apostolatus exercitium respiciunt, necnon actionem pastorem et socialem ab Ordinario loci praescriptam aut commendatam.

§ 2. Item tenentur legibus, decretis et ordinationibus ab Ordinario loci vel a Conferentia Episcoporum latis, quae respiciunt, inter alia:

a) usum publicum instrumentorum omnium communicationis socialis, ad normam NN. 20 et 21 Decreti *Inter mirifica*;

b) accessum ad publica spectacula;

c) adscriptionem vel cooperationem societatibus seu associationibus, quas Ordinarius loci vel Conferentia Episcopalis cavendas esse edixerit;

d) habitum ecclesiasticum, firmis quidem manentibus C.I.C. can. 596 et CICO, de Religiosis, can. 139 et secundum hanc quae sequitur rationem: Ordinarius loci vel Conferentia Episcopalis, ad vitandam fidelium admirationem prohibere potest quominus Clerici, sive saeculares sive religiosi, etiam exempti, habitum laicalem publice deferant.

26. Iidem insuper legibus et decretis, ab Ordinario loci latis ad normam iuris, publicum exercitium cultus respicientibus tenentur in suis ecclesiis et oratoriis publicis necnon semi-

publicis, si ad haec ordinarie fideles accedant, salvo proprio ritu quo pro sua tantum communitate legitime utuntur et habita ratione ordinis Divini Officii choralis et sacrarum functionum ad finem specialem Instituti pertinentium.

27. § 1. Conferentia Episcopalis cuiusque nationis potest, auditis Superioribus religiosis quorum interest, normas de stipe quaeritanda statuere, quae ab omnibus Religionibus servari debent, iis non exclusis quae ex instituto mendicantes vocantur et sunt, salvo tamen earumdem mendicandi iure.

§ 2. Item, ad subsidia ope subscriptionis publicae colligenda ne procedant Religiosi sine consensu Ordinariorum locorum ubi illa subsidia colliguntur.

28. Opera cuiusque Instituti propria seu peculiaria, quae scilicet, probante Apostolica Sede, sive ab ipsa fundatione, sive ob venerandas traditiones suscepta et inde Constitutionibus aliisque propriis Instituti legibus definita et ordinata sunt, Religiosi sedulo promoveant, speciali habita ratione spiritualium necessitatum dioecesium et servata cum Clero dioecesano et cum aliis Institutis similia opera exercentibus fraterna concordia.

29. § 1. Opera propria seu peculiaria quae in Instituti domibus, etiam conductis, exercentur, ab eiusdem Superioribus dependent, qui iuxta Constitutiones ea regunt ac moderantur. At tamen etiam huiusmodi opera Ordinarii loci iurisdictioni, ad normam iuris, subiciuntur.

§ 2. Opera vero, etiam Instituti propria seu peculiaria, quae ab Ordinario loci committuntur, eiusdem Ordinarii auctoritati et directioni subsunt, firmo tamen manente iure Superiorum religiosorum invigilandi super sodalium vitam et etiam, cumulative cum Ordinario loci, super munerum ipsis commissorum adimpletionem.

30. § 1. Pro quavis commissione operis apostolatus ab Ordinario loci alicui Instituto facienda, servatis ceteris de iure servandis, ineatur conventio scripta inter ipsum et competentem Instituti Superiorem, qua, inter alia, perspicue definiantur

quae ad opus explendum, ad sodales eidem addicendos et ad res oeconomicas spectant.

§ 2. Pro hisce autem operibus, sodales religiosi vere idonei a proprio Superiore religioso, mutuis praehabitis cum Ordinario loci consiliis, seligendi sunt atque, si de munere ecclesiastico alicui sodali conferendo agatur, ab ipso Ordinario loci Religiosus nominari debet, praesentante vel saltem assentiente proprio Superiore, ad certum tempus mutuo consensu definitum.

31. Etiam cum ab Ordinario loci vel a Conferentia Episcopali aliquod munus alicui Religioso committendum sit, id fiat de consensu eius Superioris et per conventionem scriptam.

32. Gravi vero de causa quicumque sodalis religiosus a munere commisso amoveri potest tam ad nutum Auctoritatis committentis, monito Superiore religioso, quam Superioris, monito committente, aequo iure, non requisito alterius consensu; nec alter alteri causam iudicii sui aperire eoque minus probare tenetur, salvo recursu in devolutivo ad Apostolicam Sedem.

33. § 1. Ordinarius loci auctoritate propria potest, de consensu competentis Superioris, paroeciam religioso Instituto committere, etiam in ecclesia religiosa ipsius Instituti eam erigendo. Haec paroeciae commissio potest fieri sive in perpetuum sive ad certum praefinitum tempus: in utroque casu id fieri debet mediante conventionem scripta inter Ordinarium et competentem Superiorem Instituti, qua, inter alia, expresse et accurate indicentur quae ad opus explendum, ad personas eidem addicendas et ad res oeconomicas spectant.

§ 2. Loci Ordinarius potest etiam pro paroecia Religioni non concredita, Religiosum, de licentia proprii Superioris, parochum constituere, peculiari congrua conventionem inita cum eisdem Religionis competenti Superiore.

34. § 1. Domus religiosa sive formata sive non formata, ad Religionem exemptam pertinens, supprimi nequit sine beneplacito Apostolico et inconsulto Ordinario loci.

§ 2. Superiores religiosi qui, quacumque de causa, suppressionem alicuius domus vel operis petant, id ne propere faciant; meminerint enim omnibus Religiosis officium incumbere impense deligenterque adlaborandi, non solum ad aedificationem et incrementum totius Mystici Corporis Christi, sed etiam in bonum Ecclesiarum particularium.

§ 3. Cum autem a Superioribus praesertim ob personarum penuriam suppressio alicuius domus vel operis petitur, Ordinarius loci petitionem benigne consideret.

35. Fidelium associationes, quae subsunt ductui ac moderamini alicuius Religionis, etiam si sint ab Apostolica Sede erectae, iurisdictioni subsunt et vigilantiae Ordinarii loci, qui ad normam sacrorum canonum eas invisendi ius habet et munus.

Quod si in externa apostolatus opera vel in cultum divinum promovendum incumbant, praescripta de hac re sive ab Ordinario loci sive a Conferentia Episcopali edita servare debent.

36. § 1. Apostolica navitas sodalium Institutorum perfectionis, qui vitam mere contemplativam non profitentur, non ita circumscribitur operibus sive propriis Instituti sive ceteris occasionaliter assumptis, ut pro urgentibus animarum necessitatibus et Cleri penuria, ab Ordinariis locorum, inspecta propria cuiusque Instituti indole, et de consensu competentis Superioris religiosi, advocari nequeant non tantum Sacerdotes, sed et omnes sodales viri et mulieres, ut in variis dioecesium vel regionum ministeriis adiutricem operam praestent.

§ 2. Si Ordinarii loci iudicio Religiosorum auxilium necessarium aut valde utile censeatur ad multiplicem apostolatus operam exercendam et ad caritatis ac pastoralis muneris incepta fovenda in parocciis saecularibus vel in dioecesanis associationibus, a Superioribus religiosis, eodem Ordinario postulante, petatum auxilium pro viribus praestandum est.

37. In omnibus ecclesiis et in omnibus oratoriis publicis vel semipublicis, ad Religiosos pertinentibus, quae de facto habitualiter christifidelibus pateant, Ordinarius loci praecipere po-

test ut episcopalia documenta publice legantur et catechetica institutio habeatur, ut denique specialis stips colligatur pro determinatis inceptis paroecialibus vel dioecesanis, nationalibus vel universalibus, ad Episcopalem Curiam postea sedulo mittenda.

38. Ordinarius loci ius habet visitandi Religiosorum quoque exemptorum ecclesias et oratoria etiam semipublica si ad haec ordinarie fideles accedant, relate ad observantiam legum generalium et decretorum episcopalium de cultu divino. Quod si forte abusus in hac re deprehenderit, frustra Superiore religioso monito, propria auctoritate ipse per se providere potest.

39. § 1. Ad normam N. 35, 4 Decreti *Christus Dominus*, generalis ordinatio scholarum catholicarum Institutorum religiosorum secumfert, firmo quidem ipsorum iure quoad earundem moderamen, et servatis normis ibidem (N. 35, 5) circa praevia consilia mutuo inter Episcopos et Superiores religiosos ineunda stabilitis, generalem omnium scholarum catholicarum in dioecesi distributionem, earum inter se cooperationem atque earundem vigilantiam, ut non minus quam aliae scholae ad fines culturales et sociales proseguendos aptatae sint.

§ 2. Ordinarius loci quaslibet Institutorum religiosorum scholas, collegia, oratoria, recreatoria, patronatus, hospitalia, orphanotrophia aliaque similia instituta, ad opera religionis vel caritatis sive spiritualis sive temporalis destinata, exceptis tantum scholis internis quae exclusive patent pro propriis Instituti alumni, visitare potest, sive per se sive per alium, ad normam sacrorum canonum.

40. Normae de sodalium immissione in opera et ministeria dioecesana, sub moderamine Episcoporum exercenda, ad alia quoque opera et ministeria quae ambitum dioecesis superant, congrua congruis referendo, applicandae sunt.

CONFERENTIAE EPISCOPALES

(N. 38 Decr. *Christus Dominus*)

41. § 1. Episcopi nationum vel territoriorum, in quibus Conferentia Episcopalis nondum habetur, ad normam Decreti

Christus Dominus, quam cito illam constituendam curent atque Statuta eiusdem conficiant, ab Apostolica Sede recognoscenda.

§ 2. Conferentiae Episcopales iam constitutae propria Statuta conficere debent, iuxta praescripta Sacrosancti Concilii vel, si iam confecta habeant, ad mentem eiusdem Concilii renovent et Apostolicae Sedi recognoscenda remittant.

§ 3. Episcopi nationum, in quibus difficile est Conferentiam constituere, consiliis initis cum Apostolica Sede, illi Conferentiae adhaereant, quae cum apostolatus necessitatibus suae nationis magis congruat.

§ 4. Conferentiae Episcopales plurium nationum seu internationales possunt constitui tantummodo Apostolica Sede approbante, cuius est peculiare normas statuere. Quoties autem actiones aut rationes a Conferentiis ineuntur formam internationalem praeseferentes, Sancta Sedes praemoneatur oportet.

§ 5. Rationes inter Conferentias Episcopales praesertim finitimarum nationum opportunis et congruentibus modis haberi poterut per earundem Conferentiarum Secretariatus. Inter alia, haec praesertim spectare poterunt:

a) communicare praecipuas agendi rationes praesertim in re et actione pastoralis;

b) transmittere scripta vel folia, quae decisiones Conferentiae referant vel acta seu documenta, quae ab Episcopis communi consilio edantur;

c) significare varia apostolatus incepta, a Conferentia Episcopali proposita vel commendata, quaeque utilia esse possint in casibus similibus;

d) proponere graviores quaestiones quae, hodiernis temporibus in particularibus adiunctis, maximi momenti esse videantur;

e) indicare pericula vel errores in propria natione serpentina, quae in alios etiam populos irrepere possint, ita ut apta et opportuna subsidia adhibeantur ad illa praecavenda vel auferenda, vel coarctanda, et his similia.

PROVINCiarUM VEL REGIONUM ECCLESIASTICARUM
CIRCUMSCRIPTIONES

(NN. 39-41 Decr. *Christus Diminus*)

42. Conferentiae Episcoporum attente studeant utrum animarum bonum satius in territorio provehendum: a) aptiorem requirat provinciarum ecclesiasticarum circumscriptionem; b) vel regionum ecclesiasticarum suadeat erectionem: quatenus affirmative, rationes Apostolicae Sedi proferant quibus provinciarum circumscripto recognoscenda atque regiones erigendae iure sint ordinandae. Praeterea eidem Sanctae Sedi rationes significant iuxta quas aggregandae sint dioeceses, quae in territorio Apostolicae Sedi hactenus fuerunt immediate subiectae.

DIRECTORIA PASTORALIA REDIGENDA

(N. 44 Decr. *Christus Dominus*)

43. Ad Directoria pastoralia quod attinet, Synodi Patriarchales et Conferentiae Episcopales rogantur ut quaestionibus in Directoriis tum generalibus tum specialibus pertractandis alacriter studeant et quam primum consilia ac sua vota cum Apostolica Sede communicent.

II

NORMAE AD EXSEQUENDUM DECRETUM
SS. CONCILII VATICAN II «PERFECTAE CARITATIS»

Instituta religiosa, ut fructus Concilii sedulo maturare possint, oportet spiritus novitatem imprimis promoveant indeque vitae et disciplinae accommodatam renovationem prudenter quidem sed sollerter perficere curent, in studium praesertim Con-

stitutionis dogmaticae *Lumen gentium* (Cap. V et VI) simul ac Decreti *Perfectae caritatis* assidue incumbendo, atque Concilii doctrinam et normas ad effectum deducendo.

Ad Decretum *Perfectae caritatis* applicandum et urgendum, quae sequuntur Normae, pro omnibus religiosis sive latinis sive orientalibus, congrua congruis referendo, valiturae, modum procedendi et quaedam praescripta statuunt.

Pars I

DE MODO PROMOVENDI ACCOMMODATAM RENOVATIONEM RELIGIOSAE

I. *De iis qui accommodatam renovationem promovere debent.*

1. Potiores partes in renovanda et aptanda vita religiosa pertinent ad ipsa Instituta, quae id efficient praesertim per Capitula generalia vel apud Orientales per Synaxes. Munus Capitulum non absolvitur tantummodo leges ferendo sed in super promovendo vitalitatem spiritualem et apostolicam.

2. Omnium Superiorum et sodalium cooperatio necessaria est ad vitam religiosam in seipsis renovandam, ad spiritum Capitulum praeparandum, ad ipsorum opus peragendum, ad leges et normas a Capitulis latas fideliter observandas.

3. Ad accommodatam renovationem promovendam in singulis Institutis, congregetur intra duos vel ad summum tres annos speciale Capitulum generale, ordinarium vel extraordinarium.

Hoc Capitulum in duas periodos distinctas, temporis spatio generatim non ultra annum protracto, dividi poterit, si ita ipsum Capitulum secreto suffragio decreverit.

4. Consilium generale in hoc Capitulo parando amplae et liberae consultationi sodalium apte provideat et eiusdem consultationis exitus opportune ordinet ut opus Capituli adiuvetur et dirigatur. Hoc autem efficere poterit, e.g. Capitula conventua-

lia et provincialia audiendo, commissiones constituendo, series questionum proponendo, etc.

5. Pro Monasteriis stauropégiacis munus erit Patriarchae normas edicere ad consultationem peragendam.

6. Hoc Capitulum generale ius habet quasdam normas Constitutionum vel, apud Orientales, Typicorum mutandi ad experimentum, dummodo finis, natura, indoles Instituti serventur. Experimenta contra ius commune, prudenter quidem facienda, pro opportunitate libenter a Sancta Sede permittentur.

Haec experimenta protrahi possunt usque ad proximum Capitulum generale ordinarium, cui facultas erit eadem prorogandi, non tamen ultra aliud Capitulum immediate subsequens.

7. Eadem facultate pollet Consilium generale temporis spatium quod inter huiusmodi Capitula intercedit, iuxta condiciones ab ipsis determinandas, et, apud Orientales, in Monasteriis sui iuris Hegumenus cum Synaxi minore.

8. Definitiva approbatio Constitutionum Auctoritati competenti reservatur.

9. Ad Constitutiones Monialium recognoscendas quoad attinet, singula Monasteria modo capitulari, vel etiam singulae Moniales, vota sua exprimant quae, ad unitatem familiae religiosae pro sua cuiusque indole tuendam, a suprema Auctoritate Ordinis, si adsit, colligantur, secus a Delegato S. Sedis et, apud Orientales, a Patriarcha vel a Hierarcha loci. Vota quoque et consulta a consensibus Foederationum aut ab aliis conventibus legitime convocatis obtineri poterunt. Benevolum adiutorium in id praestet etiam pastoralis sollicitudo Episcoporum.

10. Si in Monasteriis Monialium quaedam experimenta ad tempus circa observantias opportuna interdum iudicentur, ea a Superioribus generalibus vel a Delegatis S. Sedis et, apud Orientales, a Patriarcha vel a Hierarcha loci permitti poterunt. Attamen ratio habeatur peculiaris claustralium mentis et animi habitus, quae stabilitate ac securitate adeo indigent.

11. Auctoritatum, de quibus supra, munus erit providere ut textus Constitutionum, consultis et auxiliantibus ipsis Monasteriis, recognoscatur atque S. Sedis vel competentis Hierarchae approbationi subiciatur.

II. *De Constitutionibus et Typicis recognoscendis.*

12. Uniuscuiusque Instituti leges generales (Constitutiones, Typica, Regulae vel quovis alio nomine designatae) haec fere elementa complectantur:

a) principia evangelica et theologica de vita religiosa eiusque unione cum Ecclesia, atque apta et certa verba quibus «agnoscantur et servantur Fundatorum spiritus propriaeque proposita, necnon sanae traditiones quae omnia cuiusque Instituti patrimonium constituunt» (N. 2 b Decr. *Perfectae caritatis*);

b) normas iuridicas necessarias ad Instituti indolem, fines mediaque clare definienda, quae normae nimis multiplicandae non sunt sed semper adaequato modo exprimi debent.

13. Utriusque elementi, spiritualis nempe et iuridici, unio necessaria est ut Institutorum codices praecipui stabile fundamentum habeant, eosque verus spiritus et norma vitalis pervadant; cavendum est igitur ne conficiatur textus vel tantum iuridicus vel mere exhortatorius.

14. Ex Institutorum codice fundamentalis ea excludantur quae iam obsoleta sint, aut secundum consuetudines alicuius aetatis mutabilia, vel moribus mere localibus respondentia.

Illae vero normae, quae praesenti aetati, sodalium conditionibus physicis, psychicis necnon peculiaribus rerum adiunctis respondeant, ponantur in codicibus additiciis, qui «directoria», libri usuum, vel aliis nominibus vocantur.

III. *De criteriis accommodatae renovationis.*

15. Normae et spiritus, quibus respondere debet accommo-

data renovatio, non solum e Decreto *Perfectae caritatis*, sed etiam ex aliis Concilii Vaticani II documentis, praesertim ex capitibus V et VI Constitutionis dogmaticae *Lumen gentium*, colligi debent.

16. Curent Instituta ut principia, quae in N. 2 Decreti *Perfectae caritatis* sancuntur, revera informant renovationem propriae vitae religiosae; quapropter:

§ 1. Studium et meditatio Evangeliorum totiusque Sacrae Scripturae apud omnes sodales inde a novitiatu impensius foveatur. Item curandum est ut iidem Ecclesiae mysterium et vitam aptioribus mediis participant;

§ 2. Doctrina de vita religiosa sub variis aspectibus (theologico, historico, canonico, etc.) investigetur et exponatur;

§ 3. Ad ipsum bonum Ecclesiae procurandum, germanam cognitionem sui primigenii spiritus Instituta prosequantur, ita ut, eodem fideliter servato in aptationibus decernendis, vita religiosa ab elementis alienis purificetur et ab obsoletis liberetur.

17. Obsoleta reputanda sunt quae naturam et fines Instituti non constituunt atque, significatione et vi sua amissa, vitam religiosam revera iam non adjuvant, habita tamen ratione testimonii, quod status religiosus pro suo munere praestare debet.

18. Ratio regiminis talis sit, ut «Capitula et Consilia . . . suo quaeque modo sodalium omnium pro bono totius communitatis participationem et curam exprimant» (N. 14 Decr. *Perfectae caritatis*), quod praesertim eveniet si sodales partem habeant vere efficacem in eorumdem membris seligendis; item, ut exercitium auctoritatis efficacius et expeditius secundum hodiernorum temporum exigentias reddatur. Ideo Superiores cuiusque gradus opportunis facultatibus muniantur, ne inutiles vel nimis frequentes recursus ad altiores auctoritates multiplicentur.

19. Ceterum apta renovatio non semel pro semper fieri potest, sed continua quadam ratione fovenda est, fervoris sodalium ope, necnon Capitulorum et Superiorum sollicitudine.

Pars II

DE NONNULLIS REBUS ACCOMMODANDIS
ET RENOVANDIS IN VITA RELIGIOSAI. *De Officio Divino Fratrum et Sororum* (N. 3 Decr. *Perfectae caritatis*).

20. Quamvis religiosi qui parvum Officium rite approbatum recitant publicam Ecclesiae orationem agant (cfr. Const. *Sacrosanctum Concilium*, n. 98), commendatur tamen Institutis ut, loco parvi Officii, divinum Officium sive ex parte sive ex integro absolvant, ita ut intimius participant vitam liturgicam Ecclesiae. Orientales autem sodales doxologias recitent et Laudes divinas secundum propria Typica et Consuetudines.

II. *De Oratione mentali* (N. 6 Decr. *Perfectae caritatis*).

21. Quo intimius ac fructuosius religiosi sacrosanctum Eucharistiae mysterium et publicam Ecclesiae orationem participant, ac tota spiritualis eorum vita abundantius nutriatur, prae multitudine precum amplior locus orationi mentali tribuatur, servatis tamen piis exercitiis communiter in Ecclesia receptis, necnon debita adhibita cura ut sodales in vita spirituali ducenda diligenter instruantur.

III. *De Mortificatione* (NN. 5 et 12 Decr. *Perfectae caritatis*).

22. Religiosi prae ceteris fidelibus in poenitentiae ac mortificationis opera incumbant. Observantiae autem poenitentiales Institutorum propriae, quatenus opus sit, recognoscantur, ita ut, habita ratione traditionum sive Orientis sive Occidentis necnon hodiernarum condicionum, sodales eas revera in praxim ducere valeant, novis etiam formis ex hodierno vivendi modo assumptis.

IV. *De Paupertate* (N. 13 Decr. *Perfectae caritatis*).

23. Instituta, praesertim per Capitula generalia, spiritum et praxim paupertatis ad mentem N. 13 Decreti *Perfectae caritatis* diligenter et concrete promoveant, novas etiam formas pro indole sua exquirendo et urgendo, quae hodierno tempore exercitium et testimonium paupertatis efficaciora reddant.

24. Ad ipsa Instituta votorum simplicium pertinet in Capitulo generali decernere an in Constitutiones introducatur renuntiatio bonorum patrimonialium adquirentium vel acquirentium et, si ita fiat, utrum sit obligatoria an facultativa; et quandam faciendam sit, scilicet utrum ante professionem perpetuam an post aliquot annos.

V. *De Vita in communi agenda* (N. 15 Decr. *Perfectae caritatis*).

25. In Institutis operibus apostolatus addictis, vita communis, quae tanti est momenti ut sodales sicuti familia in Christo unita commercium fraternum instaurent, modo Instituti vocationi consentaneo omni ope promoveatur.

26. In huiusmodi Institutis ordo diurnus saepe non idem esse potest in omnibus eorum domibus neque interdum in eadem domo pro omnibus sodalibus. Semper vero sic instituendus est, ut religiosi, praeter tempus rebus spiritualibus et laboribus dictum, etiam aliquantum temporis pro seipsis habeant et congrua recreatione frui valeant.

27. Capitula generalia et Synaxes modum explorent, vi cuius sodales qui conversi, cooperatores vel alio nomine vocantur, gradatim in determinatis actibus communitatis et in electionibus votum obtineant activum et, in quibusdam muneribus, etiam passivum; ita revera fiet ut ipsi cum vita et communitatis operibus arcte coniungantur, et sacerdotes liberius in ministeria propria incumbere possint.

28. In Monasteriis ubi ad unum genus Monialium perventum fuerit, obligationes chorales in Constitutionibus definiantur,

ratione habita diversitatis personarum, quam exigit operum ac specialium vocationum distinctio.

29. Sorores externo Monasteriorum servitio addictae, oblatæ vel alio nomine vocatae, statutis peculiaribus regantur, in quibus ratio habeatur tum earum vocationis non merae contemplativæ, tum exigentiarum vocationis Monialium cum quibus ipsae coniunctae vivunt quamvis moniales non sint.

Superiorissa Monasterii grave onus habet sollicitam curam de eis gerendi, ipsis aptam formationem religiosam praebeendi, eas vero sensu caritatis tractandi atque vinculum fraternitatis cum Monialium communitate fovendi.

VI. *De Monialium Clausura* (N. 16 Decr. *Perfectae caritatis*).

30. Clausura papalis Monasteriorum considerata est tamquam institutum asceticum quod cum Monialium peculiari vocatione singulariter cohaeret, quippe quae signum, protectio et peculiaris forma exstet earum secessus a mundo.

Eodem spiritu Moniales rituum Orientalium propriam observent clausuram.

31. Haec clausura ea ratione accommodanda est ut materialis separatio ab externo semper servetur. Singulae vero Familiae, iuxta proprium spiritum, normas particulares huius materialis separationis in Constitutionibus statuere et definire possunt.

32. Clausura minor tollitur. Moniales ergo quae ex instituto operibus externis sunt deditae, propriam clausuram in Constitutionibus definiant. Moniales vero quae, licet ex instituto sint contemplativae, opera tamen externa susceperunt, post congruum temporis spatium ipsis ad deliberandum concessum, aut, operibus externis relictis, clausuram papalem retineant, aut, iisdem operibus servatis, propriam clausuram in Constitutionibus definiant, firma manente earumdem condicione Monialium.

VII. *De Institutione Religiosorum* (N. 18 Decr. *Perfectae caritatis*).

33. Institutio sodalium inde a novitiatu non eodem modo in omnibus Institutis ordinetur, sed ratio habeatur indolis propriae cuiusque Instituti. In eius recognitione et aptatione sufficiens prudensque experientiae locus detur.

34. Quae in Decreto *Optatam totius* (de Institutione sacerdotali) statuuntur, congruenter aptata iuxta cuiusque Instituti indolem, fideliter in ratione instituendi clericos religiosos observanda erunt.

35. Ulterior institutio post novitiatum modo cuique Instituto apto peragenda, quae pro omnibus sodalibus, etiam vitae contemplativae, omnino necessaria est, pro fratribus in Religionibus laicalibus et Sororibus in Institutis operibus apostolicis deditis, prout iam apud plura Instituta nomine iunioratus vel scholasticatus vel alio exstat, in genere protrahatur per integram periodum votorum temporariorum.

36. Haec institutio in domibus aptis facienda est et, ne sit mere theoretica, compleatur etiam exercitio operum vel munerum, tirocinii gratia, iuxta characterem et circumstantias cuique Religioni proprias, ita ut in vitam quae in posterum ducenda erit gradatim inserantur.

37. Salva semper formatione uniuscuiusque Religionis propria, cum Instituta singula nequeunt sufficienter praebere institutionem doctrinalem aut technicam, id suppleri poterit fraterna plurium collaboratione. Quae diversos gradus et formas admittere potest: communes lectiones seu cursus, docentium commodationem, immo eorundem consociationem mediorumque praestationem in communi schola a sodalibus plurium Institutorum frequentanda.

Instituta quae necessariis mediis provisa sunt libenter aliis auxilium praebeant.

38. Opportunis experimentis peractis, uniuscuiusque Instituti erit proprias et aptatas normas de sodalium institutione redigere.

VIII. *De Unione et Suppressione Institutorum* (NN. 21-22
Decr. *Perfectae caritatis*).

39. Promotio unionis cuiusvis generis inter Instituta supponit praeparationem idoneam spiritualem, psychologiam, iuridicam, ad mentem Decreti *Perfectae caritatis*. Hunc in finem, saepe opportunum erit ut ab aliquo Adsistente, a competenti Auctoritate approbato, Instituta adiuventur.

40. In praefatis casibus et circumstantiis bonum Ecclesiae prospiciendum est, debita tamen habita ratione sive indolis cuiusvis Instituti propriae, sive libertatis singulorum sodalium.

41. Inter criteria quae conferre possunt ad iudicium de suppressione alicuius Instituti vel Monasterii efformandum, omnibus circumstantiis perpensis, haec praesertim simul sumpta retineantur: parvus numerus religiosorum relate ad annos existentiae, candidatorum per plures annos carentia, aetas provector maioris partis sodalium. Si ad suppressionem perveniendum erit, provideatur ut, «si fieri possit, alii Instituto vel Monasterio vegetiori, quod fine et spiritu haud multum differat» (N. 21 Decr. *Perfectae caritatis*) aggregetur. Singuli autem religiosi antea audiantur et omnia in caritate fiant.

IX. *De Conferentiis seu Unionibus Superiorum et Superiorissarum Maiorum* (N. 23 Decr. *Perfectae caritatis*).

42. Curandum est ut unio Superiorum generalium et unio Superiorissarum generalium per quoddam Consilium apud Sacram Congregationem de Religiosis constitutum audiri et consultari possint.

43. Maxime interest ut Conferentiae seu Uniones nationales Superiorum et Superiorissarum Maiorum confidenter et reverenter cooperentur cum Conferentiis Episcopalibus (cf. N. 35, 5 Decr. *Christus Dominus*; N. 33 Decr. *Ad gentes divinitus*).

Qua de causa optatur ut quaestiones, quae ad utramque partem pertinent, in Commissionibus mixtis ex Episcopis et Superioribus vel Superiorissis Maioribus constitutis, pertractentur.

Conclusio

44. Hae normae, pro Religiosis universae Ecclesiae valiturae, leges generales Ecclesiae sive Ecclesiae Latinae sive Ecclesiarum Orientalium necnon leges proprias Institutorum religiosorum integras relinquunt, nisi eas explicite vel implicite immutent.

III

NORMAE AD EXSEQUENDUM DECRETUM SS. CONCILII VATICANI II «AD GENTES DIVINITUS»

Cum Decretum Ss. Concilii Vaticani II *Ad gentes divinitus* (de activitate missionali Ecclesiae) pro universali Ecclesia vigere debeat et ab omnibus fideliter observandum sit, ita ut tota Ecclesia reapse missionaria evadat et universus Populus Dei obligationis suae missionariae conscius fiat, curent Ordinarii locorum ut decretum ad omnium christifidelium notitiam perveniat: habeantur de ipso sermones ad clerum et praedicationes ad populum, quibus commune conscientiae onus circa activitatem missionalem illustretur et inculcetur.

Quo autem facilius et fidelius sit applicatio decreti, haec statuuntur:

1. Theologia Missionis, doctrinae theologicae tradendae et progressionibus provehendae ita inseratur ut natura missionaria Ecclesiae plene in luce ponatur. Insuper viae Domini ad praeparationem Evangelii et possibilitas salutis non-evangelizatorum considerentur, necnon inculcetur necessitas evangelizationis et incorporationis in Ecclesiam (Cap. 1 Decr. *Ad gentes divinitus*).

Quae omnia in disponendis denuo recto ordine studiis in Seminariis et Universitatibus prae oculis habeantur (N. 39).

2. Invitantur Conferentiae Episcopales ut quam primum

Sanctae Sedi proponant quaestiones generaliores, quod ad Missiones attinet, quae in proximo Synodi Episcoporum coetu tractari possint (N. 29).

3. Ad augendum spiritum missionalem in populo christiano, orationes et sacrificia cotidiana foveantur, ita ut annuus dies missionum tamquam spontanea significatio illius spiritus evadat (N. 36).

Episcopi vel Conferentiae Episcoporum varias conficiant invocationes pro Missionibus in Orationem Fidelium in Missa inserendas.

4. In singulis dioecesibus sacerdos deputetur ad incepta pro missionibus efficaciter promovenda, qui etiam partes habeat in Consilio pastorali dioeceseos (N. 38).

5. Ad spiritum missionalem promovendum, incitentur Seminariorum alumni et iuvenes consociationum catholicarum, ut relationes cum Seminariorum alumni et consociationibus similibus in missionibus ineant et servant ita ut cognitio mutua conscientiam missionalem et ecclesialem in populo christiano foveat (N. 38).

6. Episcopi, quantopere evangelizatio mundi urgeat, sentientes, vocationes missionales inter proprios clericos et iuvenes promoveant et Institutis quae in opere missionali laborant, media et opportunitatem praebeant, quibus necessitates missionum in dioecesi notas faciant et vocationes excitent (N. 38).

In vocationibus excitandis pro missionibus diligenter proponantur et missio Ecclesiae ad omnes gentes et modi quibus alii et alii (Instituta, sacerdotes, religiosi et laici utriusque sexus) illam efficere conantur. Praesertim autem specialis vocatio-missionaria «ad vitam» (NN. 23, 24) extollatur et exemplis illustretur.

7. Promoveantur in omnibus dioecesibus Pontificia Opera Missionalia, eorumque statuta, praesertim quoad transmissionem subsidiorum, rite servantur (N. 38).

8. Cum oblationes a fidelibus sponte datae pro missionibus minime sufficiant, commendatur ut quam primum statuatur certa stips tum ab ipsa dioecesi tum a paroeciis et aliis communitatibus dioecesanis propriis redditibus congruens quotannis solvenda atque a Sancta Sede distribuenda, integris manentibus aliis oblationibus fidelium (N. 38).

9. Apud Conferentias Episcopales adsit Commissio episcopalis pro missionibus, cuius erit activitatem et conscientiam missionalem et cohaerentem dispositionem cooperationis inter dioeceses fovere. relationes cum aliis Conferentiis Episcopalibus habere, necnon modos exquirere quibus aequitas auxiliorum missionarium pro viribus servetur (N. 38).

10. Quoniam Instituta missionalia apprime necessaria manent, omnes agnoscant ea munus evangelizationis ab Auctoritate ecclesiastica conceditum habere ad officium missionale totius Populi Dei exsequendum (N. 27).

11. Episcopi utantur etiam Institutis missionaribus ut studio rei missionalis fideles accendant eisdemque opportunitates praebeant, servato recto ordine, vocationes iuvenum pro missionibus excitandi et fovendi et stipem quaerendi (NN. 23, 37, 38).

Ut autem maior unitas et efficacia obtineantur, Episcopi utantur Consilio Nationali aut Regionali Missionali, quod constabit ex Directoribus Operum Pontificalium et ex Institutis missionaribus in Natione aut Regione existentibus.

12. Unumquodque missionale Institutum quamprimum curare debet suam propriam accommodatam renovationem tum praesertim quoad methodos evangelizationis et initiationis christianae (NN. 13, 14), tum quoad rationem vivendi communitatum (N. 3 Decr. *Perfectae caritatis*).

13. § 1. Pro omnibus missionibus unum tantum sit oportet Dicasterium competens, nempe Sacra Congregatio de Propaganda Fide. Cum tamen quaedam missiones propter peculiare rationes aliis Dicasteriis pro tempore adhuc subiectae sint, in his Dicasteriis interim instituatur secto missionalis, quae rela-

tionem intimam habeat cum Sacra Congregatione de Propaganda Fide, ut in omnibus missionibus ordinandis ac dirigendis ratio et norma omnino constans atque uniformis haberi possit (N. 29).

§ 2. Subiecta sunt Sacrae Congregationi de Propaganda Fide Opera Pontificia Missionaria, nempe Opus Pontificium Propagationis Fidei, Opus S. Petri pro clero indigena, Unio cleri pro missionibus et Opus S. Infantiae.

14. Praeses Secretariatus ad unitatem Christianorum fovendam, vi ipsius muneris, est membrum Sacrae Congregationis de Propaganda Fide; secretarius eiusdem Secretariatus inter consultores Sacrae Congregationis de Propaganda Fide cooptatur (N. 29).

Simili modo Sacra Congregatio de Propaganda Fide repraesentetur apud Secretariatum ad unitatem Christianorum fovendam.

15. In moderatione Sacrae Congregationis de Propaganda Fide viginti quattuor repraesentantes partem habent cum voto deliberativo, nisi aliud in singulis casibus Summus Pontifex constituerit; scilicet: duodecim Praelati ex missionibus, quattuor ex Operibus Pontificiis, qui omnes bis in anno convocentur. Membra huius conventus ad quinquennium nominantur, quorum quinta fere pars singulis annis mutatur. Munere functi ad alterum quinquennium nominari possunt.

Conferentiae Episcopales vero, Instituta et Opera Pontificia, iuxta normas quam primum ab Apostolica Sede communicandas, Summo Pontifici proponant nomina eorum, ex quibus praedictos repraesentantes idem Summus Pontifex seligat necnon nomina eorum, etiam in missionibus degentium, ex quibus consultores seligi possint.

16. Repraesentantes Institutorum religiosorum in missionibus, et Operum regionalium pro missionibus necnon Consiliorum laicorum, praesertim internationalium, partem habent in conventionibus huius Dicasterii cum voto consultivo (N. 29).

17. Sacra Congregatio de Propaganda Fide, consultis Conferentiis Episcopalibus et Institutis missionalibus, quamprimum

principia generalia delineet iuxta quae conventiones ineantur inter Ordinarios locorum et Instituta missionalia ad eorum mutuas relationes moderandas (N. 32).

In his conventionibus ineundis ratio habeatur tum operis missionalis continuandi tum necessitatum Institutorum (N. 32).

18. Quia optandum est ut Episcopales Conferentiae in Missionibus coadunentur in organicos coetus secundum socio-culturalia spatia, quae dicuntur (cf. supra ad n. 9), Sacra Congregatio de Propaganda Fide (N. 29), tales coordinationes Episcopaliū Conferentiarum promoveat.

Harum Conferentiarum est, in connexionē cum Sacra Congregatione de Propaganda Fide:

1º Quaerere modos, etiam novos, quibus christifideles et missionalia Instituta, coniunctis viribus, sese inserere debeant in populos vel coetus, inter quos conversantur vel ad quos mittuntur (NN. 10, 11) et quibuscum colloquium salutis facere oporteat;

2º Instituire coetus a studiis qui investigent populorum cogitandi modos de universo, de homine, et de eius mentis habitu erga Deum, quique in considerationem theologicam (N. 22) assumant quaecumque sunt bona et vera.

Tale theologicum studium fundamentum necessarium praebeat accommodationibus faciendis, in quarum studium incumbere quoque debent praedicti coetus a studiis. Quae accommodationes respiciant inter alia methodos evangelizationis, formas liturgicas, vitam religiosam et legislationem ecclesiasticam (N. 19).

Quoad methodos evangelizationis et catecheseos perficiendas (NN. 11, 13, 14), promoveatur a Sacra Congregatione de Propaganda Fide arcta cooperatio inter Instituta Pastoralia superiora.

Quoad formas liturgicas, coetus a studiis documenta et vota mittant Consilio ad exsequendam Constitutionem de Sacra Liturgia.

Quod ad statum religiosum vero attinet (N. 18), cavendum est ne formae exteriori (cuius modi sunt gestus, vestes, artes, etc.) maior cura impertiatur quam indoli religiosae populorum assumendae vel perfectioni evangelicae assimilandae;

3º Promovere, statis temporibus, conventus Docentium in Seminariis ad rationes studiorum aptandas et informationes mutuo communicandas, collato consilio cum coetibus a studiis de quibus supra, ut aptius prospiciatur hodiernis necessitatibus institutionis sacerdotalis (N. 16).

4º Examinare modum aptiorem quo vires (sacerdotes, catechistae, Instituta, etc.) in territorio distribui possint, imprimis quo penuriae virium in locis populo perfrequentibus melius consulatur.

19. In distribuendis subsidiis congrua pars singulis annis reservetur formationi et sustentationi tum cleri localis tum missionariorum tum catechistarum, et coetibus a studiis, de quibus supra ad n. 18. Episcopi de his rebus documenta ad Sacram Congregationem de Propaganda Fide referent (NN. 17, 29).

20. Consilium Pastorale rite constituatur; cuius est secundum N. 27 Decreti *Christus Dominus*: «ea quae ad pastoralia opera spectant investigare, perpendere atque de eis practicas expromere conclusiones»; necnon suam operam praestare in praeparanda Synodo dioecesana et curare executionem Statutorum Synodi (N. 30).

21. In missionibus condantur Conferentiae Religiosorum et Uniones Religiosarum, in quibus Superiores Maiores omnium eiusdem nationis vel regionis Institutorum partem habeant et quibus eorum incepta coordinentur (N. 33).

22. Instituta scientifica in missionibus pro possibilitate et necessitate multiplicentur quae communi consilio cooperentur, ut labores investigationis et specializationis rite disponantur, caveatur tamen, ne opera eiusdem naturae in eadem regione duplicentur (N. 34).

23. Ut immigrantes ex terris missionum debite excipiantur et congruenti pastorali cura ab Episcopis nationum antiquitus christianarum adiuventur, necessaria est cooperatio cum Episcopis missionalibus (N. 38).

24. Quoad laicos in missionibus:

§ 1. Urgeatur sincera intentio missionibus serviendi, maturitas, apta praeparatio, specializatio professionalis, quae dicitur, et tempus congrue in missione protrahendum.

§ 2. Efficaciter inter se coordinentur consociationes laicorum pro missionibus.

§ 3. Episcopus loci missionis sollicitus sit de huiusmodi laicis.

§ 4. Securitas socialis istorum laicorum in tuto ponatur (N. 41).

PAULUS EPISCOPUS

SERVUS SERVORUM DEI

venerabili fratri Archiepiscopo Metropolitae MANILENSI, salutem et apostolicam benedictionem. Quoniam hodie per apostolicas Litteras Sedi Infantensi, quae Praelatura suffraganea tibi subditur, aptius providimus, id te certiolem fieri curamus, rati te posse de acto negotio laetari. Consilio ergo petito a dilecto filio Nostro S.R.E. Cardinali Sacrae Congregationis Consistorialis Praefecto, eidem Sedi ita consulimus ut eius venerabilem Praesulem, quem anno millesimo nongentesimo sexagesimo primo Administratorem apostolicum Praelaturae Infantensis elegerant, eundem Nos dignitate episcopali exornaremus, cum omnibus iuribus, dato titulo sedis SINNUARITANAE, quae fuit in antiquitate perillustris, quaeque iam certo modo vacabat. His tecum communicatis, te pariter hortamus, venerabilis frater, ut qua sapientia atque prudentia praestas, pariterque obsequio erga Nos et hanc Romanam Petri Sedem, non solum velis eum benigno animo excipere in tuisque adnumerare fratribus, verum etiam ut, si quando tua consilia petat, liberaliter iuves. Quod non dubitantes, iam Nostrum animum gratum profiteamur. Ceterum, venerabilis frater, sive tibi, sive tuo populo antiqua religione illustris iam omnia bona ominamur, et laeta et felicia. Datum ex Arce Gandulfi, prope Romam, die sexta et vicesima

mensis Julii, anno Domini millesimo nongentesimo sexagesimo sexto, Pontificatus Nostri quarto. — F. T.

JACOBUS ALOISIUS Card. Copello
S.R.E. Cancellarius

Franciscus Tinello, *Regens*

Joannes Calleri, *Proton. Apost.*

Sylvius Romani, *Proton. Apost.*

Expedita die XXII Aug. anno Pontif. IV

Marius Orsini, *Plumbator*

In Canc. Ap. tab. vol. CXXI N.37

PAULUS EPISCOPUS

SERVUS SERVORUM DEI

dilecto filio XAVERIO JULIO LABAYEN, Administratori Apostolico Praelaturae Infantensis, Episcopo titulo Sinnauritano renuntiato, salutem et apostolicam benedictionem. Praelaturam Infantensem, non sane ultimam in Insulis Philippinis Ecclesiam christianae fidei gloria et ornamento, etsi recentiore tantum aetate conditam, quinquennio ante curis tuis commiserunt, quasi thesaurum magni pretii, ut labore, industria, providentia tua et ab hostium periculis prohiberes, et sanctissimam religionem Christi in ea intenderes et propagares, et gratiae sacramento ad sancta pro fide certamina instrueres; quae omnia cum diligenter ac studiose sis consecutus, visum est esse sive cum tuo honore coniunctum, sive cum istius Ecclesiae fortuna, si dignitati tuae episcopale decus adderetur. Placet ergo Te, consilio ante petito a dilecto filio Nostro S. R. E. Cardinali Sacrae Congregationis Consistorialis Propraefecto, Episcopum titulo SINNUARITANUM renuntiari, quae sedes est in Provincia Proconsulari, quaeque iam certo modo vacabat, factis scilicet iuribus et oneribus iustis. Poteris autem, si commodum erit, etiam extra urbem Romam Episcopus consecrari a quolibet catholico Episcopo, assistentibus duobus aequalis dignitatis viris, qui omnes sint cum hac Petri Cathedra fidei vinculis coniuncti. Non ante tamen id fiat quam sive fidei professionem fecisti, sive utrumque ius iu-

randum dedisti: fidelitatis erga Nos, et contra modernistarum errores, teste item aliquo Praesule qui Nobiscum sit sincera fide coniunctus. His actis, formulas iuxta quas iuraveris, tuo nomine subscripto et sigillo impresso, cum Tui tum etiam eius qui affuit iuranti Episcopi, ad Sacram Congregationem Consistorialem cito mittes. Ceterum, dilecte fili, aucta dignitate, iam maiora etiam virtutum specimina da. Nullum autem Te ad id plus movebit argumentum, quam si Christum, Cruci affixum pro hominum salute, assidue consideres omnique acie ingenii contempleris. Datum ex Arce Candulfi, prope Romam, die sexta et vicesima mensis Iulii, anno Domini millesimo nongentesimo sexagesimo sexto, Pontificatus Nostri quarto.—F. T.—

Jacobus Alosius Card Copello
S.R.E. Cancellarius

Franciscus Tinello, *Regens*

Joannes Calleri, *Proton. Apost.*

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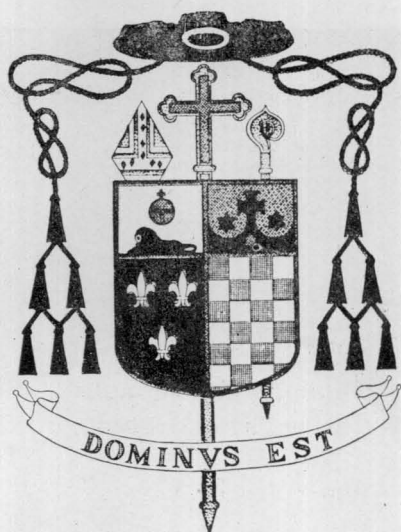
Marius Orsini, *Plumbator*

In canc. Ap. tab. Vol. CXXI N. 37



**HIS EXCELLENCY
THE MOST REV. JULIO XAVIER LABAYEN
Y LIZARES, O.C.D., D.D.**

Titular Bishop of Sinnuara and
Prelate Ordinary of Infanta, Quezon



Explanation of the Coat of Arms

Dexter: Arms of the Prelature.

On Chief argent, the symbols of the Infant Jesus of Prague and of the Evangelist St. Mark, titular Patrons of Infanta.

At base azure the fleur-de-lis symbolizing Infanta the Prelature.

Sinister: Arms of the new Bishop.

On Chief argent, the arms of the Order of Discalced Carmelites to which Order the new Bishop belongs.

At base sable and argent checkered, elements adopted from the arms of the Labayen family.

Motto: "DOMINUS EST" (John 21:7).

"It is the Lord" — the cry of John, the beloved disciple. It reveals the penetrating faith of the pure of heart, a faith that sees the loving designs of God's Providence in all persons, events and circumstances.

Providence has always been the guiding star of the life of the new Bishop.

PAULUS EPISCOPUS

SERVUS SERVORUM DEI

dilectis filiis e clero populoque Praelaturae INFANTENSIS, salutem et apostolicam benedictionem. Munus Nostrum tuentes supremi Ecclesiae rectoris, hodie per litteras apostolicas, consilio ante petito a dilecto filio Nostro S. R. E. Cardinali Sacrae Congregationis Consistorialis Prapraefecto, Praelaturae vestrae ita providimus, ut Praelato vestro ac dilecto filio Nostro XAVIERIO JULIO LABAYEN, episcopalem dignitatem concesserimus, qua, et ipse augebimus quasi decus indutus, et vos spes est de data auctoritate gaudebitis. Quamquam enim administratio Praelaturae non necessario cum episcopatu iungitur, tamen haud parum confert ad recte atque commode regendum. Quae vobiscum postquam communicavimus, vos pariter hortamur ut quam dilectionem semper ostendistis erga pastorem vestrum, eam nunc augeatis, fidei vestrae incrementa unice intendentes, qua nulla res est pretiosior et sanctior. Ceterum, si veram gloriam quaeritis, ad illam patriam tendite, in qua nullae iam erunt neque res adversae, neque tempestates, sed sol perenne splendeat. Ceterum volumus ut litterae Nostrae hae, cum primum acceperitis, tum clero tum populo perlegantur, diem festum celebran-

tibus in praelaticio templo. Datum ex Arce Gandulfi, prope Romam, die sexta et vicesima mensis Iulii, anno Domini millesimo nongentesimo sexagesimo sexto, Pontificatus Nostri IV,—F.T.—

Jacobus Aloisius Card. Copello
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In Canc. Ap. tab. Vol. CXXI N. 37

SACRA CONGREGATIO CONSISTORIALIS

MALOLOSINAE

DECRETUM

Exc.mus P. D. Emmanuelis del Rosario, Episcopus Malolosinus, ab Apostolica Sede petivit ut, ob suae dioeceseos Christianifidelium necessitates, sibi Auxiliariis daretur.

Porro SS.mus Dominus Noster PAULUS, Divina Providentia PP. VI, praehabito in primis favorabili voto Exc.mi P. D. Caroli Martini, Archiepiscopi tit. Abaritani et Nuntii Apostolici in Insulis Philippinis, ratus id in animarum bonum cessurum, porrectis precibus benigne annuendum censuit.

Quapropter eadem Sanctitas Sua praesenti Consistoriali Decreto renuntiat ac constituit *Auxiliarem* praefati Exc.mi P. D. Emmanuelis del Rosario, Episcopi Malolosini, Exc.mum P. D. Leopoldum Arcaira, Episcopum tit. Acrassiotanum, quondam *Auxiliarem* Archiepiscopi Zamboangensis, eique tribuit jura et obligationes, quae Episcopis Auxiliariis, ad normam juris communis, competunt.

Datum Romae, ex Aedibus Sacrae Congregationis Consistorialis, die 20 mensis Augusti anno 1966.

C. Card. CONFALONIERI
Pro.-Prefectus

ERNESTUS CIVARDI
Subsecretarius

SACRA CONGREGATIO RITUUM

DECRETUM

De Communione in valetudinariis

Cum hac nostra aetate frequens, immo quotidianus vigeat usus sacrae Communionis recipiendae etiam ab infirmis in valetudinariis degentibus, idque tamen, attentis et nova ratione huiusmodi institutorum aedificandorum et eorum interno regimine, non sine incommodis fiat, Sacra Rituum Congregatio, quo faciliore ac breviori modo pluribus infirmis Eucharistia ministrari valeat, praescriptiones Ritualis Romani, Tit. V, cap. IV, n. 28, sequentem in modum mutari censuit, nimirum:

1. In valetudinariis, quae ex uno tantum aedificio constant, in quo oratorium exstet, Sacerdos ministrans recitet, in ipso oratorio, omnes preces ante et post infirmorum Communionem iuxta Rituale Romanum dicendas, infirmis vero singulis, in distinctis cubiculis degentibus, Eucharistiam distribuatur, adhibita formula Communionis.

2. In iis vero valetudinariis, ubi plura aedium exstant membra, SS.ma Eucharistia reverenter ex oratorio deferatur et deponatur super mensa, in loco decenti et apto singularum aedium parata, et ibi, recitatis precibus ante et post infirmorum Communionem dicendis, Sacerdos distribuit Sacramentum uti supra dictum est.

Facta demum de his omnibus SS.mo Domino nostro Paulo Papae VI per infrascriptum S. R. C. Cardinalem Praefectum relatione, Sanctitas Sua praefatas mutationes ratas habuit et confirmavit, easque pro opportunitate adhibendas benigne concessit.

Contrariis non obstantibus quibuscumque.

Die 14 Februarii 1966.

ARCADIUS M. Card. LARRAONA, *Praefectus*

Ferdinandus Antonelli, O. F. M., *a Secretis*

THE POPE SPEAKS . . .

ON ORIGINAL SIN

Following is an English translation of the address delivered by Pope Paul VI, last July 15, to the theologians who took part in a symposium on original sin, and published, in its Italian version, last July 16, in the Vatican City daily, L'Osservatore Romano.

It is for us, beloved sons, a particular pleasure to greet today those who are taking part in the symposium on original sin, and we wish to express to you our lively and profound gratitude for having responded, promptly and generously, to our invitation to have you put together your intellectual efforts in order to bring into a brighter light one of the fundamental mysteries of our Catholic Faith. As Father Dhanis, the organizer and director of the symposium, has rightly observed in his address which he delivered to us in your name, the mystery of the original sin is connected very closely to that of the Word Incarnate, the saviour of the human race by His passion, death and glorious resurrection, and also to the message of salvation entrusted to the Catholic Church. In reality, what other objective does the pastoral action of the Church seek to find besides the redemption of the human nature that was wondrously created by almighty God with Adam, that fell miserably on account of the latter, and even more wondrously re-created and begotten to divine life by the mercy of God and by the grace of the mediator Jesus Christ?

You are aware, very beloved sons, that just as the dogma of original sin was not extraneous to the drafts of constitutions of the Second Vatican Council, drafts accepted by our predecessor John XXIII of holy memory, so it was not extraneous to the Acts of the 20th ecumenical council.

In fact a chapter—chapter VIII—was inserted in the Schema Constitutionis dogmaticae **De deposito Fidei pure custodiendo**, which deals with **De peccato originali in filiis Adae**. This schema, however, for reasons known to you, did not constitute part of the final program of the council's debates and deliberations. Nevertheless, even though with briefer formulations and in other constitutions, Catholic doctrine on original sin was reaffirmed in the Second Vatican Council, particularly in connection with its principal subject which was the mystery of the Church.

Thus in the dogmatic Constitution **Lumen gentium**, in full consonance with divine revelation and the teaching of the preceding councils of Carthage, Orange and Trent, the fact and the universality of original sin are clearly taught, as well as the intimate nature of the state from which mankind fell through Adam's guilt:

"The eternal Father, by a free and hidden plan of His own wisdom and goodness, created the whole world. His plan was to raise men to a participation of the divine life. God the Father did not leave men, fallen in Adam, to themselves but ceaselessly offered helps to salvation, in view of Christ, the Redeemer, 'who is the image of the invisible God, the first-born of every creature'" (Col. 1, 15; Dogmatic Constitution **Lumen gentium**, Ch. 1, no. 2: A.A.S. 57, 1965, pp. 5-6).

It was logical that a reference, and an even more extensive one, to the dogma of original sin should be made in the pastoral constitution **Gaudium et spes**, in which the council dealt with and fully developed the much awaited and highly important subject **de Ecclesia in mundo sui temporis**

Therefore it is not surprising that the document, referring in its introductory part to the human condition in the contemporary world, should point out the sad consequences of original sin which were already denounced in lively and effective terms by the Apostle in the letter to the Romans, although the council,

following the example of St. Paul himself, does not present original sin as the sole source of mankind's ills.

It is said in fact in the constitution. "The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance which is rooted in the heart of man. For in man himself many elements wrestle with one another. Hence he suffers division within himself, from which indeed arise so many and such great discords within society" (Expository introduction, No. 10). In explicit terms the constitution itself in Chapter I (*De humanae dignitate*), referring tacitly to Genesis and the doctrine of the Council of Trent, indicates the first man's sin as the principal source of the moral disorder existing in mankind, declaring: "Although he was made by God in a state of holiness, from the very beginning of his history man abused his liberty, at the urging of the Evil One. Man set himself against God and sought to attain his goal apart from God" (ch. I, No. 13).

Finally, with the intent of raising the hearts of men and enkindling their hopes, the council, together with St. Paul, points out to them in the figure of the saving Christ, founder of the Church, the new Adam whose light confirms and illustrates what happened in the first Adam and continues to happen in his progeny. "The truth is," we read in our document, "that only in the mystery of the Incarnate Word does the mystery whose light confirms and illustrates what happened in the first Adam and continues to happen in his progeny. "The truth is," we read in our document, "that only in the mystery of the Incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come (Rom. 5, 14), namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear. It is not surprising, then, that in Him all the aforementioned truths find their crown... Such is the mystery of man, and it is a great one, as seen by believers in the light of Christian revelation. Through Christ and in Christ,

the riddles of sorrow and death grow meaningful. Apart from His Gospel, they overwhelm us" (Ch. I, No. 22).

As it clearly emerges from these texts to which we considered it fitting to draw your attention, the Second Vatican Council did not aim at deepening and completing the Catholic doctrine on original sin, already sufficiently declared and defined, as we said, in the Councils of Carthage (418), of Orange (529) and of Trent (1546). It wanted only to confirm it and apply it in accordance with its predominantly pastoral purposes.

The task, however, which your symposium of exegetes and theologians who are specially well versed on the matter, proposes to do is quite different. As it appears from the agenda which you have, with a gesture of filial compliance, submitted for our consideration in order to get from us some words of confirmation and guidance, you, beloved sons, propose to pin-point, as they use to say today, the present attitude of exegesis and catholic theology with regard to the dogma of original sin, with special reference to the findings of modern natural sciences, like anthropology and paleontology. The good results of your comparative studies should give a more modern definition and presentation of original sin, that is, it should be more in accordance to the demands of the faith and of reason as they are felt and expressed by men of our times.

We highly praise your great purpose and predict it to bring forth abundant fruits, above all, for the progress of ecclesiastical science, and, principally, for a greater efficacy of the pastoral activity of the Church, fully convinced that bishops and priests cannot worthily comply with their mission of enlightening and saving the modern world if they cannot present, defend and explain the truths of divine faith in clearer words and concepts to those who are formed in the present age's philosophical and scientific culture.

There comes spontaneously to mind the warning our predecessor made in the admirable allocution with which he opened the 21st ecumenical council: "It is necessary," John XXIII observed very wisely, "since the Christian, Catholic and apostolic

spirit of the whole world expects it, that a step forward be taken toward a doctrinal penetration and a formation of consciences in faithful and perfect conformity to this sure immutable doctrine, which should be studied and expounded through the means our times demand. For the deposit of Faith or truth contained in our venerable doctrine are one thing, and the manner in which they are enunciated, yet preserving the same sense and meaning is another" (A.A.S., 54, 1962, p. 792).

Catholic exegetes and theologians are therefore granted all that liberty of research and judgment which is demanded by the scientific nature of their studies and by the pastoral aim of the salvation of souls, to which every activity within the Church must tend as to a supreme aim. There are limits, however, which cannot and must not be overstepped by the exegete, the theologian and the scientist who really intends to enlighten his own faith and that of other Catholics. These limits are marked by the living magisterium of the Church, which is a proximate of truth for all the faithful as we ourselves have recalled in the encyclical **Mysterium fidei**. In this encyclical, while denouncing certain explanations of the dogma of transubstantiation which disturbed the minds of the faithful, we reproved an excessive liberty in the interpretation of the dogma of the Christian religion 'as if everyone were permitted to consign to oblivion doctrine already defined by the Church, or so to interpret it that genuine meaning of the words or the recognized force of the concepts is extenuated' (A.A.S. 57, 1965, p. 755).

Therefore, most beloved sons, bear always in mind in your discussions and conclusions the principles of sound Catholic exegesis which were stated repeatedly by our most recent predecessors and were recently confirmed in the dogmatic constitution **Dei Verbum** on divine revelation. According to these principles, there is a close indispensable link between sacred tradition, sacred Scripture and the Church's magisterium, so that the council could conclude Chapter II on the transmission of divine revelation by affirming: "It is clear therefore that

sacred tradition, sacred Scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls" (Chapter II, No. 10).

Convinced therefore that the doctrine of original sin both regarding its existence and universality, its character as true sin even in the descendants of Adam and its sad consequences for soul and body, is a truth revealed by God in various passages of the Old and of the New Testament, but especially in the texts you well know of Genesis 3, 1-20, and of the Letter to the Romans, 5, 12-19, always take care, in scrutinizing and specifying the meaning of biblical texts, to observe the indispensable norms which stem from the *analogia fidei* (analogy of faith), from the declarations and definitions of the above-mentioned councils and from the documents issued by the Apostolic See. Thus you will be certain of respecting "**id quod Ecclesia catholica ubique diffusa semper intellexit**" ("what the Catholic Church, wherever it has spread, has always understood"), that is to say the sense of the universal Church, teaching and learning, which the Fathers of the Second Council of Carthage, which concerned itself with original sin against the Pelagians, considered "**regulam fidei**" ("a rule of faith") (Canon 2).

It is therefore evident that the explanations of original sin given by some modern authors will seem to you irreconcilable with true Catholic doctrine. Starting from the undemonstrated premise of polygenism, they deny, more or less clearly, that sin from which so many cesspools of evil have come to mankind was first of all the disobedience of Adam, "first man," figure of that future (Second Vatican Council, constitution **Gaudium et spes**, No. 22; cf. also No. 13) committed at the beginning of history. Consequently these explanations do not even agree with the teaching of Scripture, of sacred tradition and the Church's magisterium, according to which the sin of the first

man is transmitted to all his descendants not through imitation but through propagation, "in each one as his own" (*"inesi uniuicuique proprium"*) and is "the death of the soul," that is, privation and not simple lack of holiness and of justice even in newborn babies (cf. Council of Trent, 5th session, canons 2-3),

But even the theory of "evolutionism" favored today by many scientists and not a few theologians owing to its probability will not seem acceptable to you where it is not decidedly in accord with the immediate creation of each and every human soul by God, and where it does not regard as decisively important for the fate of mankind the disobedience of Adam, universal protoparent (cf. Council of Trent, session 6, canon 2). That disobedience must not be considered as if it did not make Adam lose the holiness and justice in which he was constituted (cf. Council of Trent session 5, canon 1).

These are, beloved sons, the reflections and exhortations which we deemed opportune to direct to you at the beginning of your symposium. Under the light of the Saviour of all, promised as the consolation and hope of our ancestors immediately after their sin, you will investigate the abyss of human malice that has been dugged by original sin, which nonetheless has in Christ as its triumphant restorer, for "where sin abounded, grace did more abound through Jesus Christ Our Lord" (Rom. V, 20-21).

In relation likewise to the theme, to which you are going to dedicate your attention, may the words of the Vatican I come true: "Reason illuminated by faith, when it seek purely, piously, soberly, with the help of God, some knowledge of the mysteries, obtains it with fruit" (Sess. III, c. 4).

With the confident hope that the conclusions of your symposium will be of weighty help to us in the fulfilment of our ministry as supreme guardian and interpreter of the common faith, we impart on you, as portent of celestial lights, our apostolic benediction.

PASTORAL SECTION

HOMILETIC

ALL SAINTS' DAY (November 1)

CREATED FOR HEAVEN

Unless we think about the next life, we cannot enjoy the present life. For to ignore the next life is to ignore the purpose of our present life. Heaven, Hell and Purgatory which make up the other world must be kept within our vision. Sometimes people remark: "God is so good that there cannot be a Hell." But no one ever says: "He is too just. There cannot be a Heaven." The reason for this is: we know we are created for Heaven.

The possession of God

We have every reason to envy the Saints in Heaven some of whom are our own relatives. God has wiped away every tear from their eyes; they no longer mourn, nor cry, nor suffer pain, as we still do (Apoc. 2,4). They are *at rest*. This does not mean they are doing nothing for all eternity. In heaven, God willing, we shall be doing what we want to do and doing it perfectly. We shall love the Father and Christ and the Spirit; we shall be united with them in a direct heart to heart fashion. Love, we know, even here on earth, tends to unite the lovers. The perfection of such a union will be realized only in heaven in the possession of God.

We do not know exactly what this possession of God will be like. St. Paul says that in heaven we shall "know God as we are known," that we shall "see Him face to face." St. John says "we shall see Him as He is." But what is God?

When Leon Bloy was dying, a friend of his bent over and asked him, "What are you experiencing, Leon?" The dying man replied, "A consuming

curiosity." What is God? We shall find its answer in heaven and only in heaven. The deepest torment of those in hell is the fact that they will remain eternally curious and eternally disappointed. They will never find out who God is, see Him face to face and possess Him.

Rejoicing with each other

On February 25, 1945 a certain criminal (Tom Penney) was condemned to death in Kentucky's State Prison. On the last day of his life he wrote to his family: "I implore you, give thanks, everlasting thanks to the good God... for giving me the grace to die a happy death. Keep your chins up. ...I'll be watching and waiting to greet you." This man was facing reality squarely. In heaven we shall be united with each other. We shall eternally rejoice with each other.

On earth we long to share ourselves with others. We use words and actions to prove this. On earth we try to love one another, to be united to each other. In heaven such love and union will be complete. And for this reason, death, the temporary separation from our brothers and sisters, should not be an unhappy event. We shall be able to share ourselves with others without having to use words and signs. We shall understand each other as persons,—in God. We shall appreciate each other totally; this we can never achieve here below. We shall be close to each other; we shall add to each other's happiness.

Possessing God and rejoicing with each other in the possession of God: this is the eternal peaceful activity of the Saints, this is what gives them the eternal rest we so desire for our relatives and friends and ourselves. Let us cultivate this while we live on earth. For "as we live, so shall we die; and as we die, so shall we live for all eternity."

PENTECOST XXIII (November 6)

AWAITING OUR RESURRECTION

The two miracles of our Lord, the cure of the woman with an issue of blood and the raising of the girl to life, aptly present what we profess: I believe in the resurrection of the body and life everlasting. The Lord cured the woman of her bodily infirmity; on the last day He will remove all the infirmities that now plague our bodies. He raised the dead girl to life; on the last day He too will raise us to everlasting life.

"Vita mutatur, non tollitur"

"Everything ends with death" is unfortunately the cry of many. But, thank God, that is not true. For God made the soul and the body for one another; and they want to be reunited, to be together again in the next world.

This happy reunion will take place at the second coming of Christ in shining glory. Thus St. Paul says: "We look expectantly for the coming of our Lord Jesus Christ to save us; He will form this humble body of ours anew, moulding it into the image of his glorified body" (Phil. 3, 21). Again "If the Spirit of Him who raised up Jesus Christ from the dead dwells in you, He who raised up Jesus Christ from the dead will give life to your perishable bodies too, for the sake of His Spirit who dwells in you" (Rom. 8, 11). And again Paul says: "We groan in our hearts, waiting for the adoption which is the ransoming of our bodies from their slavery" (Rom. 8, 23).

God did not tell the exact nature of this new life. He knows we would not be able to bear such a revelation. "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive" the happiness God has prepared for those who love Him.

A community in preparation

We all look forward to this coming of Christ which will usher in our resurrection. Hence, we must prepare together, as the Church, as "a community of persons in Christ." Part of our happiness in heaven will be our reunion with those we love now. This shows our task in this life: we must prepare not only ourselves but also the whole Church for the resurrection.

"Precisely because we are preparing for the world to come, it is our duty to effect here and now a human and Christian world order. ... All this shows the extraordinary scope of our apostolate —our life has an import that is eternal, and not just for ourselves but for others" (R. Hasseveldt).

Christ prepared the Kingdom of God through suffering, hard work and obedience; He sacrificed His life for the sake of the Church to be saved. We prepare the Kingdom in the same way. We prepare for our resurrection through suffering, hard work and obedience to God. We know that "the sufferings of the present time are not worthy to be compared with the glory which is to be revealed in us" (Rom. 8, 18).

While thus we wait for this glorious moment of our life, we should not cease praying "*Maranatha*: come, Lord Jesus, come." On that day

we shall truly rest from hoping. On that day we shall love and praise without end.

PENTECOST XXIV (November 13)

THE CHRISTIAN LEAVEN

One of the characteristics of our society today is the ever increasing "social relationships." Individuals as well as communities are incredibly linked one to another by reason of service. Our lives have become so complex that we need the services of many people to go through life contentedly. In turn many other people, not only our families, need our services.

This shows us our task as Christians here on earth, which is to be leaven of the world.

Make human society more human

Far too many of us are insufficiently conscious of our responsibility as leaven of society. We do not allow our faith, our membership in the Church, to influence our daily life and struggles. We are Christians in the world. And there should be no false opposition between our social life and our religious life. The two must penetrate each other, religion serving as a leaven to the great mass of our social activities.

That was the way of Christ. When He became man, He became truly man like ourselves. But He remained truly divine. He took our human nature as it is —without sin— to bring it to God. He leavened the world. He perfected everything that came His way. His presence made human society more human. Think, for example, of the Apostles, Zacchaeus, Nicodemus, Bartimaeus and Magdalen. Contact with Christ, relationship with Him, made them more human. For Christ embraced everything that was human, men's tears, men's sweat, men's sufferings and endeavours, everything, except sin.

"Whoever follows Christ the perfect man," the Vatican Council says, "becomes himself more of a man." The same must be true with us. When we become Christians we did not become angels, we did not become divine, we did not give up any "authentic human value." We gave up sin which made us less human, and only that. Faith imposes on us "the right and the duty to throw ourselves into the things of the earth". To neglect

our duties as citizens of the world, the Council says, is to jeopardize our eternal salvation. Like Christ and with Christ we can make human society more human. Our contacts, our relationships with men must not make them or us less human. We serve our neighbors in order to perfect them and not in order to destroy them.

Make human society holy

Why do we want to make the people we come in contact with more human? Why do we want to contribute toward "making the family of man and its history more human? Because it is only in this way, perfected and without sin, that we can raise them to the level of God.

That was the way of Christ. He sanctified everything that was perfectly human, men's tears, men's sweat, men's sufferings and endeavours. He sanctified our joys and our crosses. He leavened the crowd, and the world, with His Spirit.

We follow Christ. We too must be a leaven to everyone that comes in contact with us and to everything that we handle, such as our business, social and professional activities. Someone has said: "By virtue of the Creation and, still more, of the Incarnation, nothing here below is profane for those who know how to see" (T. de Chardin).

No matter how simple your life and my life may be, we shall encounter people. We shall be linked with them by reason of service. Let this contact be for a purpose: to make ourselves more human, perfect without sin, and thus to save ourselves.

(Cf. Vatican II's *Pastoral Constitution on the Church in the Modern World*, Nos. 40-45.)

LAST SUNDAY OF PENTECOST (November 20)

COME, LORD JESUS!

"Consider the end." That is the message of the Church for this last Sunday of the Liturgical Year. "Consider the end." And the Church adds with our Lord: "Watch because you do not know when the end will come."

The signs of the time

Here is an important truth which we must consider, meditate upon, not only today but daily. Christ will come on the last day of the world to judge the living and the dead. We feel a little uneasiness about this article of the Creed; we do not know when and how soon Christ will come in His glory. "Of that day and hour no one knows not even the angels of heaven, but the Father only." However, Christ foretold certain signs which will warn us of His second coming.

First, He said the Gospel will have been preached in the whole world (Mt. 24, 14). The Gospel is being preached today in the world. But up to what extent did Christ mean it should be preached before He returns?

Second, people will apostatize and sink in sin (Lk. 18, 8). How can we be sure that Christ did not mean the apostasy and sin of many people today? It will come, He said, when people will be eating and drinking and merrying.

Third, the anti-Christ will work false miracles. "The man of sin," "the son of perdition" referred to by St. Paul. Who he really is we cannot point exactly. When will he make his appearance? Is he already with us? We do not know.

Fourth, Christ said definitely: "The stars will fall from the heavens; the sun will be darkened; the moon will not give its light; the foundations of heaven will be shaken" (Mt. 24, 29). But "of this day and hour no one knows...but the Father only."

One thing, my brethren, is certain: Christ will come again. And another thing is certain: this event will come as a complete surprise for the whole world. Men will be doing their business as on any other day; then He will come.

"I say to all, Watch"

We cannot say earnestly that nothing will happen the way it was foretold by Christ. We should rather admit that there is a possibility of things happening as foretold and that much of what is happening in the world today leads to this end.

Annually we manufacture nearly 100 million watches and clocks. How anxious we are to measure time. And this time is running out! And how little time we have for God. How few of us seem to care about "the day and the hour the Son of Man will come." We are anxious about many things except about those really necessary for salvation. Like

the five wise virgins we must be prepared to meet the Heavenly Bridegroom. Like the faithful servant, we await the coming of the Heavenly Master.

This preparation should be done now, while there is yet time. We cannot afford to delay. Time is running out and we do not know when and how soon He will come. This preparation means: grace in our souls, fidelity to our duties, fidelity to God. Thus we view our life in the light of His second coming.

In every Mass we proclaim Christ's coming when we tell the priest: "Bless us, Father, that we may joyfully work with Christ to change the world until He comes back to take us all over into His eternal glory." (Cf. *Our Community Mass*). And we answer, and this should be our prayer always: "Come, Lord Jesus, come!"

ADVENT I (November 27)

CHRISTMAS AND THE PAROUSIA

Today we start another Liturgical Year, with its opening season called Advent. Advent refers to the coming of Christ. All at once we think of His coming on Christmas. We must find it strange that, year after year, we prepare to welcome Christ, whereas we know He has already come and is "dwelling" with us. Our life surely is not a "make-believe." Advent season is really a preparation for two events: for the commemoration of Christ's coming in the past and for His real coming in the future.

If He had never come

On Christmas we will celebrate Christ's first coming into our world. The four weeks of Advent correspond to the thousands of year during which the world waited for His coming.

Preparation, desire, longing for Christmas are usually the dispositions we develop or arouse during Advent. But we know He has already come. His coming in poverty, in the garment of a slave, should rather have a deep meaning for us in terms of *gratitude*. Here is the reason.

If Christ had never come, after our first parents fell, our life would have been a meaningless life. Our life as well as our world would be

without hope. Our suffering would be without value or merit. Our relationships with each other would be ruled by one law: "an eye for an eye...." We would not recognize Our Father; and hence we would not understand the meaning of the brotherhood of men. And of course there would be sin all over; we would be tortured by qualms of conscience; and there would be no forgiveness.

Our imagination is not vivid enough to picture a world abandoned by God, a world to which the "promise" was never given, a world into which Christ never was born. For God did not condemn us to suffer what we now try to imagine. Adam sinned. And God in His tender mercy promised to send a saviour to redeem him. This is the spirit which we want to arouse as we prepare to celebrate His first coming: "Lord, thank you for coming; thank you for giving us hope."

He will still come

Advent means that and more. It is a preparation, a longing, for a *real* event, namely, the actual and visible appearance of Christ, no longer in the garment of a slave, but in the garment of a glorious judge and king. This is the reason why the Church chose the Gospel on the second coming for this Sunday. As He came visibly into our world the first time, so visibly He will return to our world. And our hope lies in this return of Christ. "We were to look forward, blessed in our hope, to the day when there will be a new dawn of glory, the glory of the great God, the glory of our Saviour Jesus Christ" (Tit. 2, 13).

"But the second coming is still far off!" —Well, we do not want to be caught by surprise. We do not want the door to be shut, while we are still buying oil for our lamps. We should keep our lamps burning.

"What does this return have to do with the daily struggles of life?" —We must get ready now. The very thought of His return in glory as our Judge should help us live our lives with the joys and sufferings that come to all of us.

(Cf. *Good Tidings*, Vol. IV, No. 6; *Amen*, No. 5. Published by the East Asian Pastoral Institute, Manila.)

REV. FR. ANGEL N. LAGDAMEO

CASES AND QUERIES

LA OBLIGACIÓN MORAL DE LAS LEYES ECLESIASTICAS

El P. Luis lleva ya muchos años oyendo confesiones. Como ve que los penitentes se acusan, casi habitualmente, de no haber oído misa los días de precepto y, preguntándolos con discreción, advierte que no raras veces deben considerarse dispensados de la observancia de esa ley, ya por enfermedad, ya por otras causas, se ha formado la opinión de que las leyes eclesiásticas no obligan NUNCA sub gravi. Hasta encuentra avalado su parecer por el axioma corriente en teología "leges positivae non obligant cum gravi incommodo", dando por descontado que esta grave incomodidad existe siempre, aun cuando no sea siempre manifiesta.

Siguiendo esa opinión, aconseja a sus penitentes que no se preocupen de la eventual transgresión de las leyes de la Iglesia; sino que insistan, más bien, en el examen de conciencia, sobre el amor a Dios y al prójimo, señalado por N. S. Jesucristo como el supremo y único verdadero mandamiento de Dios.

Esta su opinión y conducta la expone cierto día a un amigo suyo, el P. Juan; quien le echa en cara el haber obrado arbitrariamente y de haber escandalizado a los fieles; le insta a que repare el escándalo dado; y le impone o de obrar en adelante en conformidad con la doctrina de la Iglesia o de renunciar al ministerio del confesionario; amenazándole, en caso contrario, con denunciarle al Superior.

¿Qué decir de la conducta del P. Luis y de su amigo el P. Juan?

Recordemos, primeramente, la doctrina del Tridentino: "Si quis dixerit, baptizatos liberos esse ab omnibus sanctae Eccle-

siae praeceptis, quae vel scripta vel tradita sunt, ita ut ea observare non teneantur, nisi se sua sponte illis submittere voluerint: A. S. (Denz. 864). Y tengamos también presente que Inocencio XI condenó esta proposición: "Praeceptum servandi festa non obligat sub mortali, seposito scandalo, si absit contemptus" (Denz. 1202).

De que con frecuencia estén algunos dispensados de oír misa en los domingos y días festivos no se sigue, como pretende el P. Luis, que las leyes eclesiásticas NUNCA obligan *sub gravi*: una cosa es la dispensa y otra la ley; ésta se da a la comunidad; aquélla, a alguno o algunos de sus miembros. Si todos estuvieran dispensados, la ley resultaría completamente inútil. Y el P. Luis debía tener en cuenta que la dispensa de la ley pide facultad de jurisdicción; en el caso puede darla el párroco (can. 1245 § 1), pero no pueden dársela los simples fieles.

El axioma comúnmente admitido de que la incomodidad grave excusa de la ley positiva, vale sí cuando se trata de incomodidad extrínseca a la observancia de la ley; pero esta incomodidad extrínseca no existe siempre, ya latente ya manifiesta, porque, de otro modo, dejaría de existir la ley y el legislador perdería su tiempo.

El P. Luis insiste en el amor a Dios y al prójimo, como supremo y único (dice) mandamiento de Dios.

Al decir *único*, olvida que hay en el Evangelio otros preceptos dados por el Señor. No sólo se nos advierte: "Si vis ad vitam ingredi, serva mandata" (Mt. 19, 17), es decir el Decálogo, donde ya existía el precepto sabático; mas hay también otros preceptos, ya morales, como la indisolubilidad del matrimonio (Mc. 10, 5 sigs.), ya sacramentales, como el de recibir el bautismo (Io. 3, 5) y la Eucaristía (Io. 6, 54), ya de la fe (Mc. 16, 16; Io. 8, 24). Y olvida que no pocos preceptos, distintos del de la caridad, tienen con éste conexión tan íntima que sin su observancia tampoco éste se observa y que se han puesto por separado porque no todos los fieles logran penetrar el alcance de ese precepto que ya el Salvador llamó *supremo* (Mt. 22, 38)

Mas porque es tal, se sube hasta él por escalones, observando los otros preceptos, que por tanto son medios y medios necesarios para llegar al amor. El P. Luis se ha deslumbrado ante la palabra de S. Agustín: "Ama y haz lo que quieras" (in I Io. tr. 7, n. 8; PL 35, 2033); sin percatarse de que los medios para lograr la perfección de la caridad son luego redundancia de esta ya lograda perfección; como la vida activa dispone a la

contemplativa y es más tarde su efecto o resultado. Mas esa perfección de la caridad la tuvieron los santos; no la atribuya el P. Luis a todos sus penitentes.

Muy bien el P. Juan al reprocharle el escándalo dado a los fieles, enseñándoles una doctrina falsa; e incluso al imponerle que repare ese escándalo, aunque lo había dado por ignorancia (como está obligado a apagar el fuego quien lo puso involuntariamente a la casa de su vecino). Y oportunamente le obligó a cambiar de conducta o a dejar el confesonario; amenazándole con avisar, en otro caso, al Superior para que le prohiba, por incompetente, el ministerio.

P. LUMBRERAS, O.P.

NEWS

LOCAL

Bishop Arcaira New Auxiliary in Malolos. — Auxiliary Bishop Leopoldo Arcaira, of Zamboanga, has been named Auxiliary to Bishop Manuel del Rosario in Malolos, according to word received by the Apostolic Nunciature here.

Bishop Arcaira was named to the Zamboanga post in November 1961. Prior to that he was parish priest of Ermita and vicar forane. He was also a member of the ecclesiastical tribunal of Manila archdiocese.

Born in Tanza, Cavite, Bishop Arcaira is a graduate of San Carlos Seminary and the Gregorian University in Rome where he obtained his doctorate in Sacred Theology and baccalaureate in Canon Law.

He was ordained in Rome on October 26, 1930 by Bishop J. Dubowsky, D.D. After his return to the Philippines in 1932, he was assigned to various parishes including Cabanatuan, N. E.; Olongapo, Subic, Castillejos in Zambales; Concepcion, Malabon, Rizal, San Miguel in Manila and his hometown, Tanza, Cavite.

He was made a Domestic Prelate of His Holiness on January 17, 1956.

Seminar on Lay Apostolate in Borongan. —Coinciding with its third Diocesan Convention of Catholic Action in the diocese of Borongan, the first seminar on the Lay Apostolate Decree was held on August 18-19, 1966 in Guiwan, Samar.

Inspiring messages from His Eminence Rufino J. Cardinal Santos, His Excellency the Apostolic Nuncio Carlo Martini, Archbishop Julio R. Rosales of Cebu and Archbishop Teofisto Alberto chairman of the episcopal commission on Catholic Action highlighted the opening ceremonies of the convention-seminar.

Capping the morning session was the awarding rites for 19 recipients of the Catholic Action of the Philippines medal of merit. The honorees were Mrs. Basilia S. Baquilod, Mrs. Aquilino Valdemore, Mr. Modesto Clacito, Mrs. Patricia Candido, Don Gerardo Morrero, Doña Josefa Navidad, Mrs. Isabel A. Gonzales, Miss Jacoba Villas, Mr. Isidoro Naporan, Mr. Nicolas Fideles, Mrs. Maria Rolea, Mrs. Feliciano D. Cabus, Mrs. Jacobo Bajado, Miss Elena Mabao, Miss Sol C. Latorre, Miss Mila O. Flores, Miss Carmen Arcales, Mrs. Idelfonsa Dado and

Mr. Bartolome A. Bertos. They came from various parishes in the diocese.

Addressing the awardees, Bishop Vicente P. Reyes, national director of Catholic Action, reminded the honorees of their daily increasing duties and responsibilities attached to the leadership in the lay apostolate, each one endeavoring to live the saintly and exemplary way, each one collaborating more closely than ever among themselves and with the hierarchy of the Church.

As guest speaker from Manila, Very Rev. George J. Willmann, S.J. spoke on the **"Formation for the Apostolate"**; Rev. Fr. Conrado Balagapo diocesan chancellor talked on **"External Relationships"**; Msgr. Maximiano Cruz, vicar and pastor of Catbalogan lectured on **"Objectives of the Lay Apostolate"**; Msgr. Manuel S. Salvador, vicar general of Cebu discoursed on **"The Vocation of the Laity to the Apostolate"**; while Mr. Bartolome A. Bertos pointed out the varied fields of the lay apostolate in the modern world.

Mrs. Luisa R. Lorenzo, national president for the Council of Women delivered a brief but stirring appeal to the conventionists for assistance in minimizing the exodus of innocent young girls to the urban centers where they inevitably fall into evil ways ending more often in prostitution houses. Seconding her appeal an special resolution was adopted and passed by the assembly.

Other resolutions unanimously voted on were on aiding the con-

struction of the national headquarters of Catholic Action of the Philippines, urging parish council presidents and secretaries to keep weekly regular hours, campaign for more confirmation in the diocese, for punctual and regular meetings and periodic communications with the higher councils, for lay apostles to take every opportunity to develop themselves spiritually, morally and intellectually, enjoining men to join the cursillos de cristianidad.

In closing the convention-seminar His Excellency, Most Rev. Vicente P. Reyes, admonished his audience to bear constantly in mind the ringing challenge of our times to those who could give their zeal and time for the sanctification of their neighbors. Pointing out the theme of the convention **"Every Catholic an Apostle"** he said that virtue of our baptism and incorporation into the Mystical Body of Christ we have ceased to become isolationists. We have got to share with our fellowmen the fullness and abundance of Christ-oriented life.

II Diocesan Convention-Seminar of Catholic Action at Kawit, Cavite.
—The Central Committee of Catholic Action of the Diocese of Imus held its Second Diocesan Convention-Seminar last 24 September 1966 at the CWI headquarters at Kawit, Cavite. The theme of the seminar was the **"Ecumenical Council Decree on the Lay Apostolate"**.

The day started with the registration of delegates and various representatives of diocesan catholic organizations. The session opened

with a profession of faith and pledge of allegiance followed by the salutatory address of Rt. Rev. Msgr. M. de Leon, director of the local catholic action.

Highlights of the symposium featured the following invited speakers with their respective topics to which an open forum after each talk ensued: **Introduction and Chap. I**—Rt. Rev. Msgr. Justino Ortiz; **Chap. II, Objectives,**—

Rev. Fr. Miguel Nuguid; **Chap. III Fields of the Lay Apostolate**—Dr. Jose Ma. Hernandez; **Chap IV Forms of the Lay Apostolate**—Atty. Andres Decepida; **Chap. V, External Relationships** — Atty. Ramon Bagasan; **Chap. VI, Formation of Members** — Rt. Rev. Msgr. Pedro Abad.

Most Rev. Artemio G. Casas, bishop of Imus, concluded the convention.

BIBLIOGRAPHY

BERNHARD HÄRING, *The New Covenant*, 281 pp., London: BURNS & OATES, 42s.

Bernhard Häring is the author of *The Law of Christ* and a leading member of Schema XIII papal commission. It is his purpose in this book, which is in many ways an extension of *The Law of Christ*, to explain the sacramental basis of the Christian experience. Christ has already been called the sacrament of the encounter with God and it is this theme that Father Haring expands by writing about each sacrament in all its aspects. The Christian experience is determined by the type of awareness of the present and the future which the sacramental man possess. His heart is set on the next world but he is fully aware of the needs of the present time. He experiences here and now the effective work of the grace of God because he knows that his hope in the future is inseparable from his experience of his redeemed existence on earth. For the Church is the sacrament of Christ's love and of his word; and his word is the message of salvation proclaimed by the Church pre-eminently through the sacraments. Häring urges us not to separate Christ sacraments for they are his acts and through them we encounter God; they are signs of God's love for us and therefore they proclaim the decisive law for Christians, a law of love in a time of grace. This is the point from which Father Häring proceeds and the result is an outline of the Christian life in terms of the sacraments.

In the form of theological meditations Father Häring offers a wealth of ideas from which the reader can select whichever theme suits his purpose on any occasion. This book will be of inestimable value to parents and teachers, and to those asked to give sermons or retreats.

CARDINAL BOOKS:

- *The Letters of St. Teresa*, volumes I and II, pp. 1006, Translated and edited by E. ALLISON PEERS from the critical edition of P. Silverio de Santa Teresa, London, BURNS OATES & WASHBOURNE LTD., 1965, 12s. 6d. net.

"A work on St. Teresa bearing the name of Professor Allison Peers no longer needs recommendation. St. Teresa is privileged

to have, as her English translator and editor, one who knows her better than many of her contemporaries". *Furrow*

- *The Sign of Jonas*, pp. 354, by THOMAS MERTON, London, BURNS AND OATES, 1961, 6s. net.

The Sign of Jonas is the kind of journal which is the envy of every religious who has ever attempted to keep a diary or who has ever recorded his spiritual aspirations... writing of the highest spiritual quality and of the finest literary merit" — *Downside Review*.

- *The Priest and the Sick in Mind*, pp. 124, by A.A.A. TERRUWE, M.D., Translated and edited by CONRAD W. BAARS, M.D. and JORDAN AUMANN, O.P., S.T.D., London, BURNS & OATES, 1959, 7s. 6d. net.

"This book is worth the attention of a priest who wishes to avail himself of the best results of modern psychological research ... In the pages of this book will be found a fair statement of what has been achieved by reputable psychologists and much light is thrown upon their work" — *Beda Review*.

- *A Priest forever*, pp. 234, by FRANCIS J. RIPLEY, London, BURNS & OATES, 1960, 10s. 6d. net.

The first three chapters of the book are a summary of the principles of the spiritual life. The call of priesthood for complete dedication is exemplified by a young man's progress through the minor orders, which are described in the fourth chapter. Then author comments on different topics as charity, humility, priestly life, parochial visitation, lay apostolate, and on various devotional practices. Finally, the priest will find in the last part of book example for his encouragement.

- *Father Faber*, pp. 374, by RONALD CHAPMAN, London, BURNS & OATES, 1961, 12s. 6d. net.

"We are much in debt to Mr. Ronald Chapman for his patient study of the voluminous sources and for his skill in reducing them to a lively narrative. This is the best book we shall have about Faber for many years and we can be grateful". — EVELYN WAUGH in the *Sunday Times*.