

# THE SYNOD OF BISHOPS

The Synod of Bishops, opened by Paul VI last September 29, will write, we believe, a new page in the history of the Church. In fact, every Document of Vatican II has brought a new contribution to this effect. And the last two documents we now offer our readers in this present issue will add new dimensions, if not to the Constitution of the Church, certainly to its actual government, with the Bishops of all parts of the world assisting the Pope in his new set of the Pontiff's Curia.

As regards the Synod of Bishops the very topics in the agenda have a bearing on the essence of the Church in this modern world of ours: Canon Law, Mixed Marriages, Clerical Education in the Seminaries, the Sacred Liturgy, the Doctrine of the Faith. Of all these points the most essential, to any observer, is that concerning the Doctrine of the Faith. This was made clear by the Pope's opening sermon to the Synodal Fathers and by the shifting of the Doctrinal theme to the second place in the discussions, right after outlining the plans for the reform of Canon Law.

In order that our readers may see by themselves the vital importance of this part in the Synodal agenda we list down here the theological errors of our times taught by clergymen, who are called "theologians" and "progressives", in blatant disregard of the invariable teaching of the Church and in utter contempt of the most explicit pronouncements of her Magisterium. These doctrinal errors, as formulated in the agenda of the Fathers, immediately after an initial warning against modern atheism, read like this:

"1. Starting with Sacred Revelation itself, there are some who have recourse to Sacred Scripture deliberately bypassing tradition; but they narrow down the scope and the virtuality of biblical

inspiration and inerrance, and are wanting in the correct concept concerning the value of the historical texts.

"2. With reference to the Doctrine of Faith, they say that the dogmatic formulae are subject to historical evolution in such a manner that even their objective meaning is subject to change.

"3. The ordinary Magisterium of the Church, in particular of the Roman Pontiff is, at times, so neglected or even slighted as to be almost relegated to the realm of opinions.

"4. There are those who almost do not recognize any absolute objective truth that is firm and immutable, and make everything subject to some kind of relativism according to the specious reason that all truth necessarily follows the pace of evolution of conscience and of history.

"5. The very adorable Person of Our Lord Jesus Christ is assailed when, in the discussion of Christology, such concepts of nature and person are employed that can hardly be reconciled with the dogmatic definitions. A kind of Christological humanism has crept in according to which Christ is reduced to the condition of an ordinary man who progressively acquired the consciousness of His divine filiation. His virginal conception, His miracles, and His very resurrection are acknowledged only in words, but in reality are relegated to the merely natural order.

"6. Likewise, in the theological discussion of the Sacraments, some elements are ignored or insufficiently attended to, in particular, what pertains to the Holy Eucharist. There are some who, when discussing the Real Presence of Christ under the species of bread and wine, favour an exaggerated symbolism, as if the bread and wine do not change by transubstantiation into the Body and Blood of Our Lord Jesus Christ, but are merely altered as to signification. There are also those who, with reference to the Mass, emphasize too much on the concept of "agape" over the concept of Sacrifice.

"7. Some choose to explain the sacrament of Penance as a means of reconciliation with the Church and do not sufficiently make mention of the reconciliation with the offended Deity. They also contend that for the effect of this sacrament the personal confession of sins is not necessary, and endeavour to express a mere social function of reconciliation with the Church.

"8. Others slight the doctrine of the Council of Trent concerning Original Sin, or speak in such terms that the original guilt of

Adam and the transmission of his sin are rendered vague, to say the least.

"9. The errors circulated in the sphere of Moral Theology are no less significant. There are many who dare to reject the objective nature of morality. Others do not accept the Natural Law, but affirm the legitimacy of the so-called "situation morality". Pernicious opinions concerning morality and responsibility in sexual and marital matters are propagated.

"10. To all these must be added a comment on ecumenism. The Holy See praises those who, according to the spirit of the Conciliar Decree on Ecumenism, promote those measures initiated to foster charity with the separated brethren and to draw them to unity with the Church, but laments that there are some who, interpreting the Conciliar Decree according to their own way, urge, a kind of ecumenical approach that offends the truth of the oneness of Faith and of the Church, favouring a dangerous pacifism and indifferentism, which is far from the mind of the Council."

From a simple reading of these errors anyone familiar with the history of dogma will easily see that there is no heresy from the beginning of the Church to Modernism that is not contained here in the most insidious modernistic way.

Here, the continuous insistence of Paul VI on the doctrinal deviations within the Church are clearly explained. The question at stake however, is the authority of the Magisterium. Pessimism pervades many of those who know of the defiance to the Church's teaching authority. We do not share such pessimism. The Bishops of the world, representing their colleagues, have gathered together close to the Rock, in a new fashion, and the "*gates of the underworld can never hold out against it.*"

## ACTS OF POPE PAUL VI

### MOTU PROPRIO "PRO COMPERTO SANE"

*Following is a translation of the Motu Proprio adding diocesan bishops as members of the Roman Curia. The document, dated Aug. 6, was published on Aug. 12, 1967.*

The teaching of the Second Vatican Council on the nature of the Church of God, even its visible nature, is surely clear. Likewise obvious is the thinking of the council on the necessity to accommodate to the needs of our times all the auxiliary aids and instruments the Church uses to accomplish its salvific mission among men in a more efficacious way.

In fact the Church, whose invisible Head Jesus Christ always provides it with continuous and salutary assistance, is so widely diffused in its external structure that although it has had to overcome many and demanding difficulties everywhere, it has reached out to all corners of the world. Therefore it must be said that more than ever the concerns of the Church are of universal import and to deal with them effectively demands an interior disposition, a frame of mind and a practical usage which are truly catholic, that is universal.

With good reason then the Ecumenical Council, among the opportune norms set down in the decree "Christus Dominus," expressed the wish that "some bishops, too — especially diocesan bishops" might be made members of the dicasteries of the Roman Curia, for "they will be able to report more fully to the Supreme Pontiff the thinking, the desires, and the needs of all the churches" (cf. decree "Christus Dominus," No. 10: A.A.S. 53, 1966, p. 677).

We who although unworthy exercise the office of Universal Pastor by design of God's providence, and who well know the gravity of the task entrusted to us, consider nothing more important than constantly furthering the good of the Church and the salvation of souls. And since



we are especially anxious to translate into practice the norms laid down by the Second Vatican Council, we are gladly making an effort to meet the just desires and wishes expressed during the council by our venerable brothers in the episcopate.

Therefore, so that our Roman Curia might efficaciously fulfill the new and grave tasks devolving on it as a result of the decisions and desires of the Ecumenical Council, and so that faced with growing needs it may profit from the knowledge and prudence of our brothers in the episcopate, we have given careful study to the ways and means by which the dicasteries charged with the government of the Universal church might be able to make use of the counsel and practical help of these bishops to ever greater advantage. We are in fact profoundly convinced that if the number is increased of those examining together in an ordered and diligent way questions of greater importance, Catholic life in general will profit in a real way. And this can be useful not only to deal with major Church questions, but also to resolve the problems which preoccupy humanity.

Thus after careful deliberation and after listening to competent and authoritative advice, having invoked with prayer and supplication God's heavenly light, we establish and decree the following *motu proprio*:

1. Aside from the Cardinal Fathers, some diocesan bishops are also to be appointed to the sacred Roman congregations, and they will be members with full rights to these congregations.

2. These bishops are to participate as members at the plenary assemblies, in which the question of greater import and those dealing with general principles are to be treated. The other, ordinary assemblies of the sacred congregations will continue to follow established practice and will be attended by the Cardinal Fathers and those bishop-members who happen to be in Rome.

3. To avoid inconveniences dioceses might suffer from frequent and prolonged absences of their sacred pastors (and in this respect we call attention to the norms laid down in canon law regarding the residence of bishops), we decree that aside from special circumstances the plenary assemblies of the sacred congregations are to be held once a year at a time to be established by the congregations themselves.

4. The nomination of bishops-members, which we reserve to ourselves, is to be accomplished in this way: The Cardinal-Prefects of each congregation are to make appropriate investigation and inquires among the episcopal conferences, and if opportune, prepare a list of bishop-candidates especially qualified in the matters to be dealt with. This, done, they are to propose their names for us to freely select.

5. Seven diocesan bishops will be named to each of the sacred congregations, selected in such a way that those specifically competent in the field will be given preference; sufficient consideration will also be given to the fact of what continent they come from, in order that in some way a representation of the Universal Church might be realized.

For the plenary assemblies of the Sacred Congregation of Religious, because of the special competence of this dicastery, 10 members will be named, three of them to be chosen from a list of superiors general of the orders or congregations of clerics drawn up by the Roman Union of Superiors General and presented to the Cardinal-Prefect.

6. So that the sacred congregations might always be enriched by the experience of capable new members, their term of office will be five years.

7. As for the direction of the Sacred Congregation for the Propagation of the Faith, the term of office of its members and other special prescriptions applying to it—both the norms given by us *motu proprio* in the document *Ecclesiae Sanctae* of Aug. 6, 1966, to implement the Second Vatican Council's (cf. *Ad Gentes Divinitus*, No. 15: A.A.S. 58, 1966, p. 963) and other norms which will be set down in the forthcoming apostolic constitution on the Roman Curia are to be observed.

Whatever has been decreed by us in this document issued *motu proprio* we order to be established and ratified, all to the contrary notwithstanding.

Given at Rome, at St. Peter's, on the feast of the Transfiguration of Our Lord Jesus Christ, Aug. 6, 1967, in the fifth year of our pontificate.

## APOSTOLIC CONSTITUTION ON REFORM OF ROMAN CURIA

*Following is a translation of the Apostolic Constitution, "Regimini Ecclesiae Universae," dated Aug. 15, and published Aug. 18, 1967, on the reform of the Roman Curia.*

The Roman Pontiffs, successors<sup>1</sup> to Blessed Peter, have striven to provide for the government of the Universal Church by making use of experts to advise and assist them. In this connection we should remember both the Presbyterium of the City of Rome, and the College of Cardinals of the Holy Roman Church which in the course of centuries evolved from it. Then little by little, as we know, out of that office which in the fourth century was set up to transmit papal documents many offices developed; to these was added the Auditorium which was a well-developed Tribunal<sup>2</sup> in the 13th century and which was more thoroughly organized by John XXI (1316-1345).<sup>3</sup> With an increase in the volume of things to be dealt with, bodies or commissions of cardinals selected in the 16th century, from which eventually arose the congregations of the Roman Curia. It is to the credit of our predecessor, Sixtus V, that in the constitution "Immensa Aeterni Dei" of Jan. 22,

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<sup>1</sup> Cf. I Vatican Council, 4th session, dogmatic constitution. *Pastor aeternus*, 2nd, chapter, Denz, n, 3057; Code of Canon Law, can 218, para 1; II Vatican Council, dogmatic constitution *Lumen Gentium*, n. 18; *Acta Apostolicae Sedis*, 57, 1963, p. 21; decree *Christus Dominus*, n. 2, A.A.S., 58, 1966, p. 673.

<sup>2</sup> N. Del Re; *La Curia Romana, Lineamenti storico giuridici*, Rome, 1952, pp. 217-218.

<sup>3</sup> Cf. *Bullarium Romanum*, Ed Romana, t. III, p. II, 195/B. *Hae Constitutionis in textu nullum secumfert diem; ponitur tamen in Bullario sub anno 1326 et ita in utraque Bullarii Editione Romana at Taurnensi.*

1588,<sup>4</sup> he arranged the sacred councils in an orderly manner and wisely described the structure of the Roman Curia. With the progress of time, however, it happened that some of them became obsolete, others had to be added, and others had to be restructured. This is the work our predecessor, St. Pius X, set out to do with the constitution "Sapienter Consilio" of June 29, 1908.<sup>5</sup> Its provisions, a lasting testimony to that wise and ingenious pastor of the Church, were with a few changes incorporated into the Code of Canon Law.

It cannot be denied that the officials of the Roman Curia, whose number often was small enough, dedicated themselves wholeheartedly to the assistance of the Roman Pontiffs and the Universal Church, especially after the Council of Trent gave new impetus to Christendom.

Indeed it was in no small measure due to them that the prestige of the Apostolic See and of the Catholic Church grew daily and that in the past 60 years Christianity has been so happily spread throughout the whole world, especially in missionary lands.

Nevertheless, because of the greater speed of modern life and the changed conditions of our times and of the Church itself, it has been decided that the Roman Curia—worthy of full praise because of its zeal, dedication, industry and probity — should be adapted in such way that it will become a more fitting and effective instrument for his use to whom has been entrusted the supreme task of teaching and ruling. Indeed everyone will agree that with the rapid development of human affairs news reaches this center with incredible speed, the means of social communication have undergone marvelous growth, and great facility in travel has been made available to the bishops.

It is only fitting that consideration also be given to the desire expressed by the Fathers of the Second Vatican Ecumenical Council that "these departments — which have rendered exceptional assistance to the Roman Pontiff and to the pastors of the Church — be reorganized and

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<sup>4</sup> Cf. *Bullarium Romanum, Ed. Taurinensis, t. VIII, pp. 985-999: Satis communiter huic Constitutioni Sixtinae assignatur annus 1588.*

<sup>5</sup> Cf. *A.A.S. 1, 1909, pp. 9-35.*

better adapted to the needs of the times, and of various regions and rites. This task should give special thought to their number, name, competence and particular method of procedure, as well as to the coordination of their activities".<sup>6</sup>

We do not think however that the means for this desired renewal of our Roman Curia should be other than those recognized as proper to the renewal of the Church's institutions themselves. As we ourselves declared at the opening of the second session of the Second Vatican Council Sept. 29, 1963, "the reform at which the council aims is not a turning upside down of the Church's present way of life or a breaking with what is essential and worthy of veneration in her tradition. It is, rather, an honoring of tradition by stripping it of what is unworthy or defective so that it be rendered firm and fruitful".<sup>7</sup>

Certainly there can be no doubt about the need for the Roman Curia. For how could the Supreme Pontiff, weighed down by so many great burdens, bear alone without advisors or assistants that burden which arises from solicitude for all the churches. It is equally necessary that the Roman Curia be kept intact both in its basic structure and its close relationship with the Roman Pontiff, that is, as an organic instrument which makes use of in the exercise of the supreme power which "according to the institution of Christ... he holds over the entire Church".<sup>8</sup> Therefore we have decided to retain, though considerably reformed, the three principal kinds of departments — namely the sacred congregations, tribunals and offices — with added secretariats set up for specific purpose.

The number of departments, though some have been suppressed, is increased by the establishment of the Council of the Laity, of secretariats, and of a Central Statistics Office. The innovation introduced by the Apostolic Letter "Pro Comperto Sane" issued "motu proprio" Aug. 6, 1967, whereby some diocesan bishops are assigned as members of the

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<sup>6</sup> II Vatican Council decree *Christus Dominus*, n. 9, A.A.S., 58, 1966, p. 576.

<sup>7</sup> Paul VI, allocution, Sept. 29, 1963, before opening of second session, A.A.S. 55, 1963, p. 851.

<sup>8</sup> I Vatican Council, 4th session, *Constitution Pastor Aeternus*, 2nd chapter, Denz, n. 3057.



various sacred congregations is of great importance and we expect optimum results from it. Likewise, in order to promote mutual relations among the sacred congregations, we have disposed that questions which belong to the competence of more than one department be treated jointly by the departments concerned, and that all the cardinals heading the various departments, at the summons of the cardinal secretary of state, meet together to correlate their work.

Moreover, to provide better for the needs of the Universal Church, it is fitting that those who are to work for the Holy See be called from the ranks of all nations, as has been the practice of the Roman Pontiffs. These special characteristics which in previous times shone forth in the ministers of the Curia, men of renowned virtue, must shine forth ever more in these and future times. May they be conspicuous for genuine piety and integrity of life; mindful of their usefulness, may they strive with an ardent love to work only for the good of the one Church and the faithful; may they not give way to partiality; may they not be influenced by the desire for reward or human respect; conscious of the gravity of the questions entrusted to them, may they reflect that their work can bring advantage or detriment to the Christian community; endowed with gifts of ingenuity and counsel, may they be noted for their diligence and dedication, adequately versed in doctrine and the pastoral ministry, may they bring forth those fruits which they have gathered by their own study and experience.

To this end then the heads and members of the various congregations, whether cardinals or bishops, and the consultors will in the future be assigned only for five-year terms, although these terms can be renewed at the discretion of the Supreme Pontiff.

For the same reason, it seems expedient that the cardinals who head the departments and offices of the Roman Curia resign their office when the Supreme Pontiff dies; but from this provision are exempt the cardinal vicar general of Rome, the chamberlain (*camerlengo*) and the major penitentiary who will continue to expedite ordinary business of the type that is not referred to the Supreme Pontiff, while those things which are normally to be referred to the Pontiff shall be submitted to the Sacred College of Cardinals.

With reference to the laity, it seems to us most profitable to make use of their council whenever the subject matter requires or suggests it.

With appropriate laws we have made provision for the administration of justice. As regards the Sacred Roman Rota, we have extended its power or competency to cover all causes regarding the nullity of matrimony which have been duly referred or are to be referred to the Holy See. As to the Apostolic Signature, we have first of all reconfirmed its task of supervising and of establishing as need arises new regional or interregional tribunals as have already been established in many regions; in addition we have extended its competency to include contentions arising from an exercise of ecclesiastical administrative power — without prejudice to those limitations listed below.

Regarding the Offices, it has been decided to restructure the Apostolic Chancellery into single office for sending out apostolic letters.

Because of the increased necessities of more recent times, we have decided to establish a new office with the task of supervising the prudent administration of the “movable” and “immovable” possessions of the Apostolic See. We wish moreover that this same office have the task of supervising all the administrations of the Apostolic See, including the Administration of the Prefecture of Vatican City, correlating and if necessary restructuring them.

With the help, therefore, of many cardinals of the Holy Roman Church and other experts, we hereby establish and decree the following regarding the Roman Curia.

## I

### GENERAL NORMS

#### CHAPTER I — CONSTITUTIVE NORMS

1. No. 1. The Roman Curia, through which the Supreme Pontiff normally expedites the affairs of the Universal Church,<sup>9</sup> is made up of congregations, tribunals, offices and secretariats.

<sup>9</sup> Canon 7 of the Code of Canon Law.

No. 2. All the congregations enjoy juridically equal status.

No. 3. Any conflict of competency which may arise is submitted to the Apostolic Signature.

2. No. 1. The congregations are made up of cardinals named by the Supreme Pontiff.

No. 2. Apart from the ordinary meetings of the cardinal fathers, the diocesan bishops named by the Supreme Pontiff will participate as members in the plenary congregations in which questions of greater import and those dealing with general principles are to be treated.

The convocation of bishops must be made according to the norm of the apostolic letter "Pro Comperto Sane" of Aug. 6, 1967.

Regarding the Sacred Congregation of Religious, the special prescription set down in the same motu proprio under No. 5 must be followed: as for the Sacred Congregation for the Evangelization of the Nations, that is for the Propagation of the Faith, the norms set down in 833, No. 2 and No. 2 of the constitution will apply.

No. 3. At the head of the congregations and directing them is a cardinal prefect.

No. 4. Assisting the cardinal prefect are a secretary also named by the Supreme Pontiff, an under-secretary also named by the Supreme Pontiff and other officials.

No. 5. The cardinal-members of a congregation, and likewise the secretaries of the congregations, are named for a five-year term which can be renewed. Within three months after the election of a new Supreme Pontiff they need reconfirmation. All those mentioned in No. 2. above are named for a five-year term according to the prescriptions of No. 6, in the above-mentioned motu proprio of Aug. 6, 1967.

3. The officials are chosen from the various countries and they are to be truly qualified and endowed with pastoral experience.

4. Those chosen for any office cannot claim for themselves the right to be promoted to a higher office.

5. No. 1. In all departments there are to be consultors chosen by the Supreme Pontiff from all over the world for five-year terms, either from among truly qualified diocesan and Religious clerics — men who are known for their prudence and experience. In addition, if the particular matters dealt with call for it, those from among the laity who are outstanding for their virtue, knowledge and experience are to be chosen, especially university teachers.

No. 2. Consultors' terms can be renewed for another five years.

No. 3. Consultation can be carried out either in writing to be sent to Rome, or during the meeting that are called as the occasions arise.

No. 4. Consultors are called upon whose counsel might seem necessary or opportune according to the variety of questions to be dealt with.

No. 5. In individual cases, others can be brought in for consultation who although not officially listed as consultors, recommend themselves by their special experts in the matter to be treated.

6. Each department draws up statistical information which is to be transmitted to the Central Statistics Office.

7. Those questions which are to be examined judicially are to be remitted to the competent tribunals.

8. Consideration is to be given to the desire expressed by the episcopal conferences, and relations are to be suitably fostered with similar interdiocesan or regional bodies. Acknowledgments should be sent to the bishops without delay for any documents (acta) they might submit and they should be informed insofar as possible of any decrees from the departments which might be of special interest to their dioceses, before those decrees are promulgated.

9. No. 1. The departments of the Roman Curia within the limits of their individual competencies, should examine carefully and not having a superior between them and the Supreme Pontiff, regarding the state and progress of the dioceses and other institutions. Thus those things which may seem necessary or useful for the good of the Church will be taken care of with all due speed.

No. 2. For this purpose, a clear and concise questionnaire should be prepared by the Central Statistics Office and norms given for the proper preparation of a report—and only one—divided into sections, to be sent every five years to the Sacred Congregation for Bishops.

10. In addition to the Latin language, it is acceptable to communicate with the Roman Curia in any of the widely known modern languages.

11. No. 1. Only weightier matters are dealt with in the form of bulls sent out by the competent departments, excluding those questions dealing with the conferral of benefices or non-consistorial offices.

No. 2. In expediting minor business, the documents or acts are drafted in a similar form, that is, a Brief or Letter or a Rescript according to the nature of the business, as long as it is duly signed and authenticated.

No. 3. The Apostolic Chancellery sees to the issuing of Bulls and Briefs of greater importance, according to special norms to be set down.

12. Without prejudice to the prescriptions of the Code of Canon Law<sup>10</sup> and in addition to the norms, or "ordo," soon to be published, and the special norms which each department will establish as soon as possible, with the help of other departments if necessary, and which are to be submitted to the Supreme Pontiff for approval.

## CHAPTER II — NORMS REGARDING MIXED BUSINESS

13. Mixed business, that which falls within the competency of several departments, or anything similar should be examined jointly by all the interested departments. If the matter requires, it should be referred to a plenary assembly. If on the other hand the business is minor, it should be handled according to the prescriptions of 16 below.

14. For such jointly examinations, a meeting is called by the cardinal-perfect to whom the question was first referred either *ex officio* or at

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<sup>10</sup> *Canon 243, para 2 and Canon 244 pares, 1-2.*



the request of another department, or on his own request or that of the interested party.

15. No. 1. The meeting is chaired by the cardinal who convoked it.

No. 2. The meeting is opened by the cardinal-reporter, if one is present; if not, it is done by the convoking cardinal-prefect.

No. 3. The role of secretary is fulfilled by the secretary of the department calling the meeting, and his task is to take down in writing, and at the end of the session submit to the Fathers for approval, the resolution arrived at in the meeting, or at least the dispositive part thereof.

16. In minor questions, either the cardinal-prefects or the secretaries can meet together in a similar way. In the second case, secretary of the department convoking the meeting presides, with junior secretary acting as secretary of the meeting, according to the norms of the canons.<sup>11</sup>

17. At set times, the cardinal-prefects of the Congregations for Bishops, for Clerics, for Religious and for Catholic Education shall meet, if necessary, to coordinate their work and consider questions regarding the clergy as a whole.

18. As needed, the cardinal secretary of state can convoke the cardinal-prefects in order to coordinate their work, to communicate information or to seek advice.

## II

### THE SECRETARIAT OF STATE OR PAPAL SECRETARIAT AND THE SACRED COUNCIL FOR THE CHURCH'S PUBLIC AFFAIRS

#### CHAPTER I—THE SECRETARIAT OF STATE OR PAPAL SECRETARIAT

19. No. 1. The Secretariat of State or Papal Secretariat, whose head is the Cardinal Secretary, with the assistance of a Substitute and

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<sup>11</sup> *Canon* 106.

an Assessor, has the work of the most proximate assistance to the Supreme Pontiff both in the care of the Universal Church and in dealings with the departments of the Roman Curia.

No. 2. When the Apostolic See is vacant, the Substitute takes over government of the office, for which he is responsible to the Sacred College of Cardinals.

20. It is the competency of the Cardinal Secretary to convoke the cardinal-prefects of the departments of the Roman Curia at set times according to the prescriptions of 18 above, to coordinate their work, communicate information and seek their advice.

21. It is the work of the Secretariat or Papal Secretariat of State to expedite anything the Supreme Pontiff entrusts to it; to take upon itself matters relating to ordinary business which is not within the competency of the departments of the Roman Curia; to promote relations with these departments and especially with the bishops, with the legates of the Holy See, with civil governments and their legates and with individual persons, but always without prejudice to the competency of the Sacred Council for the Church's Public Affairs, and insofar as possible working jointly with it.

22. The Secretariat of State or Papal Secretariat embraces also:

1) An office for writing apostolic letters in the Latin language, and preparing letters and other documents committed to it by the Supreme Pontiff;

2) An office for sending out Briefs of lesser importance; to the office belongs also the work of preparing and sending out Apostolic Letters handed over for execution by the Cardinal Vicar for the conferral of canonical dignities and inferior benefices in both the patriarchal and collegial chapters of the city of Rome.

3) An office for gathering news and reviews, daily newspapers and other publications of the kind and for receiving information and systemizing it.

23. The Secretariat of State or Papal Secretariat, together with the

Sacred Council for the Church's Public Affairs, supervises in a special way the Council charged with the Instruments of Social Communication.<sup>12</sup>

24. The Secretariat of State also supervises the Church's Central Statistics Office.

25. The Prefecture (Government) of Vatican City is answerable to the Cardinal Secretary of State.

## CHAPTER II — THE SACRED COUNCIL FOR THE CHURCH'S PUBLIC AFFAIRS

26. Although it must carefully maintain relations with the Secretariat of State or Papal Secretariat, that body which until now has been known as the Congregation for Extraordinary Ecclesiastical Affairs henceforth is distinguished and separated from it, and will be known as the Sacred Council for the Church's Public Affairs.

27. No. 1. A Cardinal-prefect heads the Sacred Council for the Church's Public Affairs, assisted by a Secretary and an Under-secretary.

No. 2. The same person holds the position of Prefect of the Sacred Council for the Church's Public Affairs and of Secretary of State.

28. It is the competency of this Sacred Council to handle all those matters required in dealing with civil governments; also to apply itself to all those matters the Supreme Pontiff submits to its examination, especially those which have some connection with civil laws; likewise to foster diplomatic relations with nations; to take care of those matters pertaining to nunciatures, internunciatures and apostolic delegations, jointly with the Secretariat of State. The relationship between the two is to be even more strictly maintained when the matter to be treated touches on the competency of the Secretariat of State.

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<sup>12</sup> Cf. apostolic letter *In fructibus multis*, motu proprio April 11, 1964: A.A.S., 56, 1964, pp. 289-292.

## III

## THE SACRED CONGREGATIONS

CHAPTER I — THE SACRED CONGREGATION FOR THE  
DOCTRINE OF FAITH

29. The Sacred Congregation for the Doctrine of Faith has the task of safeguarding the doctrine of faith and morals in the whole Catholic world.<sup>13</sup>

30. It is presided over by a Cardinal-prefect, assisted by a Secretary, an Undersecretary and a Promoter of Justice.

31. It is its duty to examine all questions which involve the doctrine of faith and morals or which are connected with faith.

32. It examines new doctrines and new opinions, no matter how they may be spread abroad, and promotes study on these matters as well as congresses of learned men; on the other hand, it reproves those doctrines which are shown to be opposed to the principles of the faith, after having heard the interested bishops of a region.

33. It scrutinizes those books which have been referred to it and, if necessary, reproves them, but only on the condition that the author was first heard, that he was given the prior chance to defend himself even in writing, and after the Ordinary has been forewarned. This was already provided for by Benedict XIV in the Constitution "*Sollicita ac provida*."

34. It also has the task of examining in law or in fact all that concerns the privilege of the faith.

35. It is competent to pass judgment on errors regarding faith, according to the norms of an ordinary trial.

36. It seeks to safeguard the dignity of the sacrament of Penance, proceeding according to its own amended and approved norms. These

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<sup>13</sup> Cf. apostolic letter *Integrae servandae*, *motu proprio* Dec. 7, 1965: A.A.S., 57, 1965, p. 952.

norms must be brought to the attention of local Ordinaries, and the accused must be given the right to defend himself as well as to choose defenders from among those approved by the congregation.

37. It shall foster the necessary relations with the Pontifical Biblical Commission.

38. The congregation has available a group of consultors who have been chosen by the Supreme Pontiff from all over the world for their noteworthy learning, prudence and experience.

If the matter at hand requires it, other experts, especially those chosen from among university teachers, can be added to the list of consultors.

39. The congregation proceeds in a twofold way: either administratively or judicially, according to the nature of the questions to be treated.

40. The rules governing the internal organization of the congregation be made public by means of a special instruction.

## CHAPTER II — THE SACRED CONGREGATION FOR THE ORIENTAL CHURCHES

41. What has until now been called the Sacred Congregation for the Oriental Church shall in the future be known as the Sacred Congregation for the Oriental Churches.

42. This congregation is headed by a Cardinal-prefect, assisted by a Secretary and an Undersecretary. In addition to the cardinals chosen by the Supreme Pontiff, it also numbers its members the patriarchs of the Churches of the East as well as the Cardinal-president of the Secretariat for Promoting Christian Unity, without prejudice to the prescriptions found in the general norms above under 2 No. 2. Its consultors are chosen from among those who are renowned for their special knowledge in the disciplines related to this particular field as well as for their actual experience, be they Orientals of the various rites or Latins. Always included among the consultors is the Secretary of the Secretariat for Christian Unity.



43. The same congregation has as many offices as there are rites of Oriental Churches in communion with the Apostolic See.

44. The Congregation for the Oriental Churches examines any and all questions which pertain either to persons, or discipline or the rites of the Oriental Churches, even if such questions be mixed, that is, even if because of the nature of the thing or person they involve Latins. Similarly those territories in which a majority of the Christians belong to the Oriental rites are subject only to this Congregation. Even in Latin territories, it carefully supervises, by means of visitators if necessary, the still-not-organized nuclei of faithful of Oriental rites and provides as much as possible for their spiritual needs, setting up a special hierarchy for them if the numbers and circumstances require it.

45. No 1. The Congregation enjoys all the faculties which the other congregations for the churches of the Latin rite possess, leaving to the other departments however those questions which belong to them, and always leaving intact the rights of the Apostolic Penitentiary.

No. 2. As regards Religious of the Latin rite, as missionaries working in those regions mentioned above in 44, whether they be considered singly or as a group, they fall under the competency of this Congregation. On the other hand, whatever pertains to them as Religious, considered singly or as a group, is to be referred or left to the Congregation for Religious.

No. 3. This Congregation moreover shall consult with the Secretariat for Christian Unity on those questions which concern the separated Oriental Churches, and with the Secretariat for Non-Christians, particularly regarding relations with the followers of the Islamic religion.

### CHAPTER III — THE SACRED CONGREGATION FOR BISHOPS

46. What has until now been called the Sacred Consistorial Congregation shall in the future be known as the Sacred Congregation for Bishops.

47. Heading the Congregation for Bishops is a Cardinal-prefect, assisted by a Secretary and Undersecretary.

48. In addition to those whom the Supreme Pontiff shall name to the Congregation, the cardinal-prefects of the Sacred Council for the Church's Public Affairs, of the Congregations for the Doctrine of the Faith, for the Clergy, and for Catholic Education are ex-officio members. Among its consultors are numbered the Substitute Secretary of State and the Secretaries of the departments for the Church's Public Affairs, for the Doctrine of the Faith, for the Clergy, and for Catholic Education.

49. No 1. The following are the duties of the Congregation for Bishops: in those places and regarding those persons which do not fall under the Congregation for the Oriental Churches or for the Evangelization of the Nations—to set up, divide, unite and revise dioceses, provinces and regions, according to the suggestions of and on consultation with the interested episcopal conferences;<sup>14</sup> to erect military vicariates and, on consultation with the territorial episcopal conference, prelatures for a special pastoral ministry to various regions or social classes requiring particular assistance;<sup>15</sup> to provide for the naming of bishops, apostolic administrators, coadjutors and auxiliary bishops, military vicars and other vicars or prelates possessing personal jurisdiction.

No. 2. Whenever the question of erecting, dividing or providing for dioceses must be handled jointly with civil governments, the acts are treated by the Sacred Council for the Church's Public Affairs,<sup>16</sup> without prejudice to particular cases in certain states;<sup>17</sup> in either case, the departments for Bishops and for the Church's Public Affairs proceed jointly, regularly referring such questions to a mixed assembly of cardinals and following a mutual exchange of documents, without prejudice to the norm regulating joint action on questions involving several departments of the Roman Curia.

<sup>14</sup> *II Vatican Council, decree Christus Dominus, nn. 23-24, 39-40: A.A.S., 58, 1966, pp. 683 sq., 694*

<sup>15</sup> *Ibid., n. 42, decree Presbyterorum Ordinis, n. 10: A.A.S., 58, 1966, p. 1007; motu proprio Ecclesiae Sanctae, Aug. 6, 1966, I, 4: A.A.S., 58, 1966 p. 760.*

<sup>16</sup> *Canon 255.*

<sup>17</sup> *Cf. letter, Pius XI, July 5, 1925; cf. also rescript "pro Italia" March 7, 1930.*

No. 3. In all cases, however, it belongs to the Congregation for Bishops to send out the decree of erection, division or provision of dioceses.

No. 4. It also belongs to this same congregation to examine all those things which have to do with bishops, be it regarding their persons, their work or their pastoral activity. Likewise, it must provide for them when they leave office.<sup>18</sup> Thus this congregation sees to those things which pertain to the state of dioceses and to the episcopal "mensae"; it receives and studies the written reports sent in by the bishops on the state and progress of their dioceses; jointly with other interested departments, it arranges for apostolic visitations and examines their results informing at the same time the other departments of those things which might be of interest to them.

No. 5. It oversees moreover all that pertains to primates and metropolitans; it arranges for the conferral of the sacred palliums; it prepares the agenda for consistories.

50. The Congregation for Bishops, together with the Congregation for the Clergy, and if necessary other interested departments, examines those things which pertain to the holding and recognition of particular councils and of episcopal conferences not situated within territories subject to the Congregation for the Oriental Churches and that for the Evangelization of the Nations.<sup>19</sup>

51. It is also charged with the publication of norms to provide through the episcopal conferences, especially national ones, for the more urgent needs of the faithful; likewise, it prepares for the use of bishops general directories on the care of souls, providing them with suggestions and guides in carrying out their pastoral mission.<sup>20</sup>

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<sup>18</sup> *II Vatican Council, decree Christus Dominus*, n. 21: *A.A.S.*, 58, 1966, p. 683.

<sup>19</sup> *Ibid.*, nn. 36-38: *A.A.S.*, 58, 1966, p. 892; cf. also *motu proprio Ecclesiae Sanctae*, Aug. 6, 1966, I, 41, paras. 1-5: *A.A.S.*, 58, 1966, p. 773 ff.

<sup>20</sup> *Ibid.*, n. 44. *A.A.S.*, 58 1966, p. 695.

52. To the Congregation for Bishops are attached certain councils and secretariats: for Emigration; for the works of the Apostleship of the Sea, the Apostolate of the Air and the Apostolate of Nomads. In these cases, it works in collaboration with the departments for the Clergy and for the Laity.

53. It is the duty of the Cardinal-prefect of this congregation to convoke, either *ex-officio* or at the instance of those interested, the cardinal-prefects of the Congregation for the Clergy and of that for Religious as well as, if necessary, of the Congregation for Catholic Education, for the purpose of examining questions concerning the entire clergy and to coordinate their work.

#### CHAPTER IV — THE SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS

54. The Congregation for the Discipline of the Sacraments, headed by a Cardinal-prefect and a Secretary and Under secretary, oversees all those things which pertain to the discipline of the seven sacraments. Remaining intact are the competencies of the Congregation for the Doctrine of the Faith regarding doctrine, of the Congregation of Rites regarding the rites and ceremonies used in the administration of the sacraments; of the Apostolic Signature regarding both the extensions of competency in certain causes and the task of supervising the administration of justice according to the norms of law and the setting up of regional and inter-regional tribunals; of the Sacred Roman Rota regarding causes involving the nullity of matrimony.

55. It also belongs to the same Congregation to issue the customary decrees and concessions in the discipline of the sacraments and in the celebration of the Eucharistic Sacrifice. Moreover, this Congregation can grant dispensations which go beyond the competency of bishops, even from the Eucharistic fast both of the faithful, and of priests celebrating Mass. In this latter case, if necessary, there should be prior consultation with the Sacred Congregation for the Doctrine of the Faith.

56. No. 1. It alone examines matters dealing with the fact of the non-consummation of marriage, even between a Catholic party and a

baptized non-Catholic or between two baptized non-Catholics, whether they belong to the Latin rite or the Oriental rite. Similarly it deliberates concerning the existence of causes for the granting of a dispensation and concerning all that is related to them.

No. 2. In causes dealing with non-consummation of a marriage between two spouses belonging to Oriental rites, it sees it that the documents are examined by a special commission composed of experts in Oriental matters.

57. In the same way, it oversees the obligations connected with major orders, and examines questions arising over the validity of sacred ordination, or passes such questions on to the competent tribunal, after consulting if necessary with the Sacred Congregation for the Doctrine of the Faith.

## CHAPTER V—THE SACRED CONGREGATION OF RITES

58. The Sacred Congregation of Rites has competency over all those things which directly concern divine worship in the Roman rite and in other Latin rites, without prejudice to the competency of other departments in those things pertaining to doctrine or discipline or requiring judicial treatment.

59. Likewise, it cares for all those things which are related in any way to the beatification and canonization of Servants of God, and to sacred relics.

60. The Congregation, headed by a Cardinal-prefect and a Secretary, is divided into two sections: Liturgical, or that concerned with worship; and Judicial, or that dealing with the causes of the Servants of God.

### SECTION I

61. No.1. *The section for worship*, which has its own members and consultors, includes all those things regarding cult, be it liturgical or not, and has as its immediate head an Undersecretary.



No. 2. This section is divided into three offices:

1) Through the *first office*, it cares for the ordering of liturgical divine worship in its pastoral and ritual aspects.

2) Through the *second office*, it promotes relations with episcopal conferences and liturgical institutes; it gathers and examines information about the liturgical life of the Church as well as writings published on the liturgy. Until the present liturgical renewal has been brought to a successful completion, the Consilium for the Implementation of the Council's Constitution on the Liturgy remains in existence with all its tasks.

3) Through the *third office*, namely that for non-liturgical cult, it oversees the holy and pious devotions of the Christian people, without any prejudice to the competency of the Sacred Congregation for the Doctrine of the Faith.

No. 3. This section is assisted by its own group of consultants, experts in the liturgy chosen by the Supreme Pontiff from all over the world. It is also assisted by special commissions for the study of more involved questions.

No. 4. It belongs to the above-mentioned Consilium to carry out the liturgical renewal and the revision of liturgical texts; its decisions, however, must be submitted to the Plenary Congregation of this Section.<sup>21</sup>

The consultants of this Consilium are by that very fact experts of the Sacred Congregation of Rites.

## SECTION II

62. No. 1. The judicial section, concerned with the causes of the Servants of God, is under the leadership of a Secretary and the immediate direction of a General Auditor. It is responsible for those things which pertain either to the processes of beatification and canonization of the Servants of God, including those belonging to Oriental rites, or to sacred relics.

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<sup>21</sup> Canon 244.

No. 2. This judicial section is further subdivided into three subsections, to each of which are assigned by the Supreme Pontiff a fitting number of cardinal fathers and consultors.

1) *First subsection*: Under the direction of the General Auditor, it examines petitions requesting the introduction of causes; it draws up norms according to which the canonical process is to be carried out; it examines the acts of the preliminary hearing and orders an additional hearing, if necessary; especially it judges on the advisability of introducing the cause after having heard at least three consultors and considered the opinion of the General Promoter of the Faith. The decision is however to be passed by the assembly of cardinals assigned to this section.

The same subsection passes judgment on minor issues, on the validity of the acts and on incidental questions.

2) *Second subsection*: It is made up of a certain number of consultors who fulfill the role of judges, the General Auditor acting as moderator, and others present with the right to vote, namely the Prelate Officials, the General Promoter and the Vice Promoter of the Faith, and the General Reporter. Its task is to pass judgment on the writings of the Servants of God, on their heroic virtues, on martyrdom, or on any ancient cult or veneration.

The decision of the group, based on specified reasons and signed by all the members, together with the written vote of each one and with the remarks of both the General Promoter of the Faith and the Advocate, must always be transmitted to the assembly of the Cardinal Fathers assigned to this subsection, who under the presidency of the Cardinal-prefect and in the presence of the Secretary of the Congregation, determine whether the cause can proceed or whether another preparatory process is required, or whether the cause should be set aside.

3) *Third subsection*. This subsection is composed of consultors who must be distinct from those referred to above under No. 2, sub 2, of the Prelate Secretary of the Congregation acting as moderator, and of others present with the right to vote, namely the General Auditor, the Prelate Officials, the General Promoter and Vice-Promoter of the Faith and the General Reporter. On the basis of the reports of medical doctors,

of the remarks of the General Promoter of the Faith and of the replies of the advocates, it passes judgment on the miracles performed through the intercession of the Servant of God.

The decision, to be arrived at in the manner described above under No. 2, must be submitted to the assembly of the Cardinal Fathers assigned to this subsection.

No. 3. A report must always be made to the Supreme Pontiff on the decisions made by the Cardinal Fathers in the three subsections according to the norms of the sacred canons.<sup>22</sup>

No. 4. The provisions of the Code of Canon Law <sup>23</sup> regarding the meetings (general congregations) held in the presence of the Supreme Pontiff for the second and third subsections still retain their force. Likewise for the rites and solemnities customary in the Roman Curia for the canonization of a beatified person decreed in consistory.<sup>24</sup>

No. 5. In the judicial section, there is a distinct office for the General Promoter of the Faith who, with the assistance of a Vice-Promoter General, other deputy Vice-Promoters and a suitable number of officials, make observations on the validity of the acts, as well as on doubts concerning the heroic virtue of virtues, martyrdom, the lack of cult or veneration, ancient cult, and miracles.

No. 6. The judicial section has its own Chancellery, which is subject to the General Auditor, always of course under the authority of the Cardinal-prefect and the Prelate Secretary.

No. 7. The judicial section, finally, prepares a list of advocates and procurators who must be endowed with those qualities and titles required by law,<sup>25</sup> and of medical doctors outstanding for their knowledge and probity.

63. There is available to both sections, namely the section on cult and the judicial section on the causes of the Servants of God, an His-

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<sup>22</sup> *Canon* 2111.

<sup>23</sup> *Canons* 2112; 2113; 2123; 2124.

<sup>24</sup> *Canon* 2141.

<sup>25</sup> *Canon* 2018.

torico-Hagiographical Office which is set up according to its own statutes given by Pius XI in the Apostolic Letter "Gia da qualche tempo" issued motu proprio on Feb. 6, 1930.

64. With due regard for their respective competencies, both sections shall work together on those questions that concern sacred relics and the veneration of the saints being kept within the limits and norms of Catholic doctrine.

Similarly, both sections will have a common archive, library records, treasury, and other items which can be useful to the Congregation.

#### CHAPTER VI — SACRED CONGREGATION FOR THE CLERGY

65. So that its name can better correspond to its activity, the Sacred Congregation of the Council will in the future be known as the Sacred Congregation of the Clergy.

66. The Congregation for the Clergy, headed by a Cardinal-prefect assisted by a Secretary and Under-secretary, is competent in all those things which concern clerics who exercise their apostolate in a diocese, whether it be their persons, their work or their pastoral ministry.

The Congregation is divided into three offices.

67. No. 1. Through the *First Office*, the Congregation seeks out and recommends those means by which priests can achieve holiness.<sup>26</sup> (Priests should not interrupt their studies,<sup>27</sup> so that the better educated they are especially in divine revelation, theology, the liturgical arts and human sciences, the more fruitfully they can exercise their priestly ministry.) The Congregation promotes pastoral institutes and sees to the building of libraries for the clergy<sup>28</sup> it organizes everywhere and at set times courses for priests, especially the younger ones, so that they can

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<sup>26</sup> II Vatican Council, decree *Presbyterorum Ordinis*, n. 15: A.A.S., 58, 1966, n. 1014.

<sup>27</sup> Cf. *ibid.* n. 19 A.A.S., 58, 1966, p. 1019.

<sup>28</sup> Cf. *ibid.*

perfect and broaden their pastoral knowledge and method, fruitfully exchange their apostolic experiences and coordinate their pastoral activity.<sup>29</sup>

No. 2. All these things will be recommended a well to deacons, adapted to their particular work.

68. Through the same office, the Congregation shall moreover:

No. 1. Attend to all those things which concern the work and discipline of the diocesan clergy, cathedral and collegial chapters, pastoral councils, pastors and parochial vicars and all other priests exercising the pastoral ministry, Religious in that which does not pertain to their Religious state,<sup>30</sup> the celebration of Mass and its stipend, the conferral of offices and non-consistorial benefices, popular elections which may still exist in the conferral of these same offices and benefices,<sup>31</sup> the obligation of reciting the Divine Office, and other exercises of piety;

No. 2. By means of a special council, draw up general principles to govern the better distribution of priests;<sup>32</sup>

No. 3. Examine the obligations common to clerics and lay people, maintaining proper relations if necessary with the Council for the Laity;

No. 4. See to the establishment of a senate of priests in each diocese and jointly with the Congregation for Bishops examine the circumstances which recommend its reconfirmation by the Vicar Capitular or Apostolic Administrator in the event of a vacancy of the See.<sup>33</sup>

69. Through the *Second Office*

1) The congregation promotes in a particular way that which concerns the preaching of the Word of God; it encourages those forms of the apostolate more suited to the needs of the times and the conditions

<sup>29</sup> Cf. *ibid.*

<sup>30</sup> *II Vatican Council decree Christus Dominus*, n. 35, 4: A.A.S., 58, 1966 p. 690

<sup>31</sup> *Apostolicitate Ecclesiae Sanctae, motu proprio*, Aug. 6, 1966, I, n. 18, para. 1: A.A.S., 57, 1966, p. 767.

<sup>32</sup> *Ibid.* n. 1: A.A.S., 58, 1966, p. 690.

<sup>33</sup> *Ibid.* I, 15, paras 1 and 4: A.A.S., 58, 1966, p. 690.



of men;<sup>34</sup> it sets down suitable norms to be kept in mind in the religious formation of children, adolescents, young people and adults; after due consultation with the Congregation for Catholic Education and, if necessary, with the Congregation for Religious and Secular Institute, it indicates rules to be followed in catechetical work; it watches over all catechetical courses, whether scholastic or parochial; it sees to it that pre-and-post-marriage instruction adapted to varied classes of the faithful are not lacking; it promotes the growth and organization of diocesan catechetical offices; in addition, it fosters a pastoral concern for travelers and examines questions connected with the phenomena of tourism, vacationing, camping and sports.<sup>35</sup> In all these things, it shall seek the collaboration of the episcopal conferences.

2. The Congregation examines and approves catechetical directories as well as programs and outlines for preaching the Word of God, prepared by episcopal conferences for various age groups and class; it promotes national catechetical congresses and convokes them on an international scale.

3) Jointly with other interested departments and with due regard for those departments that are to provide special directories on matters pertaining to their own competency, this Congregation sees to the preparation of pastoral directories for special classes of the faithful.

#### 70. Through the *Third Office*

1) The Congregation watches over all that pertains to the preservation and administration of the temporal goods of the Church, without prejudice to the competency of other congregations regarding the temporal goods committed to their vigilance.

2) It also belongs to this Congregation to over-see the administration of pious foundations, pious legacies, pious works, benefices, oratories, churches, sanctuaries, the Church's artistic patrimony, immovable goods (real estate), unless it belongs to Religious, treasuries, taxes, tributes,

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<sup>34</sup> *II Vatican Council, decree Christus Dominus, n. 17: A.A.S., 58, 1966, p. 681.*

<sup>35</sup> *Cf ibid. n. 18, p. 682.*

revenues coming from benefices, alienations and other such things. It further cares for that which concerns common diocesan and regional property,<sup>36</sup> the suitable sustenance of clerics and their pensions, even those that are transferable. It encourages suitable security and health insurance to be provided for the needs of the clergy who are aged, sick or otherwise incapacitated.<sup>37</sup> It oversees the diocesan institutes which collect the offerings of the faithful<sup>38</sup> as well as the diocesan administrative offices, offering suitable advice to the administrator. It invites to a settlement those who have illegally taken possession of ecclesiastical goods, even those belonging to Religious; and it allows the faithful to acquire ecclesiastical goods which might have in some way been usurped.

#### CHAPTER VII — SACRED CONGREGATION FOR RELIGIOUS AND SECULAR INSTITUTES

71. The name of the sacred congregation charged with the affairs of Religious shall be changed to the Sacred Congregation and Secular Institutes.

72. The Congregation for Religious and Secular Institutes, which has at its head a Cardinal-Perfect assisted by a Secretary, is divided into two sections: one for Religious, the other for Secular Institutes, each under the immediate direction of its own undersecretary.

73. 1) The *First Section* the congregation is entrusted with the affairs of all Religious Institutes of the Latin Rite and their members. Without prejudice to the competency of the Sacred Congregation for the Evangelization of the Nations or the Tribunals when the procedure is juridical.

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<sup>36</sup> *Motu proprio Ecclesiae Sanctae*, Aug. 6, 1966, I, n. 8: A.A.S., 58, 1966, p. 762.

<sup>37</sup> *II Vatican Council*, decree *Presbyterorum Ordinis*, n. 21: A.A.S., 58, 1966, p. 1021.

<sup>38</sup> *Ibid.* nn. 20-21 cf. *motu proprio Ecclesiae Sanctae*, Aug. 6, 1966, I, n. 8: A.A.S., 58, 1966, p. 762.

2) Thus, to it belongs that which concerns the setting up, direction and suppression of Institutes; the safeguarding and pursuit of their proper goals; rules and discipline; goods and privileges; the formation of the members and their life according to the special nature, constitutions and dispensations from common law of the Institute. The competency however of the congregation for the Discipline of the Sacraments regarding the Eucharistic fast remains intact, as does the competency of the Congregation for Catholic Education regarding the scientific or academic programming of studies in the Church.

3) Again without prejudice to the competency of the Sacred Congregation for the Evangelization of the Nations, this congregation is also competent in those things which pertain to societies of common life, whose members live like Religious, or to Third Orders as such.

4) In the application and dispensation of general laws, the Congregation for Religious and Secular Institutes shall always take into consideration the mind and practice of other departments in those questions which by their nature concern them, according to the norms set down above under 13.

5) It is the duty of the same congregation to encourage the renewal and growth of the Religious life and to set up and make better use of councils and conferences of major superiors.<sup>39</sup>

74. The *Second Section*. All other things being equal, the congregation enjoys the same competency regarding Secular Institutes, which are not Religious communities but maintain in the world a profession of the evangelical counsels which is genuine and complete and, conferring on their members a true consecration, are recognized as such by the Church.<sup>40</sup>

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<sup>39</sup> *Ibid* Vatican Council, decree *Perfectae caritatis*, n. 23: A.A.S., 58, 1966, p. 711.

<sup>40</sup> *Ibid* n. 11, p. 707.

## CHAPTER VIII — SACRED CONGRERATION FOR CATHOLIC EDUCATION

75. What has until now been known as the Sacred Congregation of Seminaries and Universities will now be known as the Sacred Congregation for Catholic Education.

76. 1) Presiding over the congregation is a Cardinal-Prefect, assisted by a Secretary and an Under-secretary. Its competency includes all that pertains to the formation of clerics and Catholic education in the arts and sciences, both of clerics and of the laity, without prejudice to the competency of the Congregation for Religious and Secular Institutes in those things which concern Religious as such, and of the Congregation for the Evangelization of the Nations.

2) The congregation is divided into three offices.

77. The *First Office*. The congregation watches over:

1) All that pertains to the direction, discipline and temporal administration of seminaries, without prejudice to the competency of the Congregation for the Evangelization of the Nations, with which this congregation should proceed jointly;

2) Those things which concern the education of diocesan clergy and education in the arts and sciences of Religious and Secular Institutes; it examines especially, and approves, the statutes of regional and inter-regional seminaries.<sup>41</sup>

78. The *Second Office*. The congregation oversees universities or faculties of study, atheneums, and any such institutes of higher learning which duly carry the name Catholic, insofar as they in any way might depend on the authority of the Church, not excluding those which are run by Religious or by the laity. It also promotes and approves institutions and associations that foster study. It encourages Catholic universities to include brother institutes of primary studies in the arts and sciences as

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<sup>41</sup> II Vatican Council, decree *Optatam* n. 7: A.A.S., 58, 1966, p. 719.

well as chairs of sacred theology where lectures in that science are given in a form adapted to lay students.<sup>42</sup>

It encourages cooperation and mutual assistance among the Catholic universities and the formation of national and international associations. It strives to establish on non-Catholic university campuses Catholic hospices and centers.<sup>43</sup>

79. *The Third Office.* The congregation sees to the construction of parochial and diocesan schools; it watches over all Catholic schools of whatever type or level below universities, as well as over all institutes of instruction or education dependent on the preparation for the Religious life, without prejudice, however, to the prescriptions of 77 sub. 2 above; thus its competency includes schools all over the world, unless it is a question of places dependent on the Congregation for the Oriental Churches or the Congregation for the Evangelization of the Nations.

80. Moreover, the congregation examines general questions regarding education and studies. It seeks the cooperation of episcopal conferences and of civil authorities, national and international, with due regard, however, for the necessary coordination with the Sacred Council for the Church's Public Affairs. It coordinates the forces and means to indicate the rights and freedom of the school and it commends national and international congresses in which the questions are discussed.

#### CHAPTER IX — THE SACRED CONGREGATION FOR THE EVANGELIZATION OF THE NATION OR FOR THE PROPAGATION OF THE FAITH

81. What has until now been called the Sacred Congregation for the Propagation of the Faith will in the future be known as the Sacred Congregation for the Evangelization of the Nations or for the Propagation of the Faith.

82. The Congregation for the Evangelization of the Nations or for the Propagation of the Faith is presided over by a Cardinal-Prefect, as-

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<sup>42</sup> *Ibid.* declaration *Gravissimum educationis*, n. 10, p. 736.

<sup>43</sup> *Ibid.* n. 10, p. 736.



sisted by a Secretary and by an Undersecretary. It is competent in those things which concern all the missions established for the spread of Christ's kingdom all over the world and, therefore, in whatever is connected with the assignment and transferral of the required ministers, the defining of ecclesiastical boundaries and confines and the proposing of those who will govern them. It encourages the development of an indigenous clergy, to whom gradually will be entrusted more authority and work. It is its task to direct and coordinate all missionary activity throughout the world either as regards those proclaiming the Gospel or the missionary cooperation of all the faithful.

83. 1) As members of this congregation, in addition to those Cardinal Fathers assigned to it by the Supreme Pontiff, are the presidents, for non-Christians and for non-Believers.

2) In treating matters of greater important and those involving a general principle also taking part as members in the plenary meetings (congregation), and with a deliberative vote, if the Supreme Pontiff should so decide, are those bishops from the missions who have been named by the Roman Pontiff and representatives of the heads of the pontifical institutes and works,<sup>44</sup> carefully providing that those who speak for the needs of so-called "younger" or "autochthonous" Churches are not absent.

3) As regards the number of those mentioned in 2) above, and other circumstances, the Apostolic Letter *Ecclesiae Sanctae*, issued "motu proprio" on Aug. 6, 1966, should be kept in mind as well as the special instruction to be published by the Sacred Congregation.

84. In those places subject to it, this congregation gives missionary impulses and fosters missionary vocations and spirituality. It formulates study and prayer for the missions and gives them due and adequate notice to these efforts.<sup>45</sup> Similarly it zealously strives to carry out the task of educating youth and forming the clergy of seminaries. It watches over all that pertains to the holding of synods and councils, to the setting

<sup>44</sup> *II Vatican Council decree Ad gentes divinitus*, chapter V, n. 29, A.A.S., 58, 1966, p. 979.

<sup>45</sup> *Ibid.* chapter 5, n. 29.

up of episcopal conferences and to the reviewing of their statutes and decrees, according to the prescriptions of law. At set times it arranges for visitations for a better understanding of the problems and needs of these regions.

85. It is also the task of this same congregation to recruit and assign missionaries according to the varying needs of the regions, to obtain and coordinate the necessary means, especially through the Pontifical Missionary Works, and to distribute them according to the needs of the different places.<sup>46</sup>

86. Because of their prevailing scope and particular purpose, religious institutes set up in the missions and working there are subject to this congregation. The same is true for those societies of ecclesiastics and women without vows as well as seminaries that according to their statutes were founded for the purpose of preparing missionaries for the foreign missions as regards their rules, administration and the concessions required for the sacred ordination of their students, without prejudice however to the norms put out by the Congregation for Religious and as regards studies and scientific education, by the Congregation for Catholic Education.

87. This congregation is held, however, to refer to the competent congregations any questions that concern Faith or sacred rites or ecclesiastical studies and Catholic universities, or dispensations for a ratified but not consummated marriage. Moreover, it transmits to the Sacred Roman Rota cases and other questions requiring judicial treatment.

88. Regarding other Religious, whether Latin or Oriental rites, this congregation is competent only insofar as they are missionaries, be they considered individually or as a group, without prejudice to the right of the Congregation for the Oriental Churches and leaving to the Congregation for Religious and Secular Institutes those things which concern the Religious as such, either individually or as a group, aside from any particular prescription of the Supreme Pontiff.

89. To promote missionary cooperation, the congregation has a Supreme Council for Direction of Pontifical Missionary Works, on

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<sup>46</sup> *Ibid.* chapter 5, n. 29.

which depend the general Councils of the Missionary Union of the Clergy, the Society for the Propagation of the Faith, the Society of St. Peter Apostle, and the Society of the Holy Apostle, and the Society of the Holy Childhood.

90. The body of consultors, in which the secretaries of the three Secretariats, the heads of the Pontifical Institutes and Societies, the representatives of regional organizations for the missions and international lay associations and other experts take part, gathers information either on the local condition of various regions and the manner of thinking of the various classes of men, and on the methods to be used in evangelizing. It also proposes scientifically established conclusions concerning missionary activity and cooperation.<sup>47</sup>

91. Under the direction of the Cardinal-Prefect, the administrative office is responsible for the treasury of the congregation and for the administration of its goods, with the duty of rendering an account to the Prefecture of the Holy See's Economic Affairs.

## IV

### SECRETARIATS

#### CHAPTER I — THE SECRETARIAT FOR PROMOTING CHRISTIAN UNITY

92. 1) The Secretariat for Promoting Christian Unity, whose members are cardinals and bishops named by the Supreme Pontiff is moderated by a Cardinal-Prefect who is assisted by a Secretary and an Undersecretary. Clerical and lay consultors who are properly versed in ecumenical affairs and called from all over the world, offer their advice according to the general norms above in 5.

2) The Cardinal-Prefect of the Sacred Congregation for the Oriental Churches and that for the Evangelization of Nations are *ex officio* members of the Secretariat; the secretaries of those congregations are among the consultors.

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<sup>47</sup> *Ibid.* chapter 5, n. 29.

3) The Secretariat is divided into two offices, each under the immediate direction of a Delegate: one is for the West and the other for the East.

93. The Secretariat has the competency and the duty of promoting Christian unity. Therefore, after referral to the Sacred Pontiff, it takes care of relations with brothers of other communities; it deals with the correct interpretation and carrying out of the principles of ecumenism; it initiates or promotes Catholic groups and coordinates the efforts of those promoting Christian unity either at the national or international level; it undertakes colloquies regarding ecumenical questions and activities with Churches and ecclesial communities separated from the Apostolic See; it sends representatives as Catholic observers to Christian gatherings; it invites to Catholic gatherings observers of the separated brethren whenever such seems opportune, it orders into practice conciliar decrees which deal with ecumenical matters.

94. It also has competency in the religious aspects of matters pertaining to the Jews.

95. Matters which are of mixed competency are harmoniously handled together with other departments involved.

## CHAPTER II — THE SECRETARIAT FOR NON-CHRISTIANS

96. It is advantageous that with the approval of the Supreme Pontiff, the Secretariat for Non-Christians, moderated by a Cardinal-Prefect with the assistance of a Secretary and an undersecretary, occupy itself with those who, although outside the Christian religion, profess some religion or possess a religious sense.

97. The members of the Secretariat, aside from the Cardinal-Prefect of the Sacred Congregation for the Evangelization of the Nations, include those chosen by the Supreme Pontiff either from the Sacred College of Cardinals or from among those proposed by the episcopal conferences of mission localities and others whose circumscriptions include many non-Christians, no matter for what reason or how temporarily. A body of experts approved by the Supreme Pontiff offers advice.

98. Without prejudice to the competence of the Congregation for the Evangelization of Nations, the Secretariat in the pursuit of its goals not only promotes studies, but also fosters with abundant charity relations with non-Christians designed to bring about an increase in mutual respect.

99. It also belongs to the Secretariat to investigate the ways and means for establishing suitable dialogue with non-Christians. It should take care therefore that non-Christians are duly known and rightly esteemed by Christians, and that in turn these non-Christians have the opportunity to know and esteem Christian doctrine and life adequately; it receives and carefully weighs the wishes of the Ordinaries; it sees to the formation of those who will take part in the dialogue; it proposes new undertakings, examines them and approves those which have been proven by experience.

100. To it is attached an office for promoting relations with the Moslems.

### CHAPTER III — THE SECRETARIAT FOR NON-BELIEVERS

101. The Secretariat for Non-Believers has a Cardinal-Prefect, assisted by a prelate who is Secretary and an Undersecretary, and is made up of cardinals and bishops named by the Supreme Pontiff, together with consultors chosen from all over the world.

102. With the approval of the Supreme Pontiff, the Secretariat applies itself to the study of atheism in order to explore more deeply the various aspects of its rationale and, in so far as possible, to establish dialogue with those non-believers who sincerely wish to collaborate.

## V

### THE COUNCIL FOR THE LAITY AND THE PONTIFICAL STUDIES COMMISSION: "JUSTICE AND PEACE"

103. The norms are valid here which were published in the Apostolic Letter "Catholicam Christi Ecclesiam," issued *motu proprio*. Jan. 6, 1967.<sup>48</sup>

<sup>48</sup> A.A.S., 59, 1967, pp. 25-28.



## VI

## THE TRIBUNALS

## CHAPTER I — THE SUPREME TRIBUNAL OF THE APOSTOLIC SIGNATURA

104. The Supreme Tribunal of the Apostolic Signatura is composed of cardinals named by the Supreme Pontiff, of whom one selected by him exercises the office of Prefect with the assistance of a secretary and an undersecretary. It has two sections.

105. Through its *First Section* the tribunal judges either with ordinary or delegated authority those things which are ascribed to it in the Code of Canon Law;<sup>49</sup> it extends the competency of tribunals, even these established for matrimonial cases; until other provisions are made, it extends the forum for strangers (*peregrini*) in the city of Rome to processes dealing with matrimonial nullity, but only in extraordinary circumstances and for the most grave reasons: according to prescription of the sacred canons, its duty is to supervise the correct administration of justice; it sees to the establishment of regional and inter-regional tribunals; it enjoys those rights which are attributed to it in concordats between the Holy See and the various nations.

106. Through its *Second Section* the Apostolic Signatura resolves contentions arising from the exercise of administrative ecclesiastical power which are referred to it because of an interposed appeal or recourse against a decision of a competent department, whenever it is contended that the act itself violated some law. In these cases it passes judgment both on the admissibility of resource and on the illegality of the impugned act.

107. Through this same section, moreover, it adjudicates conflicts of competency among the departments of the Apostolic See; it examines the administrative questions preferred to it by the congregations of the Roman Curia; and it judges questions entrusted to it by the Supreme Pontiff.

108. The Apostolic Signatura is governed by its own rules.

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<sup>49</sup> *Canons* 1603, 1604, 1605.

## CHAPTER II — THE SACRED ROMAN ROTA

109. Without prejudice to the prescriptions of the Code of Canon Law,<sup>50</sup> the competency of the Sacred Roman Rota in case of matrimonial nullity duly referred to the Holy See is extended to include also those cases involving a Catholic and a non-Catholic party, or involving two non-Catholic parties, whether one or both of Doctrinal questions touching on faith, however, are to be left to the Congregation for the Doctrine of the Faith, according to the norms of 29 and 31 of this constitution.

110. The Sacred Roman Rota is governed by its own norms.

## CHAPTER III — THE SACRED APOSTOLIC PENITENTIARY

111. Heading the Sacred Apostolic Penitentiary is the Cardinal Major Penitentiary, who is assisted by a Regent and other prelates who together from the Council of the Major Penitentiary.<sup>51</sup>

112. The jurisdiction of this tribunal includes all those things which concern the internal forum, even non-sacramental. Thus this tribunal in the internal forum grants graces, absolutions, dispensations, commutations, sanations and condonations.

113. In addition, all that concerns the concession and use of indulgences is entrusted to this Sacred Penitentiary, without prejudice however to the rights of the Congregation for the Doctrine of the Faith in judging those aspects which involve dogmatic teaching regarding indulgences.

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<sup>50</sup> Canon 1598, 1599; cf. also canon 1557, para 2.

<sup>51</sup> Pius XI, *Constitution Que divinitus Novis*, March 25, 1935, nn. 2-3; cf. A.A.S., 27, 1935, p. 97 s.

## VII

## OFFICERS

## CHAPTER I — THE APOSTOLIC CHANCELLERY

114. The Apostolic Chancellery is headed by the Cardinal Chancellor of the Holy Roman Church assisted by a Regent. Its task is to expedite Decretal Letters and Apostolic Constitutions as well as Apostolic Letters in the form of Bulls or Briefs of greater importance as is established by law, or on commission by the Supreme Pontiff or one of the departments of the Roman Curia.

115. Letters, whether in the form of Bulls or Briefs, should not be sent except on orders of the Supreme Pontiff or one of the departments, and each preserving the exact stipulation of the mandate.<sup>52</sup>

116. It belongs to the Apostolic Chancellery to preserve with the utmost care the leaden seal and the fisherman's ring.

CHAPTER II — THE PREFECTURE OF THE HOLY SEE'S  
ECONOMIC AFFAIRS

117. The Prefecture of the Holy See's Economic Affairs is directed by the commission of three cardinals, one of whom acts as President, assisted by a Prelate Secretary. The Prefecture coordinates all the administrations of the Holy See's goods and watches over them.

118. An accountant general (*Ratiocinator*) and other accountants (*computators*) and, according to needs, a body of consultors to assist them, made up of clerics and expert laymen chosen by the Supreme Pontiff, make up the Prefecture.

119. After a five-year term has lapsed, the commission of Cardinal Fathers, the Prelate Secretary and the consultors need reconfirmation.

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<sup>52</sup> *Canon 260.*

120. The duties of the Prefecture are as follows:

1) It receives a report on the patrimonial and economic state of things, and a statement of receipts and expenditures as well as a budget of expenses presented by the administrators who depend on the Holy See even though they are to a certain extent or even fully autonomous, not excluding the pontifical commissions and administrations, whether in Rome or out of Rome, leaving intact however the special dispositions regarding the "Institute for the Works of Religion";

2) It carefully examines the report and the statements mentioned above, so that at a set time the Cardinal-President can present for approval to the Supreme Pontiff a general accounting of receipts and expenditures of the previous year as well as a budget for the following year;

3) It coordinates all investments and important undertakings by the Holy See and oversees them so that they will all proceed in an orderly fashion in the achievement of their purpose;

4) It examines both the general and detailed projects of (engineering) work, and if necessary oversees them;

5) It imposes a tax, to be handed over to the General Administration of the Patrimony of the Apostolic See to sustain the costs of administration;

6) It examines the books and documents and all that exceeds ordinary administration and a complete report in writing is presented to the Supreme Pontiff by the Cardinal President.

121. The prefecture passes judgment on those who, exceeding their trust, have in any way inflicted damage on the patrimony of the Holy See. However, any penal or civil actions are referred to the competent tribunal, or, if there is none competent, to a specially deputed commission or, on the mandate of the Supreme Pontiff, to the Tribunal of the Sacred Roman Rota.

## CHAPTER III — THE APOSTOLIC CHAMBER

122. The Apostolic Chamber, which is headed by the Cardinal Chamberlain of the Holy Roman Church or, if he is impeded, by the Vice-Chamberlain, retains the task of caring for and administering the temporal goods and rights of the Holy See when the latter is vacant.<sup>53</sup>

In fulfilling this task, special laws already existing or to be set down should be scrupulously observed.

CHAPTER IV — THE ADMINISTRATION OF THE  
PATRIMONY OF THE APOSTOLIC SEE

123. The administration of the Patrimony of the Apostolic See is headed by a Cardinal President who is assisted by a Council of Cardinal Fathers and a Secretary. It is divided into two sections: ordinary and extraordinary.

124. 1) *The Ordinary Section*, under the immediate direction of a Delegate, fulfills those tasks of administration entrusted to it;

2) *The Extraordinary Section*, directed by another Delegate, has those tasks entrusted to it by the Supreme Pontiff and is governed by its own special laws.

CHAPTER V — THE PREFECTURE OF THE  
APOSTOLIC PALACE

125. The Prefecture of the Apostolic Palace, is available to the Supreme Pontiff either in the palace itself or wherever he might go.

126. 1) It belongs to this Prefecture to arrange audiences with the Supreme Pontiff and to prepare everything connected with sacred pontifical ceremonies aside from those parts which are strictly liturgical, consulting all those involved. That which pertains to the spiritual care of

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<sup>53</sup> Canon 262.



those who live or work in Vatican City, however, is reserved to the Vicar General of Vatican City.

2) Similarly, it is the task of the Prefecture to make all the necessary arrangements whenever the Supreme Pontiff leaves the Apostolic Palace to visit Rome. It must be available to assist the Secretariat of State whenever the Supreme Pontiff is preparing for apostolic travels.

127. Moreover, the Prefecture decides that priority be given to the Cardinal Fathers or the delegates which nations send to the Holy See.<sup>54</sup> Likewise, in conjunction with the Secretariat of State, it shall observe those things which must be observed when heads of state or other dignitaries are solemnly received by the Roman Pontiff.

128. The prelate who is Prefect of the Apostolic Palace requires the confirmation of a newly elected Supreme Pontiff.

## CHAPTER VI — CENTRAL STATISTICS OFFICE

129. The Central Statistics Office has the duty of gathering and organizing data which seem necessary or useful for a better understanding of the state of the Church and for the assistance of bishops.

130. In order that information may be properly gathered, this office should see to it that in parishes, dioceses, regions and Religious communities, as well as in the departments of the Roman Curia, statistics be correctly assembled according to up-to-date norms and with a specific method and mode of operation. At appointed intervals these are to be forwarded to this office so that there can be prepared an organized summary of those matters which pertain to the life of the Church.

131. By comparative analysis, this office is to work out general indexes and to illustrate them for those concerned. Thus by pointing out causes and effects, the significance of those factors which are observed will be shown as accurately as possible.

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<sup>54</sup> *Canon* 254.

## APPENDIX

## I

132. The Venerable Fabric of St. Peter's will continue to care for matters pertaining to the Basilica of the Prince of the Apostles, according to the prescript of the constitution "Sapienti Consilio" of June 29, 1908, and in cooperation with the Chapter of that basilica.

133. There will be no change in the Apostolic Vatican Library, the Secret Vatican Archives, the Vatican Printing Press and Bookstore, the Office of the Master of Papal Almsgiving, the Council for the Instruments of Social Communication, and the other permanent pontifical bodies, including the Consilium for the Implementation of the Constitution of the Second Vatican Council on the Sacred Liturgy until its mandate is fulfilled.

134. What pertains to the papal household will be regulated by its own norms.

## II

135. To this Apostolic Constitution will be added an "Ordo Servandus" containing common norms by which the manner and means of conducting business in the departments of the Holy See will be set forth. The general norm still holds as stated in Title I. Chapter 1, 12.

## III

136. In each and every one of the revised congregations, as in the other departments, it is a basic rule that no serious and extraordinary business may be conducted before the appropriate heads have notified the Supreme Pontiff.

Furthermore, all decisions require the Pope's approval, except those for which the department heads have received special faculties, and decisions of the Holy Roman Rota and of the Apostolic Signature rendered within the limits of their competency.

We decree that the present Apostolic Constitution be always strict, valid and effective and that its full and integral consequences hold and obtain from Jan. 1, 1968, and that in all respects and throughout all circumstances it be fully supported by those to who it pertains or will pertain, all to the contrary notwithstanding, even those things worthy of most special mention.

Given at Rome, at St. Peter's, Aug. 15, 1967, the feast of the Assumption of the Blessed Virgin Mary, in the fifth year of our pontificate.

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## THE SCRIPTURES, GOD'S TEACHING

For some go so far as to *prevent the sense of the Vatican Council's* definition that God is the author of Holy Scripture, and they put forward again the opinion, already often condemned, which asserts that immunity from error extends only to those parts of the Bible that treat of God or of moral and religious matters. They even *wrongly speak of the human sense* of the Scriptures, beneath which a divine sense, which they say is the only infallible meaning, lies hidden. In interpreting Scripture, they will take no account of *the analogy of faith and the Tradition* of the Church. Thus they judge the doctrine of the Fathers and of the Teaching Church by the norm of Holy Scripture interpreted by the purely human reason of exegetes, instead of explaining Holy Scripture according to the mind of the Church which Christ Our Lord has appointed guardian and interpreter of the whole deposit of divinely revealed truth.

## PHILIPPINE HIERARCHY

### PROFESSIO FIDEI CATHOLICAE

*To The Most Reverend Ordinaries of the Philippine Hierarchy*

*September 29, 1967*

*Your Excellency:*

*As Your Excellency well knows, the Sacred Congregation for the Doctrine of Faith was requested to prepare and formulate a profession of faith in consonance with the "aggiornamento", shorter and simpler than the Tridentine profession, and redacted in such a way as to make superfluous the antimodernistic oath.*

*The Most Eminent and Reverend Fathers of the Sacred Congregation for the Doctrine of Faith in their Reunion of Feria IV, May 31, 1967, after considering the advices and the proposals of the Very Reverend Consultors, decided to substitute the "Professio fidei tridentina" and the antimodernistic oath with a very short formula, to be added to the Creed, according to the enclosed text.*

*This is the new formula for the profession of faith to be used whenever prescribed by the cann. 1406-1408*

*I gladly avail this occasion to renew to Your Excellency the sincere sentiments of my veneration in Christ.*

*Devotedly yours,*

RT. REV. MSGR. MARIO PERESSIN  
*Chargé d'Affaires a.i.*

## PROFESSIO FIDEI

Ego N. firma fide credo et profíteor ómnia et síngula quae continéntur in Symbolo fidei, vidélicet:

Credo in unum Deum Patrem omnipoténtem, factórem coeli et terrae, visibílium ómnium et invisibílium et in unum Dóminum Iesum Christum, Fílium Dei unigénitum, et ex Patre natum ante ómnia saécula, Deum de Deo, lumen de lúmine, Deum verum de Deo vero, génitum non factum, consubstantiálem Patri per quem ómnia facta sunt qui propter nos hómines et propter nostram salútem descendit de coelis, et incarnátus est de Spíritu Sancto, ex María Vírgine, et homo factus est; crucifíxus etiám pro nobis sub Póntio Piláto, passus et sepúltus est; et resurrexit tértia die secúndum scrip-túras, et ascendit in coelum, sedet ad dexteram Patris, et íterum ventúrus est cum glória iudicáre vivos et mórtuos, cuius regni non erit finis; et in Spíritum Sanctum Dóminum et vivificántem, qui ex Patre Filióque procedit; qui cum Patre et Fílio simul adorátur et con-glorificátur qui locútus est per Prophétas; et unam sanctam cathó-licam et apostólicam Ecclésiám. Confíteor unum baptísma in remis-siónem peccatórum, et expécto resurrectionem mortuórum, et vitam ventúri saéculi. Amen.

Fírmiter quoque ampléctor et retíneo ómnia et síngula quae circa doctrínam de fide et móribus ab Ecclésia, sive solémni iudício defínita sive ordináριο magistério adsérta ac declaráta sunt, prout ab ipsa proponúntur, praesérтим ea quae respíciunt mystérium sanctae Ecclesiae Christi, eiúsque Sacraménta et Missae Sacríficium atque Primátum Románi Pontíficis.



## The Way of the Cross

FR. MEL BRADY, O.F.M., J.C.D.  
*Our Lady of the Angels Seminary,  
Novaliches, Quezon City.*

As a result of certain recent documents of the Holy See, some doubts have arisen concerning the juridical requirements for the erection of the Stations of the Cross, and concerning the indulgences which can be gained by one making the Way of the Cross. These questions are not merely academic; for if Stations are invalidly erected, no indulgences can be gained, unless the Stations are re-erected validly, or a *sanatio* is granted by the Holy See.<sup>1</sup> The present article will seek to answer these doubts. The writer wishes to acknowledge his debt to His Excellency, Archbishop Ferdinando Antonelli, O.F.M., Secretary of the Congregation of Sacred Rites, for his kindness in providing an authoritative (though private) reply to questions raised in this area.<sup>2</sup>

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<sup>1</sup> Periodically, usually at five-year intervals, invalidly erected stations are validated by the Sacred Penitentiary. The validation pertains only to the blessing and prescribed formalities, not to other defects, such as the use of iron crosses. Cf. Marcian J. Mathis, O.F.M., J.C.D. and Nicholas W. Meyer, O.F.M., S.T.D., *The Pastoral Companion*, Chicago: Franciscan Herald Press, 12 ed., 1961, p. 369.

<sup>2</sup> De "Via Crucis"

Quaeritur:

1. Utrum ad, normam Instr. *Inter Oecumenici*, d. 26 sept. 1965, n. 77, benedictio et erectio Viae Crucis ita sit Episcopo reservata ut privilegium O.F.M. ab Apostolica Sede concessum, iam nullius roboris sit dicendum.

2. Utrum possit Ordinarius loci alicui sacerdoti facultatem delegare ad erigendas stationes Viae Crucis etiam in parocchia ubi adest domus O.F.M.

3. Quaenam indulgentia acquiri potest pro pio exercitio Viae Crucis.

Resp.

Ad I. Negative.

*Who can Erect the Stations of the Cross*

According to Can. 239, §1, 6°, Cardinals have the privilege of erecting the Stations of the Cross, even in private oratories, with one sign of the cross. The same faculty was extended to all Bishops, whether

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Ad II. Negative.

Ad III. Indulgentia plenaria vel partialis ad normam Const. Ap. *Indulgentiarum doctrina*, 1 ian. 1967, N (orma) 6, usque dum *Enchiridion indulgentiarum* recognoscatur, prout in eadem Const. Ap., N. 13 statuitur.

### DECLARATIO

Ad I. Episcopis privilegium communiter personale erigendi stationes Viae Crucis iam concedebatur can. 349 & 1: Ordinariis Missionum facultas specialis dabatur in Facultatibus decennialibus S.C. de P.F., n. 52. Deinde potestas ordinaria, delegabilis intra certos definitos limites, concessa est in Motu proprio *Pastorale munus*, 30 nov. 1963, n. 30.

In supra citata Instructione *Inter Oecumenici*, n. 77 nil innovatur, sed solummodo res proponitur ad normam iuris vigentis, quin privilegium quodvis revocetur, eum dumtaxat in finem ut dicatur quod benedictio et erectio Viae Crucis excipitur a nova norma generali ac ideo non potest "ab omni sacerdote impertiri". Porro praecipua ratio reservationis in eo est quod erectio Viae Crucis potestatem iurisdictionis praesupponit in ministro benedicente et erigente. (Cf. ex. g. C. BRAGA, *Instructio... cum commentario*, Romae 1964, p. 490.)

Igitur privilegium O.F.M. integrum manet iuxta apostolicas concessionem iam pridem factas.

Ad II. Ratio responsi habetur in ipso textu concessionis illius potestatis. Ait enim *Pastorale Munus*, n. 30: "Quae tamen facultas (videlicet delegandi) exerceri non potest in territorio paroeciali, ubi sita est domus religiosorum, qui ex apostolica concessionem privilegio gaudendi Viae Crucis stationes".

Attamen, ut clausula supradicta vim obtineat, domus O.F.M. (quae unice considerata venit) debet esse legitime erecta, quamvis non formata. Insuper notandum illud "non potest" meram liceitatem afficere non vero validitatem. (Cf. v.g. B.I. BELLUCO, *Novissimae Ordinariorum locorum facultates*, Romae 1964, p. 162).

Ad III. Resp. patet, nam "Indulgentia plenaria semel tantum in die acquiri potest" salvo speciali praescripto pro constitutis in articulo mortis (Const. ap. *Indulgentiarum doctrina*, N. 6).

Romae, 13, Aprilis 1967

(SGD.) ✠ F. ANTONELLI  
Archiep. Idicren.  
S.R.C. a secretis

residential or titular, by the *Motu Proprio, Pastorale Munus*,<sup>3</sup> in faculty No. II, 8, which reads:

To erect with a single blessing, the stations of the Way of the Cross with all the indulgences which have been granted to those who perform this pious exercise, in churches and oratories, including private oratories and other pious places.

Prior to this *Motu Proprio*, Bishops had, indeed, by virtue of Can. 349, §1, the privilege of erecting Stations, but they were required to use the prescribed form.

The same *Motu proprio, Pastorale Munus*, in No. 1, 30, grants to residential bishops and equivalent prelates, the power:

To grant to priests the faculty whereby in accordance with the Church's prescribed ritual they may erect the stations of the Way of the Cross even in the open air, with all the indulgence which are imparted to those who perform this pious exercise. This faculty, however, cannot be used within the territory of a parish where there is a house of religious who by apostolic concession enjoy the privilege of erecting the stations of the Way of the Cross.

Residential bishops can, therefore, delegate any priest, secular or religious, to erect the stations of the Way of the Cross within the confines of the diocese (prelature, etc.). The sole exception is clearly stated in the *Motu proprio*: the faculty cannot be used within the territory of a parish where there is a house of religious who enjoy the privilege of erecting the stations. The only religious Order which has this apostolic privilege is the Franciscan Order, that is, the Order of Friars Minor.<sup>4</sup> Superiors of the Order of Friars Minor, whether General, Provincial or local, can delegate only their own subjects (and not secular priests or other religious) to erect stations in their respective territory; in the absence of the local superior his legitimate representative has the same power.<sup>5</sup>

<sup>3</sup> 8 December, 1963, *AAS*, LVI (1964), pp. 5-12.

<sup>4</sup> The superiors of the Capuchin and Conventual Franciscans do not possess this faculty. The Minister Provincial of the Capuchins can erect stations only in churches and oratories of their order. He can also delegate local superiors to do the same. Cf. *Pastoral Companion*, p. 367.

<sup>5</sup> Cf. *Constitutiones Generales Ordinis Fratrum Minorum*, Romae, 1953, art. 518, § 3 and art. 526.

It should be noted that the religious house referred to must be one which has been canonically established as a *domus religiosa*, even if it is not a *domus formata*.<sup>6</sup> It should also be noted that if the faculty to erect stations is used by a non-Franciscan in the territory of a parish within whose boundaries there is a canonically established Franciscan house, the use is illicit but valid, as the restriction is not *ad validitatem*.<sup>7</sup>

A doubt was raised whether the *Instruction for the Proper Implementation of the Constitution on the Sacred Liturgy*<sup>8</sup> abrogated the privilege of the Franciscan relative to the blessing of the stations. No. 77 of that instruction abolished most of the reservations attached to the blessings of the Roman Ritual; but it lists among the exceptions (i.e., among the blessings still reserved) "the blessing and erection of the stations of the Way of the Cross, precisely because this is reserved to the bishop," saying nothing about its reservation to the Franciscan Order. As Archbishop Antonelli explains, this prescription does not abolish the privilege of the Franciscans; nor does it change the power granted to residential bishops by *Pastorale Munus*.

Finally, the question may be asked if the permission of the local ordinary is needed for the use of faculties to erect stations of the Way of the Cross. Such permission (presuming the priest has the legitimate faculties, either as a Franciscan delegated by his superior, or as another priest delegated by the local ordinary by virtue of *Pastorale Munus*) is not required, either for the validity of the erection of the stations nor for the liceity of the act. However, "it is altogether fitting, especially for the sake of ecclesiastical discipline, that in every instance, unless there is question of places which are exempt, permission be obtained of the Ordinary of the place where the faculty is exercised, or at least that this permission be reasonably presumed where the Ordinary cannot easily be reached."<sup>9</sup>

<sup>6</sup> Cf. F. Antonelli, *supra*, note 2

<sup>7</sup> *Ibid.*

<sup>8</sup> *Inter Oecumenici*, S.C. Rit., 26 Sept., 1964, *AAS*, LVI (1964), pp. 877-900.

<sup>9</sup> Sacred Penitentiary, 12 March, 1938, *AAS*, XXX (1938), p. 111.

The rite to be followed in the blessing and erection of the stations of the Way of the Cross can be found in the latest edition of the *Rituale Romanum*, Tit. IX, cap. 11, n. 1; or in the *Rituale Romano-Seraphicum*, 1955 edition, pp. 243-252. A document attesting to the legitimate erection of the stations should be signed by the priest who performed the ceremonies, and should be kept in the archives or sacristy of the church.<sup>10</sup>

### *Indulgences for the way of the Cross*

Prior to the Apostolic Constitution *Indulgentiarum Doctrina* of January 1, 1967,<sup>11</sup> the following norms were in force in regard to indulgences for the Way of the Cross:

All the faithful who shall, at least with contrite hearts, either singly or in groups, perform the pious exercise of the Way of the Cross lawfully erected according to the prescription of the Holy See, shall be able to gain:

a) A plenary indulgence as often as they shall complete this pious exercise.

b) Likewise another plenary indulgence if they receive Holy Communion on the same day on which they have performed the said pious exercise, or within a month from the time when they have completed it ten times.

c) A partial indulgence of ten years and ten quarantines for each of the stations in case, having begun the exercise, they failed for any reasonable cause to finish it.<sup>12</sup>

Now, however, in accordance with the norms of *Indulgentiarum Doctrina*, the indulgences which can be gained for making the Way of the Cross have been changed; and further changes can be expected in the near future, since His Holiness, Pope Paul VI, has ordered that the *Enchiridion indulgentiarum* be revised.<sup>13</sup>

<sup>10</sup> S.C. Indulg., 10 Feb., 1844. Cf. *Pastoral Companion*, p. 369.

<sup>11</sup> AAS, LIX, (1967), p. 1-24.

<sup>12</sup> Sacred Penitentiary, 20 October, 1931, AAS, XXIII (1931), p. 522.

<sup>13</sup> *Indulgentiarum Doctrina*, Normae, N. 13.



For the time being, then, a plenary indulgence can be gained daily by making the Way of the Cross; but several plenary indulgences cannot be gained in one day, either for this pious exercise or for any other one. Therefore, if a person has gained one plenary indulgence on a given day, on whatever basis, he cannot gain another one for making the Way of the Cross. In this case, the indulgence gained for making the Way of the Cross would be but a partial one.<sup>14</sup> There is no longer any specification of days or years in regard to partial indulgences.<sup>15</sup>

In order to gain a plenary indulgence of whatever kind, there is now required, in addition to the completion of the good work which is enriched by the indulgence, the fulfilling of three conditions: sacramental confession, reception of holy Communion, and prayer for the intention of the Holy Father. There is required also the exclusion of every affection whatever towards sin, even venial. If either the latter disposition, or any of the three conditions is lacking, a partial indulgence only is gained. The three conditions themselves can be fulfilled several days before or after the completion of the good work, although it is fitting that the prayer for the intention of the Holy Father be offered on the same day. One confession suffices for several plenary indulgence; but for each such indulgence a separate reception of holy Communion is required, and the prayers for the intention of the Holy Father must be repeated. For these prayers, a single Our Father and Hail Mary suffices, although another prayer may be chosen. The faculty granted to confessors in can. 935 remains intact.<sup>16</sup> The added faculty is now granted to local ordinaries to enable the faithful who live in places where it is impossible or at least very difficult to confess or receive holy Communion, to gain a plenary indulgence without confession or Communion, provided they are of a contrite heart, and provided they plan to receive these sacraments at the first opportunity.<sup>17</sup>

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<sup>14</sup> Normae, N. 6.

<sup>15</sup> Normae N. 4.

<sup>16</sup> "Pia opera ad lucrandas indulgentias iniuncta, confessarii possunt in alia commutare pro iis qui, legitimo detenti impedimento, eadem praestare nequeant."

<sup>17</sup> Normae, Nn. 7, 8, 9, 10, 11.

All other conditions, whether concerning the erection of the Way of the Cross, or the manner of performing this pious exercise, remain as they were before the documents cited above were promulgated. Descriptions of these matters may be found in any of several manuals, and there is no need to review them here. One final observation could be made, however. In the doctrinal part of his Apostolic Constitution, *Indulgentiarum Doctrina*, Pope Paul VI, places great stress on the charity of the person gaining the indulgence and upon the excellence of the work itself, setting these up as the measure of the remission of the temporal punishment granted by the Church in a partial indulgence.<sup>18</sup> This teaching, coupled with the requirement that every affection even towards venial sin must be excluded to gain a plenary indulgence, should motivate the faithful (clerical, lay, religious) who make the Way of the Cross to make it with great fervor and sincerity. Certainly a mechanical and hurried performance of this exercise does little or nothing to fulfill the spirit running through *Indulgentiarum Doctrina*, does little or nothing to honor God, to sanctify the soul . . . nor to gain the indulgences which Mother Church, in her mercy, has attached to the Way of the Cross.

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<sup>18</sup> *Indulgentiarum Doctrina*, V, 12.

## You and Your Non-Cursillista Brothers

GUILLERMO TEJÓN, O.P.

Yes, your brothers...

You call your fellow Cursillistas brothers, and love them as such. You are right. In a spirit of unity and brotherly love they shared with you the tremendous experience of the Cursillo... Truly they are your brothers...

But there are others... They are not Cursillistas; but they are children of God, brothers of Christ, members of the Church...; and therefore your brothers too...

— "Charity, Brothers!"

"Charity, brothers!"..., Cursillistas say often to one another...

"Charity, brothers!"..., many non-Cursillistas are silently but eloquently—and pleadingly—saying... And they are speaking to us, Cursillistas...

It is true that you are supposed to keep in touch with other Cursillistas. But not to the extent of making it an exclusive relationship... —You are expected to love them; but not to the detriment of the love you owe everybody else in Christ...

Unity, love and Christian brotherhood are not — and should not be allowed to be—the monopoly of the Cursillo or of Cursillistas...

"Little children, love one another"..., St. John the Apostle used to tell his disciples time and again. And when asked why he insisted so much on that, he replied: "Because that is the commandment of the Lord, and if it is kept it is enough"....

Brother, this is really the commandment of the Lord...

"I give you a new commandment: love one another; just as I have loved you, you also must love one another. By this love you have for one another, everyone will know that you are my disciples" (Jn., 13, 34-5).

There is the commandment: to love one another... —How? —“As I have loved you”...

And how did Christ love us?... — He loved us all... He died for all, Jews and pagans, rich and poor, Europeans and Asians... He loves us all, Cursillistas and non-Cursillistas...

“Look how they love one another!”..., the pagans of Rome used to say of the early Christians. Do today’s pagans speak in the same way when they refer to us, Christians of the twentieth century?...

The early Christians loved one another without distinction of race, colour or social class... —Is there any reason why we should not do the same?...

Non-Cursillistas expect this of us... And we have to live up to their expectations if we really are the true disciples of the Lord that the Cursillo wants us to be...

Do Cursillistas love their non-Cursillista brothers?...

Of course they do... They love them dearly. Few people love them as much as Cursillistas do. The proof is there for everybody to see. They pray for them more, they care very much for their souls, they are eager to bring them to the Cursillo to make them participants of the benefits they derived from it, they are always engaged in apostolic work, they are often busy with social projects for the welfare of their brothers... —If this is not love, if this is not charity..., what is love and what is charity?...

And they do all this because they are Cursillistas... How many times have I seen Cursillistas worry about the spiritual and material problems of their fellow men... And how many times have I heard them say: “You know, the Cursillo really gets one involved. Before I made the Cursillo I frequently came across the same problems; but I did not care about them. And I would not care now either if I were not a Cursillista”...

I admire the love of Cursillistas for their non-Cursillista brothers... Many non-Cursillistas admire it, too..

Yet, there are some who think that Cursillistas are egoistic and selfish...; that they love only their fellow Cursillistas, and despise the rest...

What is the reason for this impression?... Some exceptions to the general rule? — Quite possibly! After all, all rules have exceptions... Neither the Cursillo nor Cursillistas are perfect. And we have to admit that there are Cursillistas who do not excel in their love for their neighbour...; who do not always give an example of genuine Christian charity...

However, oftentimes the reason for this mistaken notion on the part of some non-Cursillistas is not lack of charity, but lack of prudence and discre-

tion, lack of consideration for the feelings of others, too much enthusiasm... on the part of *some* Cursillistas...—Unfortunately very often this is misconstrued as lack of charity...

A party is organized. Guests start arriving... Among them there are a number of Cursillistas. They do not have to tell you that they are Cursillistas. You will notice it right away, if not because of the golden crosses on their lapels, by their loud "de colores" greeting..., and by their conversation...—They sit down by themselves and all throughout the party they indulge in Cursillo talk: ... that somebody was present at a Cursillo opening two days ago...; that the last *mañanita* was well attended...; that he has to leave early because he has to go to a *clausura*...; that a particular *rollista* was very convincing in his first performance...; that this morning he was able to do some apostolic action...

Now in the same room there is a man who is not a Cursillista. He is a friend of some of those Cursillistas...; perhaps their host... He would like to join them and have a beer with them. But he hesitates... He looks at them from a distance..., and finally decides to stay away...

Why?...— He recalls past experiences... If I join them—he says to himself—here are some of the things that may happen to me:

"They might go on talking about the Cursillo the whole evening... And I, a non-Cursillista, will find myself lost without being able to take part in the conversation... Silent and alone with my glass of beer... I'll look like a fool...

Or they will start telling me a lot of things about the Cursillo, things that I do not understand and in which I am not interested...

Or somebody will pull from his pocket a bundle of *palanca* sheets and right there and then make me fill up a few...— By the way, I still have some *palancas* to fulfil, and right now I cannot take any more...

Or that particular Cursillista who has been trying to get me into the Cursillo will, now that he feels stronger in his brothers' company, renew his attack...— I shall be awfully embarrassed..."

Brother Cursillista, tell me honestly... If you were not a Cursillista and found yourself in such a situation, what would you do?... , what would you say?...

Wouldn't you think, as some non-Cursillistas think, that Cursillistas are egotistic, clannish, uncharitable?...

Can't this wrong impression be avoided by just remembering that a party is a get-together, an occasion for meeting people, exchanging ideas, renewing



acquaintances, strengthening friendships?....; that if it is necessary to talk about the Cursillo it can be done in a more discreet way?....; that Cursillistas are not supposed to be KJs?...

A Cursillista a KJ?...— Isn't that against the spirit of happiness that so characterizes Cursillistas?... Isn't that one of the best ways to defeat their own purpose of doing apostolic work among their non-Cursillista brothers?...

Do not worry too much about your apostolate on such occasions. The others know that you are a Cursillista. And as long as you behave as one you are doing apostolic work. Moreover, isn't it a form of apostolate to practice charity with others, mixing with them, talking to them, and contributing to their happiness?...

Some Cursillistas ask: But can't we have a little fun in our own way?...— Certainly; lots of it... Cursillo is not only praying; it is also fun...— But if your party is going to be a Cursillo affair, how about inviting Cursillistas only?...

What would you think of Cursillo charity if, not being a Cursillista, you were abruptly awakened at 3:00 o'clock in the morning by the singing of a group of Cursillistas going to a *mañanita*?...

"Treat others as you would like them to treat you" (*Lk.*, 6,31)...— This is the golden rule. Shouldn't it be scrupulously kept by the "men of the golden cross"?...

Charity is too important a virtue and too beautiful a word to look ridiculous and cheap...— Does a Cursillista have to say "Charity, brother" to ask a cigarette of a fellow Cursillista?...

Listen to St. Paul, who, as you know, is the patron of the Cursillo Movement:

*If I have all the eloquence of men or of angels, but speak without love, I am simply a gong booming or a cymbal clashing. If I have the gift of prophecy, understanding all the mysteries there are, and knowing everything, and if I have faith in all its fulness, to move mountains, but without love, then I am nothing at all. If I give away all that I possess, piece by piece, and if I even let them take my body to burn it, but am without love, it will do me no good whatever". (I Co.,13,1-3).*

In other words:

*If I attend all Cursillo openings, *mañanitas* and *clausuras*...; if I always display the golden cross on my lapel and carry the Guide*

*in my breast pocket...; if I know all the rollos by heart and serve as an auxiliary twice a month...; if I never miss a Team Reunion or an Ultreya...; if I always fulfil my Service Sheet commitments...; but have no charity...; "I am simply a gong booming or a cymbal clashing"...; "I am nothing at all"...; "it will do me no good whatever"...*

Charity, that is, love of God above all things, and of neighbour (even a non-Cursillista) for God...

Neighbour does not only mean Cursillista or non-Cursillista friends. It means all men, even those who do evil to us, even those who hate the Cursillo and Cursillistas, even those who claim to be enemies of Christ...

"... love your enemies"... (Mt.,5,44).

"Never pay back one wrong with another, or an angry word with another one; instead, pay back with a blessing" (IP.,3,9).

A Christian should not regard anybody as his enemy. His only enemy is sin...— Hate the sin, not the sinner..., as Christ did...

If Christ had hated sinners, where would you —and I—be now?...

How are we going to love God and neighbour?...— As Christ did, not just with words, but with deeds...— He not only said that He loved us, He died for us...

"If anyone loves me he will keep my word"... (Jn.,14,23). Whoever does not keep the word of Christ does not love Him, no matter what he says...

Will your non-Cursillista brother believe that you love him if all he finds in you are fair, high-sounding words?...

"... let your love for each other be real and from the heart (IP.,1,22)... Not cold, meaningless charity..."

"You must love your neighbour as yourself" (Mt.,22,39)...— Is your love for yourself cold and meaningless?...

God will not believe that you love Him if you do not love His other children...— How can anybody be a friend of Christ and an enemy of Christ's other brothers, his neighbour?...

When you do something for your brother, do it not only out of charity, but *with* charity and love...— Make him feel that you regard him as your *true* brother, that you *are* his *true* brother...

*You are God's chosen race, his saints; he loves you, and you should be clothed in sincere compassion, in kindness and humility,*

*gentleness and patience. Bear with one another; forgive each other as soon as a quarrel begins. The Lord has forgiven you; now you must do the same. Over all these clothes, to keep them together and complete them, put on love (Col.,3,12-14).*

Charity is the root of all Christian virtues, the summary of Christian perfection... He who has charity is far from sin... And he who has charity will have his sins forgiven... "since love covers over many a sin" (IP,4,8).

But it must be a genuine, authentic, Christ-like love... And it must embrace God and *all* men..., not only Cursillistas...

The charity of a *big-minded* Cursillista who regards the human race as his family and all men as his brothers...

"Holier than thou"...

The first time that somebody asked me if it was true that only Cursillistas go to heaven, I thought it was a joke or some kind of sarcastic remark. But soon I started having second thoughts. That man was dead serious..., and worried... And he was very much surprised when I asked him: Where on earth did you get that idea?...— Well, he answered promptly, that is what Cursillistas say...— It took me some time to convince him that somebody had played a joke on him, probably with the good intention of bringing him to the Cursillo... And I was happy to notice a sign of relief on his face...

When he turned around and left I could not help wondering: Was it really a joke?...— I knew then, as I know now, that Cursillistas have not been given the keys to heaven by St. Peter... Cursillistas do not claim that...— Still one question bothered me: Is it possible that *any* cursillista can speak in that way?...

Later I came across more cases... And I met priests who are opposed to the Cursillo because some Cursillistas have told them that they are not true priests unless they make the Cursillo... And I know of Cursillistas who have demanded the removal of their parish priest—and even of their bishop—on the ground that they are not Cursillistas...

Brother, believe me, there is not a bit of exaggeration in all this...

Can a non-Cursillista be a better Christian than a Cursillista?...— Yes. As a matter of fact, many non-Cursillistas are better Christians than many Cursillistas.

Once I was asked by a Cursillista: Who has a better chance to go to heaven: a barrio captain who has not gone beyond the fifth grade or a provincial governor with several university degrees?...— I answered that the better chance belongs to whomever has a better image of Christ in his soul...

You see, Christ is our Redeemer. Only in His name can we be saved. He is our passport to heaven. As you well know, a passport requires a picture. In this case it is not our picture, but Christ's. Christ is our model, our example. We are supposed to imitate and follow Him. When we die God will look for the picture of His Son in our soul. If He finds it He will recognize us as His Son's brothers, and therefore as His own children and as heirs to the Kingdom of heaven...— If not...— And the more our life reflects that of Christ, the more Christian virtues adorn our soul, the clearer Christ's picture in it will be... And the better right we shall have to abide in a higher mansion in heaven...

In other words, whoever is the better christian has the better chance of entering heaven...

Then I asked him: Who has a better chance of going to heaven: a Cursillista or a non-Cursillista?...— The answer is the same: Whoever is the better Christian...

But you should not be discouraged. In a sense you have a better chance of going to heaven than many other Christians. Because you are a Cursillista you know more than many other Christians —not all— about God, your soul, means of sanctification, etc... This knowledge will help you climb up the stairs to heaven. But on condition that you are faithful to your Cursillo commitments...

You are not going to be saved because you made the Cursillo, but because you *are* a Cursillista...— To be a Cursillista means to *live* as a Cursillista...

Faithfulness to the Cursillo does not only give you a chance to go to heaven; it gives you a guarantee of eternal union with God...

The Cursillo is a wonderful way of attaining personal sanctification and doing apostolic work. But it is *not* the *only* way...— There are many other ways... And many people are realizing their Christian and apostolic vocation in those other ways...

Non-Cursillistas are not forgotten by God. They are also His children; they are also Christ's brothers; they are also members of His Mystical Body and of His Church...

They are not forgotten by God, even if they are not good Christians...

"But I say to you: love your enemies and pray for those who persecute you; in this way you will be sons of your Father in heaven, for he causes his sun to rise on bad men as well as good, and his rain to fall on honest and dishonest men alike" (Mt.,5,44-5)...— If God does not deny his sun and rain to sinners, why should a Cursillista deny his charity and love to anybody?...

Do you remember that first meditation of the Cursillo *Know Yourself?* It told you that the reason why you were in the Cursillo House was not the nagging of your wife, the insistence of your parish priest or the importunity of a friend of yours... but the will of God. You were there for the simple reason that God wanted you there. It was part of God's Providence for you... He invited you; and you accepted His invitation...

Now, let us suppose that God had not wanted you in the Cursillo...—Would you be a Cursillista now?...

Your eyebrows are rising in incredulous surprise...; and you are going to ask: Is it possible that God does not want everybody, I mean everybody, in the Cursillo, the Cursillo being what it is?...—Don't be scandalized if I answer Yes, it is possible... And that is why they told you in the same meditation that you should be grateful for being among the chosen ones...—Some other day we shall talk about this at length.

Open your New Testament and read the following dialogue between John and Jesus:

“‘Master’—he said—‘we saw a man casting out devils in your name, and because he is not with us we tried to stop him’. But Jesus said to him, ‘You must not stop him; anyone who is not against you is for you’” (*Lk.*, 9, 49-50).

As a Cursillista you were made an apostle of Christ. You were given the power to be His witness, to preach His doctrine, to cast out devils from the souls of others and to bring them back to the life of grace... There are others doing the same kind of apostolic work. They are not Cursillistas, but they are working for the same cause and for the same Master... They are members of Catholic Action, the Legion of Mary, the Christian Family Movement, the Holy Name Society, etc....; and countless others who do not belong to any association, but who nevertheless give a valiant testimony for Christ in the world...

They are not against you... Therefore they are for you, for your cause, for your ideals... And if they are for you they are for the One who sent you, Christ... And if they are for Christ, who are you to try to stop them?... Or to tell them that their work is not acceptable to God?... Or that yours is better than theirs?...

They are your brothers, not your competitors...

Before you made the Cursillo you complained sometimes that the Church, or rather, the ecclesiastical authorities, took you for granted. The rollo *Laymen in the Church* brought you good news. It explained to you the high position you hold in the Church as one of her conscious members and active leaders...—Are you going to *dictate* on others now?...



Who is anybody to judge anybody else?...—Hasn't it ever occurred to us that we might be mistaken in our conclusions?...—Only God is qualified to judge because He alone can read the minds and hearts of men...—You are not God; you are, by the grace of God, a Cursillista...

Let us avoid rushing to conclusions when we meet people who do not share our enthusiasm for the Cursillo. They are not necessarily against the Cursillo or against us...; and much less against God...

*Do not judge, and you will not be judged; because the judgments you give are the judgements you will get, and the amount you measure out is the amount you will be given. Why do you observe the splinter in your brother's eye and never notice the plank in your own?... (Mt., 7, 1-3)*

Remember the adulteress of the Gospel and the challenge of Christ to those who were accusing her: "If there is one of you who has not sinned, let him be the first to throw a stone at her" (Jn., 8,7)

Are we without sin?...—Let see what St. John has to say about this. "If we say we have no sin in us"—he wrote in his first epistle (1,8)— "we are deceiving ourselves and refusing to admit the truth"....

If you are going to throw anything, throw your arms open and embrace all men as your brothers...; throw your prayers and sacrifices up to heaven for them...

Do you know what the best proof of God's love for us is? That He humbled Himself to the extent of becoming one of us...

And He asked us to imitate Him: "...learn from me, for I am gentle and humble in heart" (Mt., 11, 29).

If God became man and lived among men, will it be too much for a Cursillista to be like his fellow men?...

Is there any reason for a "holier than thou!" attitude?...

Christ was holier than everybody...; and He did not look down upon anybody...

If a Cursillista is holy and becomes proud of it, he loses that holiness. How can he then truthfully say that he is holier than others?...

What are you proud of, anyway?...—If you are a Cursillista, if you are a better Christian than many others... it is because God has granted you the grace to be so. Could you be so good if you were left to your own devices... without sanctifying grace, without actual grace...? Do you know what will happen to you if God's Providence abandons you for a moment?...—You will go back to the nothingness where you came from.

Pride is not only illogical; it is ridiculous and stupid...—And if this can be said of pride in any Christian, what shall we say of pride in a Cursillista, who is supposed to know better than the average Christian?...

Do you want to destroy the value and lose the merit of the good works you do?... Be proud!—Do you want to lose your Cursillo and the graces it brought to you?... Be proud!—Do you want the Cursillo's plan for the Christian Renewal of the world to fail?... Be proud!—Do you want to render your apostolate fruitless?... Be proud!—Do you want to convince your non-Cursillista brothers that there is no love for them in your heart?... Be proud!—Do you want to attempt against the good name and reputation of the Cursillo?... Be proud!—Do you want to work against Christ?... Be proud!...

This is about all you can expect from pride!...

Do you want the opposite of all this?...—Be humble!...

God cannot stand the sight of pride. Open your Bible at random, and you will find abundant proof of this. Here are three thoughts on pride taken from just one chapter—the tenth—of the Ecclesiasticus:

"Pride is hateful to God and man" (7)...—"What has dust and ashes to pride itself on?" (9)...—"The beginning of human pride is to desert the Lord, and to turn one's heart away from one's maker. Since the beginning of pride is sin, whoever clings to it will pour forth filth" (14-15)...

There are some more. May I invite you to read them?...

In view of this shall we be surprised at what the Book of Proverbs tells us (16,5): "The arrogant heart is abhorrent to Yahweh (God), be sure it will not go unpunished"?...

On the contrary, God cannot resist the charm of humility...

"My soul proclaims the greatness of the Lord and my spirit exults in God my saviour; because he has looked upon his lowly handmaid. Yes, from this day forward all generations will call me blessed, for the Almighty has done great things for me" (*Lk.*, 1, 46-9)...—Speaking here is humble Mary, who became the Mother of God...

Do you remember the parable of the Pharisee and the Publican? Who obtained forgiveness for his sins, and who did not?...—Why?... "For everyone who exalts himself will be humbled, and the man who humbles himself will be exalted" (*Lk.*, 14, 11).

Are you going to to be a Mr. Pharisee now that you are a Cursillista?...

Men, no matter how proud they are, imitate God in disliking pride in others...—Do you like proud men?...

Few things are so distasteful to non-Cursillistas as arrogance and pride in Cursillistas...

Here is a little story for you to meditate upon... Only it is not just a story... It is a true one. It happened a few months ago.

The Dean's Office of a School of Nursing is busy enrolling students. Here comes a man bringing his daughter to school. While in the office he says that he has to make a telephone call. Now, that office has a telephone, which, like all other office telephones, is for official use only, and which is particularly busy during enrollment time. A lady in the office explains this to him; but, thinking that the man is really in a hurry to make that call, she makes an exception. She even graciously dials his number for him... Wouldn't you in such a case, if only out of gratitude and gallantry, limit your call to the shortest possible time?... Not the man in question. He measures to other standards. He takes the receiver, and, in a loud and boisterous voice, embarks on a conversation that goes on and on and on... The telephone is needed in the office. After a long time the lady reminds him that it is for official use and that official business needs it. She repeats this several times. Wouldn't you do the same under the circumstances?...—And how would you react to the reminders?... I am sure that, feeling a little ashamed, you would hang up and say: "Sorry, I talked too long; and thank you very much"...—Do you want to know what our "gallant" man does?... When he notices that everybody in the office has his eyes on him, he hangs up, in a noisy way, of course...; but not to apologize, but only to start a show of bravado, shouting in a defiant voice that fills the room, that he is a government official in some province, that he has important business in Manila, that he is a good Catholic, that he is a *Cursillista*... And then—our gallant *Cursillista*!—he challenges the lady to come out of the office into the corridor to fight it with him...

I know that incidents like these are rare; although probably not as rare as you would imagine... Anyway, should they take place at all?...—One such incident can do irreparable damage to the Cursillo and the Church...—In this particular case the room was filled with school officials, parents and students. Would you have dared to ask them what they thought of the Cursillo after having witnessed such a scene?... And what comment do you think these people would make if later they saw that *Cursillista* singing at the top of his voice "these *humble* men of the Golden Cross"?...

There are people who refuse to make the Cursillo because—they say—they do not want to be like *Cursillistas*: proud of themselves, arrogant, looking down on others...

I know that this is a great exaggeration, an unwarranted generalization, and, possibly, an excuse...—*Cursillistas* are not proud. It is only *some* *Cursillistas*

who are proud... The trouble is that the pride of a few is more noticeable than the humility of many...

What a pity!... The behaviour of a Cursillista should make people say: "I would like to be like you!"...

"A man's hat in his hand"—runs an Italian proverb—"never did him any harm"...—A little humility, a little politeness, a little consideration for the feelings of others will not do a Cursillista any harm... And it will do a lot of good to the Cursillos—and to Christ's—cause...

Christ came, not to be served, but to serve... We, his disciples, are in this world to serve, not to be served...

We are His servants, His instruments... And in the Gospel we find our rule of conduct: "...when you have done all you have been told to do, say, 'we are merely servants: we have done no more than our duty'" (*Lk.*, 17, 10).

"...learn from me, for I am gentle and humble in heart"...

(*To be continued*)

## THE SACRED TEACHING AUTHORITY

Now Catholic theologians and philosophers, whose grave duty is to defend natural and supernatural truth and instill it in the hearts of men, cannot afford to ignore or neglect these more or less erroneous opinions. Rather they must come to understand these same theories well, both because diseases are not properly treated unless they are rightly diagnosed, and because sometimes even in these false theories a certain amount of truth is contained, and finally because these theories provoke more subtle discussion and evaluation of philosophical and theological truths.

If philosophers and theologians strive only to derive profit from the careful examination of these doctrines, there would be no reason for intervention by the teaching authority of the Church. However, although we know that Catholic teachers generally avoid these errors, it is apparent, however, that some today, as in apostolic times, desirous of novelty, and fearing to be considered ignorant of recent scientific findings, tend to withdraw themselves from *the sacred Teaching Authority* and are accordingly in danger of gradually departing from revealed truth and of drawing others along with them into error.

POPE PIUS XII: ENCYC. *Humani Generis*

## Postscript to Miguel Unson's Freemasonry

RALPH SALAZAR  
*U.S.T. Central Seminary*

In the HALL OF FAME column of THE MANILA TIMES of September 19, 1967 (p. 9-A), the Hon. Miguel Unson, Father of the Philippine budget system, was deservedly featured. Among many other distinctions noted of him, these significantly stand out:

"A high-ranking Freemason, Unson became the Master of his mother lodge, the Rizal Lodge No. 22, F. & A.M., and afterwards was elevated to the post of the deputy grand master of the Grand Lodge of the Philippines. He also served as the president of the Young Men's Christian Association (YMCA)."

If these posts were mentioned in line with the other high positions he held during his colorful life, then these certainly are facts

that cannot be overlooked. But if these allusions to his Freemasonry and his presidency of the YMCA were meant to suggest to the reader the religious affiliations of this great man, then the quoted paragraph is in dire need of a postscript.

For, Don Miguel Unson, the one-time deputy grand master of the Grand Lodge of the Philippines, abjured his Freemasonry towards the last years of his life, and eventually died in the bosom of the Catholic Church, wherein he was born and educated.

In this era of ecumenism, to publicise Don Miguel's retraction from Freemasonry and his return to the Church is to run the risk of being accused of the triumphalism so decried in the Church today. Yet that momentous turn in his life must be brought to public no-



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tice, if only to do justice to this great Filipino's "portrait as believer."

Unson was a product of Dominican institutions of learning: Letran College and the University of Santo Tomas. Such was his attachment to his former mentors that, even during his years as a freemason, he would once in a while drop in for a chat with the Dominican Fathers. The late Fr. Juan Ylla was one such priest who enjoyed the occasional visits of the distinguished alumnus. During their talks, however, there was one issue that Fr. Ylla would now and then bring out, which Don Miguel would always evade somehow: his freemasonry. To the "Pero, qué lástima..." of the venerable priest, Don Miguel would at most retort that he already had sworn loyalty to the society, and that was that. This notwithstanding, the Dominicans never lost hope for their erring prominent son. He was, after all, a man of moral rectitude, deeply religious at heart to the point of sentimentalism.

This latter trait was borne out in an incident which Fr. Gregorio Garcia, O.P., presently theology professor and Conservatory Re-

gent at U.S.T., still vividly remembers. The day the historic Sto. Domingo Church in Intramuros was bombed, some Dominicans from U.S.T. in Sampaloc hurried over to the site to see if they could salvage anything. Upon entering the church ruins, they were surprised to find a man kneeling in deep recollection at one of the remaining pews. And who would he turn out to be but Don Miguel himself! Asked why he was there, Unson the Freemason explained that the Sto. Domingo Church meant a lot to him. It was here where he would pray while yet a student at Letran. It was also here where he, with his daughter, Emma, would come for Sunday Mass—even after he had joined Freemasonry. He was therefore paying the holy place a last visit.

When the American Liberation Forces came, it became extremely hazardous for the Unsons to remain at their residence in Cataluña, Sampaloc. In the early part of January, 1946, they therefore sought refuge at the Father's Residence within the UST Campus. Despite stringent regulations, they were somehow accommodated in what is now the parlor of the UST Fathers. For some

two months, this was to be the haven of Don Miguel and his wife Doña Nieves. Here, with the help of a maid, the couple tried to put up the semblance of a home.

Living under the same roof as the Dominicans afforded Don Miguel a closer look at community religious life. He was among men of faith who went about with their priestly chores as though the hazards of death were not imminent. Of course, there were the usual bull-sessions he enjoyed having with the affable priests. But his Freemasonry still remained the topic he would discreetly decline to discuss.

Two incidents, however, were to shake him into a reconsideration of his avowed loyalty to the society.

Once, during an air-raid, a bomb ripped through the ceiling of the University Chapel, falling right in front of the image of Our Lady of the Holy Rosary. The whole building quaked upon impact, but the bomb turned out a dud. And what's more strange, the image of our Lady, not a bit damaged, stayed put at its pedestal! The Fathers were inclined to see in this the powerful hand of

their patroness. To Don Miguel, of course, it was just one of those coincidences. But, as Fr. Gregorio recalls, one could sense that behind the seeming rationalism, Don Miguel was also deeply moved. Somehow the priests' faith and the bomb must have prodded him to a more serious thinking about his estrangement from the Church and the ever imminent danger of death. His quarters were only a few meters away from where the bomb fell.

On February 7, 1946, at about 4:30 in the afternoon, UST suffered one of its worst shelling from the retreating Japanese Army. Bombs and mortar shells were exploding all over the place. Don Miguel was worriedly closeted in his room when all of a sudden, a sharpnel pierced a window pane and whizzed by his nose, missing him by the fraction of an inch! Shocked and dazed, he then found himself in the best disposition to respond to the constant knocking of the grace of conversion. The sharpnel that could have ended his life proved to be the last straw that broke his resolve to ever remain a freemason.

That very evening (or was it

the evening following, Fr. Gregorio can't tell for sure now), Unson approached Fr. Ylla to tell him of the decision he had toyed with long enough: he was making a formal retraction. Without losing a moment, the venerable priest accompanied his friend to the room of another refugee in the house: the Archbishop of Manila, Msgr. Michael O'Doherty. Before his Ordinary, then, Don Miguel Unson solemnly retracted from Freemasonry and was thus absolved of the ecclesiastical censures he had incurred. Fathers Ylla, Jordan and Tascon, were the formal witnesses to this return of a long lost son of the Church.

After the ceremony, Don Miguel came down the stairs in such high spirits that when he met Fr. Gregorio, the latter remembers to have remarked: "¡Que hay, Don Miguel! Parece Vd. un niño con un nuevo par de zapatos!" And Unson broke to him the news: "Es que ya no soy masón. Y qué contentísimo estoy! Digaselo a todo el mundo que Don Miguel Unson ya no es masón. Acabo de retractarme!"

For the remainder of his stay at the Fathers' Residence, Don Miguel could be seen daily attend-

ing Fr. Gregorio Garcia's 4:30 morning Mass, and devoutly receiving holy communion. Evenings, communicant and celebrant would become chatting partners as they would promenade under the acacia groves that face the chapel. And what was once the tabooed topic now become the fare that interested both.

Through these friendly discussions, Father Garcia came to learn much about the sterling character of this honorable man. Unson had the sincerity to admit that it was really for political conveniences that he had joined Freemasonry. But once committed to the Society, he found it against his honor to go back on his oath of allegiance. Only after those brushes with death in an environment of deep Christian faith, did he come to realize that his baptismal promise, whereby he committed himself to Christ and His Church, was in the last analysis more worthy of his fidelity and eternal honor.

Today, because of Father Garcia's reminiscences, Don Miguel's case has become a classic example of the genesis of the act of conversion in many an apologetics professor's lecture at the Faculty of Theology, U.S.T.



## PASTORAL SECTION

### HOMILETICS

#### I SUNDAY OF ADVENT (December 3)

##### PUT ON CHRIST

(Rom. 12, 11-14) The color of my vestments this morning must have attracted the attention of quite a number of you. . . . Advent. It is Advent, the season that prepares us for Christmas. Let us therefore make Advent that way. Preparation. And how are we to prepare ourselves for Christmas? Listen to St. Paul: "And this do, understanding the time, for it is now the hour for us to rise from sleep, because now our salvation is nearer than when we came to believe." And then he says also, "Put on the Lord Jesus, . . . and as for the flesh, take no thought for its lusts."

##### *Rise up from sleep*

"Our salvation is nearer than when we came to believe." Christ is coming, yes, really coming to judge both living and the dead (cf. Gospel). Therefore, now is the period of preparation; now is not the time for spiritual torpor, but rather let us rise from it. Now is not the time for the dark deeds of sin, for revelry, St. Paul enumerates, for debauchery, wantonness, strife and jealousy. "Let us not sleep as do the rest, but let us be wakeful and sober." (1 Thes. 5,6)

Weeks ago did not the Apostle give us this warning? "See to it, brethren, that you walk with care: not as unwise but as wise, making most of your time, because the days are evil" (Eph. 5,16). The only

time really to prepare ourselves for His coming is the present moment. And there is a sense of urgency here, for we do not know the exact time of His coming; but His coming is certainly nearer than before.

### *Put on the Lord Jesus*

In our preparation to receive Jesus we have to do something very positive, that is, put on the Lord Jesus. His first coming in the garment of a slave has made this possible.

We have started to do this right from the beginning. "For all you who have been baptized into Christ, have put on Christ" (Gal. 3,27). By baptism we have been united to Christ. And so "as regards your former manner of life you are to put off the old man, which is being corrupted through its deceptive lusts. But be renewed in the spirit of your mind, and put on the new man which has been created according to God in justice, holiness and truth" (Eph. 4,22-24).

We have to continue stripping and reclothing ourselves until that day when we shall "put on" Christ's glory forever.

The Eucharist helps us do this more effectively than any other. The Eucharist enables us to abandon the old man and put on the Lord Jesus.

## II SUNDAY OF ADVENT (December 10)

### CHRIST'S CREDENTIALS

(Mt. 11,2-10) John the Baptist of course, was convinced that Jesus was the Messiah. It was for the sake of His disciples alone that he asked the question "Art thou he who is to come?" He has been preparing the way for Jesus, and now, imprisoned in the dungeon of Herod, he wanted to slowly lead his own disciples to Christ.

### *Scandalized in Christ*

The disciples of John, on the other hand, wanted to find out for themselves who this Jesus really was. The Messiahship which Jesus

professed did not meet the expectations of many a Jew including John's disciples. Many were in fact scandalized in Him.

The questions about Jesus were many. "How can He be the Christ, He only comes from despised Nazareth." "Does the Christ eat with publicans and sinners?" "Messiah? How can that be? We know perfectly who His parents are?" "If He is the Messiah, why doesn't He gather an army and lead us to battle against the Romans?"

Christ, indeed, in the words of St. Paul was "a stumbling block to the Jews, and foolishness to the Gentiles" (I Cor. 1,23). And the answer Christ gave to these false expectations of His own fellow Jews was a new beatitude which gave the key to the mystery surrounding His person and His work: "Blessed is he who is not scandalized in Me."

### *Christ's Credentials*

By what signs did Jesus want to be known that He was the Christ, the Promised one? "Go and report to John what you have seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them."

In other words, charity reveals the true Messiah. He made spiritual and corporal works of mercy the test of His being the real Redeemer. He wanted to prove by His charity that He was not a visionary proclaiming an unreal "brotherhood", that He was neither a pitiful preacher nor a phony hero made great only by ignorant later followers nor simply a "nice guy" out of touch with reality. No. He was not all this. He was truly the Christ, the one promised to the nations. And His credentials? His works of charity, His spiritual and corporal works of mercy.

### *Test of our faith*

We can no longer share the sentiments of the Jews of old. We will not be scandalized in Christ. We know better. At Mass we in fact repeat some remarkable statements about the Christ: "You are holy ... You alone are Lord Most High ... I believe in Jesus Christ the only Son of God..."

And what does Christ want us to do? He wants us to preach the Gospel by living it. Let people recognize that we have His true teaching by means of our works of charity. We have Christ's true teaching only when we reveal His true love in us. Christ won the Jews not by argument but by His charity. And this we have to remember always: it is not argument that win souls, but charity.

### III SUNDAY OF ADVENT (December 17)

#### CHRISTIAN JOY

(Phil. 4,4-7) The message of the Church today is a message of Joy. This is the message of Christianity. God wants us to be happy. This morning the Church invites us "Rejoice in the Lord always; again I say rejoice."

#### *The joy of hope*

We have sometimes experienced, haven't we, that the mere expectation for someone we love, or for someone who will give us happiness, already gives us joy.

Such is the joy the Church wants us to have today. "The Lord is coming." "The Lord is near." The very proximity of His coming is the cause of our Christian joy. This joy is not merely the joy of recalling that He has come. It is more the joy of vision in faith, the joy of hope, the joy, namely, of being certain that He will one day return to definitely establish His kingdom among us. This is what today is near and "nearer than when we came to believe."

This nearness of the Lord brings joy particularly to those who are waiting for Him, who fear Him, pray to Him and obey Him. And yet even now this joy is already vivified by Christ's presence (for He has come) in our everyday life. This joy and that of hope are what sustain us when the daily cross seems too heavy for us.

*Joy, an effect of charity*

But unless this joy is an effect of charity, it does not merit the name Christian. We can rejoice in the Lord only if we possess the charity of the Lord.

Hence, let us not look for joy where it is not to be found, such as, in vice and illicit pleasure. Christian joy is the effect of problems solved and conscience at peace. Christian joy is not forgetting one's problems and one's conscience by movies, television, wine, parties, and amusements. Neither is there joy or satisfaction in merely hiding the lack of it.

*Joy in suffering.* Is it not a mockery to talk about joy to men heaped high with suffering? If we know Christ and understand Christianity, suffering in any of its form should not be an obstacle to our joy. We are not like the bee that draws honey only from flowers; we are Christians and we can draw honey even from thorns.

Let us start today; let us bear the sign of joy in our countenance. The Lord has come. The Lord is near. "Rejoice in the Lord always; again I say rejoice."

## THE VIGIL OF CHRISTMAS (December 24)

## "DE SPIRITU SANCTO EX MARIA VIRGINE"

Year after year we look for the meaning of Christmas behind the songs, the greeting, the hurried preparations and the excitements. Year after year we are told that only the crib gives us the complete answer.

*The alliance between the Spirit and Mary*

The incarnation is the union of two loves in Jesus: divine love stooping down to man and human love going up to God, the two uniting in Jesus Christ (*Card. Suenens*). This fact is at the center of



our Creed: "I believe in Jesus Christ who was conceived by the Holy Spirit born of the Virgin Mary."

This article of the Creed carries us back to the house in the little village of Nazareth where the most wonderful part of the great drama of Redemption started, where Christmas had its beginning. God was choosing a mother for His eternally begotten Son, and He sent the Angel to the humble Virgin.

We are all familiar with the story. We are all familiar with the answer of the angel to Mary's question. The answer was: "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee."

All at once the mystery seemed to have vanished in the light of Mary's faith. "Behold the handmaid of the Lord, be it done to me according to thy word." There and then Mary's "fiat" brought God's love enfleshed in Jesus, her Son and God's Son.

The Alliance between God and man, broken by sin, the sin of the first man and woman, was healed in this alliance between the Spirit and Mary.

### *The Spirit and Mary in us*

We can never exhaust the meaning of this mystery. Let not the songs and the excitement and the hurried preparations of Christmas eve steal away the deeper content of Christmas. The partnership of the Holy Spirit with our Lady must not be limited to the Incarnation of Christ alone. Our yearly celebration of Christmas is an affirmation of Christ's birth not only in Bethlehem but also in us. Even today Christ is being born in our souls, and He is born in our souls also "by the Holy Spirit of the Virgin Mary" (*de Spiritu Sancto ex Maria Virgine*). The alliance between the Spirit and Mary is something permanent and indissoluble.

We discover in this statement an incalculable consequence: that if Christ will be born in us, it must also be "by the Holy Spirit of the Virgin Mary." Our Christmas will not be what it should be without

this being realized: the birth of Christ in our souls so that Christ may live in us and we in Him. And if we would live in Christ, we must likewise open our hearts to His mother.

Tonight as we sing or recite together the Creed let us remember this: the birth of Christ is also our birth "by the Holy Spirit of the Virgin Mary."

December 25 FIRST MASS

### THE CRIB HIS PULPIT

This is the night you and I have been expecting. The night is full of happiness. Everyone wants to go to the crib to see the statue of the Baby Jesus. Everyone wishes that mute statue could speak and utter the Christmas message.

#### *The Word of God*

That statue of the Infant Jesus may not have the power to speak, but we could read from it its message. The Word of God in the crib spoke not a single word; there was no need for He was Himself the message of God in the pulpit of the crib. He is the Word in Person.

"For this reason I was born and for this came I into the world, that I should give testimony to the truth" (Jo. 18,37). Christ came to be a teacher. And right there from His crib, without uttering a single word, He has effectively started to preach. He made the crib His first pulpit.

#### *Lessons in one example*

Through example He taught all this: obscurity, humility, poverty and obedience. Without the revelation of the angels, who could have suspected that that infant was the Son of God? In becoming man He laid aside His crown and put on the lowly penitential garb of the son

of man. There was nothing homely about the cave and the crib; there was only dirt and poverty in it. And in embracing all this, He was truly embracing the will of God.

Yes, we can learn many lessons from the crib, from this pulpit of Christ. But above all He wants us to learn to love Him. St. Bernard said: "The strongest power in man is not far, nor desire, but love. Therefore He came in flesh and blood and showed Himself most worthy of love. It was almost as though He wished to force man to love Him and for this purpose became a Child".

From the crib His pulpit, our Teacher has one great lesson to teach. He wishes to write it permanently in our hearts. The lesson is summed up in these words: "God is love."

REV. ANGEL N. LAGDAMEO

## CASES AND QUERIES

### COMMUNION IN AN ANTICIPATED MASS

*We are now allowed to fulfill our Sunday and Holy Day obligation by hearing the Mass of the preceding evening. If one receive communion in the morning on Saturday, may one receive communion in the evening — considering that one is then attending a Mass that pertains to the next day?*

All other things being observed, that is, spiritual disposition and due fasting time, the answer is in the *affirmative*.

The Instruction on the Worship of the Eucharistic Mystery of May 25, 1967 says in n. 28: "The faithful who begin to celebrate the Sunday or holy Day obligation on the preceding evening may go to communion at that Mass even if they have already received communion in the morning."

We can also add that those who received communion in the anticipated Mass may also *receive communion on Sunday and feastday*.

The only possible objection against this latter statement is the belief that Sunday or holy day, when anticipated, should be considered to have began the preceding evening at the time of the anticipated Mass. But this seems to have no solid foundation.

The purpose of the above mentioned Instruction is quite clear: to facilitate the fulfillment of the grave precept of hearing Mass on days appointed. It is not within the intention of the Congregation to change the concept or computaion of the day of Sunday and days of obligation, which after all already defined by canon 1246. The latest Instruction does not change neither the beginning nor the end of the Sundays or Holy Days.

Accordingly anyone may receive communion in an anticipated Mass even though he received communion already in the morning of the same day. Furthermore, there seems to be no reason why he may not receive communion also in the following Sunday or the holy day which was anticipated.

FR. L. Z. LEGASPI, O.P.

#### ANTICIPATION OF SUNDAY AND HOLYDAYS' MASS

*The Sacred Congregation of the Council gave the Philippines the faculty so that the faithful could comply with the grave precept of hearing Mass on the afternoon of Saturday.*

*I would like to inquire whether anybody could avail himself of this privilege or whether only those who have a grave reason could make use of this privilege in such a way that he who hears this Saturday afternoon Mass without grave reason does not comply with the grave precept of hearing Mass and is, therefore, bound to hear Mass again on the following Sunday.*

There is no need to have a grave reason to be able to make use of the privilege of fulfilling Sunday and Holy Days' obligation.

The Congregation of the Council in granting this privilege specifies the conditions to be met, namely: (1) this faculty holds good for five years; (2) due care should be taken in order to impress on the minds of the faithful that according to the venerable tradition of the Church Sunday is the day dedicated to the Lord; (3) in the given circumstances, the liturgical texts of the Sunday or of the feast of the day be adhered to in accordance with the ruling of the Sacred Congregation of Rites on the 25th of September 1965, n. 50/965; and (4) the homily and prayer of the faithful must never be omitted.

Consequently, as soon as the document is duly implemented by the proper authority, anyone may avail himself of this privilege even without a grave reason. He will certainly be able to fulfill his Sunday and Holy Day obligation by attending the Mass of the preceding evening.

FR. L. Z. LEGASPI, O.P.



## DISTRIBUTION OF COMMUNION BY RELIGIOUS BROTHERS

*The Holy See issued a permission by which the Superior of Religious Communities of Sisters may distribute Holy Communion to the Community and to lay people in the absence of a priest or deacon. Why are religious communities of men excluded from this privilege?*

The recent Instruction of the Worship of Eucharistic Mystery of May 25, 1967, n. 33, c) states: "If Mass cannot be celebrated because of a lack of priests and communion is distributed by a minister who has the faculty to do this by indult from the Holy See, the rite laid down by the competent authority is to be followed."

This faculty has been given by the Holy See to some members of religious communities both men and women. The inquirer is already aware of instances wherein permission was granted to the superior of religious communities of sisters to distribute communion to the community and to lay people in the absence of priests and deacons.

Instances where permissions were granted to brothers also exist. For example, in virtue of powers recently received from the Sacred Congregation for the Propagation of the Faith, Bishop Emmanuel Katoliko of Tuembo-Beni in Congo, Africa, delegated a brother chosen by the local priest to help the priest distribute Holy Communion when there is no other priest or deacon available and when those wishing to go to Communion are every numerous.

If these conditions exist in your place, namely: no priest or deacon available, or when there is a pressing scarcity of priests or deacons to administer Communion to a very numerous faithful desiring to receive Communion, the Bishop may be approached and requested to make the necessary petition from the Holy See to grant this indult.

FR. L. Z. LEGASPI, O.P.

## THE CHURCH HERE AND THERE

### Bonn, Germany

*Mammoth Religious Service in Yugoslavia.*—A mammoth religious celebration in Slovenia is seen here as a sign of the eased Church-state relations in Communist-ruled Yugoslavia.

The German Catholic news agency KNA has described the celebration, an anniversary of the coronation of the Virgin Mary, at Brezje, Slovenia, as the largest religious demonstration of Catholics in that region since 1941.

It was estimated that more than 200,000 persons took part in the ceremonies. Not only was the demonstration permitted to take place, but police took every possible measure to insure that Catholics might be able to gather for the services without interference from traffic and other obstacles.

Police detoured traffic to clear the way for the candle-light procession of 20,000 pilgrims, one of the important events of the celebration.

Archbishop Josip Pogacnik of Ljubljana celebrated a Mass at which 9,000 received Communion.

### Madrid

*Regulations for Priests and Members of Religious Congregations Traveling to Communist Countries.*—

The Apostolic Nunciature in Spain, communicating the instructions of the Sacred Congregation; for the doctrine of the Faith, sent opportunely the following communique to all the bishops:

"In our times, there are frequent cases of priests and members of religious congregations who, for different objectives, visit communist countries. It has been verified that such travels by ecclesiastics, who have no precise and profound knowledge about the conditions of the other side of the iron curtain, are the cause of not light inconveniences, for these countries as well as for those ones, because, especially, of the partisan speculation made by the adversaries of the Church."

"In order to avoid such inconveniences, the very eminent and most reverent Fathers of the aforementioned Sacred Congregation have decided that, from now on, the very illustrious bishops, before granting permission to priests and religious intending to go to countries under communist regime, should apply for the "nihil obstat" of the Sacred Congregation for extraordinary ecclesiastical affairs."

### Colombia

*Site of Bogota International Eucharistic Congress.* An area west of Bogota known as El Salitre is being prepared for the International Eu-

charistic Congress to be held August 18-25, 1968.

In addition to rows of benches the facilities include two heliports, 40 first-aid stations and three clinics. There will be special installations for press, radio and television.

El Salitre covers about 2.7 million square feet. At the centre a small temple will hold the altar for the main liturgical ceremonies.

Around it there will be six "rings" with 36 smaller altars to be used for distribution of Communion. These "stations" will also have confessionals.

The congress committee on liturgy has appealed to all Catholic institutions in the country to furnish Mass vestments. About 4,000 priests and bishops are expected to attend.

### London

*Progress on London Airport Church Catholic-Anglican-Protestant Cooperation.* The Pope has sent a donation of \$6,000 to the interdenominational church that is being built at London airport. Catholics and Anglicans have already given £25,000 each towards the cost of the church. The Rank Foundation has given a substantial donation on behalf of other Churches.

It is expected that the church will be finished within 12 months. It is being built underground to avoid aircraft noise, to save space and to avoid a clash between ecclesiastical and airport architecture.

The architect is Frederic Gibberd, who designed the ultra-modern Catholic cathedral in Liverpool as well as the London airport itself.

The church will be circular in shape, with separate altar bays for Catholics, where the Blessed Sacrament will be reserved, Anglicans and Free Churches (Protestant Churches not affiliated with the Church of England).

It will serve the 34,000 employees of London airport and the 12 million passengers who pass through the airport every year. It will be open day and night, and there will be facilities for Confessions.

The church will be readily accessible, near the central control tower. It will be owned jointly by the Catholic, Anglican and Free Church authorities. The site has been leased by the Ministry of Aviation.

At ground level the church "roof" will be a walled garden. A large plain cross will stand in the middle of the garden and dominate the scene.

The building will be about 50 feet in diameter and about 15 feet high.

At the head of the trustees of the church are Bishop David Cashman of Arundel-Brighton; Anglican Bishop Goodchild of Kensington; and the Rev. Dr. A. R. Vine of the Free Church Council.

### Madrid

*Interview with Patriarch of Moscow. Relations with Catholics improving.* The recognition by the Catholic and Orthodox Churches of the va-

lidity of mixed marriages between their members is fostering friendly relation among the leaders of the two Churches, Orthodox Patriarch Alexei of Moscow and All Russia said in a recent interview with the Polish correspondent, Julio Stroinovsky.

The interview was originally published in the patriarchate bulletin, and was reprinted in *Ya*, the Madrid Catholic daily.

"As is well known", the patriarch said, "Orthodox observers attended the Vatican council sessions. We have a positive judgment on the action and resolutions of that council, which responded to the spirit of our times and gave a valid answer to the problems of contemporary man. The Orthodox Church applauds the will of the Council Fathers for an ecumenical rapprochement with Christians of others faiths, and praises the wish of Roman Catholics to unite their efforts with those of all men of good will in order to establish a blessed peace among all nations.

"We regret, however, some expressions in the council that openly contradict the ecumenical spirit and these wishes of co-existence and cooperation.

"Orthodox relations with Roman Catholics in the world and in Russia are being developed within a climate of mutual knowledge and peace-seeking efforts. Our excellent relations are particularly shown through the exchange of solemn messages, mutual informations and a series of several visits.

"We are convinced that the recent recognition in both Churches of the

legal validity of marriage between Orthodox and Catholics contracted before priests of one or the other Church, will further strengthen, more and more every day, our friendly relations with the Catholic Church".

The legislation of the Catholic Church to which the patriarch referred was contained in a decree of the Congregation for the Eastern Church approved by Pope Paul VI and published in February.

### Vatican City

*Study of Papal Household.* The Pope has set up a commission to examine the posts and practices of the papal household and the minor officialdoms that have grown up around the papacy since the Renaissance or earlier.

It is expected that the commission will set to work in November, when presumably the Synod of Bishops will have completed its work and disbanded.

Two groups of officials expected to come under close study are the papal chapel and the papal household. The papal chapel includes princes assistant at the papal throne and the pontifical mace bearers. The papal household includes the pope's major domo, the master of the chamber, the master of the sacred hospice, participating privy chamberlains of sword and cape and the pontifical noble guard.

Pope John is said to have considered changing some outdated names and abolishing outdated offices. He decided, however, that "more organic reform" was needed, and that it had

to await the decisions of the Second Vatican Council.

Both Pope John and Pope Paul have quietly dropped certain trappings of the papal court—the long handled fans of ostrich feathers, the rifles of the Palatine guards, the unsheathed swords of the Noble Guard at papal ceremonies and so on.

Pope Paul has ordered that in official announcements the simple title “the Holy Father” shall be used instead of “His Holiness of Our Lord,” and that he shall not “benignly deign” to name this bishop or that. He has also asked *L'Osservatore Romano* to avoid publication of photographs of himself alone.



## **BOOK REVIEWS**

### **THE ECCLESIAL DIMENSION OF THE SACRAMENT OF PENANCE FROM A CATECHETICAL POINT OF VIEW**

Ludwig Lehmeier, S.V.D.; The University of San Carlos, Cebu City pp. 277.

At the outset, it must be stated that this book is not conventional. The author is not satisfied with the present system of catechetical instruction and ventures to open a new avenue. To this effect, the book in its contents is grouped thus: The Ecclesial Dimension of the Sacraments in General; The Twofold Dimension of Sin; The Ecclesial Dimension of the Sacrament of Penance; The Ecclesial Dimension of the Sacrament of Penance Today; The Ecclesial Dimension of the Sacrament of Penance in Catechetical Instruction; Communal Celebration of the Sacrament of Penance and General Absolution. Summarising it up, the author writes:

"The implementation of the awareness of the ecclesial dimension of the sacrament of Penance poses problems of a practical nature. Several solutions have been suggested. *Communal celebration of the sacrament with individual confession and absolution appears to be only a partial solution.* A more realistic one would be communal celebrations of the sacrament with general absolution. This would be both possible and feasible under certain circumstances—in *casu necessitatis*, and where venial sins alone are involved. The latter is almost always the case for very young children."

An overall consideration of the book will prompt any reader to commend the sense of originality pervading it, and the striking theological insights generously culled from Schillebeeckx, Rahner, and others. In the realm of speculative thought, then, this treatise may not be dismissed lightly.

But, when viewed from the practical intent of the work, it must be written down as impractical. Indeed, the book is a bold attempt to traduce into the Philippine scene experimental programs that may be acceptable in a Western milieu, which is, as yet, far from obtaining here.

With this word of caution, it would not seem out of order to commend the author for his theological venture.

FR. F. GOMEZ, O.P.

QUINCY HOWE, Jr. *Selected Sermons of St. Augustine*, Holt, Rinehart and Winston, New York, 1966, pp. 234.

Even among our rich modern collections of sermons suited to all occasions and audiences, the sermons of the Fathers of the Church are still refreshing oases. St. Augustine can be considered as one of the greatest representatives of classical Christian oratory, a model of preachers.

He was a master at exhorting, instructing and persuading, at preparing the hearts and minds of his listeners for the illumination which comes only from God. In St. Augustine the precision of the word, the sublimity of ideas and the depth of religious feelings are fused into an attractive and perfect unity.

His sermons can be catalogued into three categories: the inspirational sermons which aim at persuading the congregation by enrapturing it with the beauty of the mysteries of faith; the didactic sermons, which instruct the listener, with lucid and inescapable logic, in the same mysteries; and the admonishing sermons, which make an appeal to man's self-interest in order to move him towards God.

From these categories and a total of about 500 sermons written by the Saint, translator and editor Quincy Howe has conscientiously and tastefully selected thirty, which are arranged into the following order of topics: Love of man and love of God, the Holy Days, Pagans and heretics, Christianity prefigured, the World of the present and the World to come, Diverse topics, Life of Christ.

This book is both a good companion in meditation and a treasure for the priest in the pulpit.

F. VILLARROEL, O.P.

MEDITATIONS ON THE CHURCH. By various authors, with an Introduction by Bishop John J. Wright. New York: Herder and Herder, 1967. Pp. 192. \$4.50.

This is a welcomed addition to the many commentaries on the Constitution on the Church, *Lumen Gentium*. Most of the commentaries on this Constitution had been made purely as speculative studies. It is about time that we heed the desire of Paul VI who told the assembled Fathers that the Vatican II documents should also be a motive for praying on the part of all Christians. This book attempts to fill in that lacuna.

It gives us the main ideas of the Constitution and inspiring reflections of leading theologians of our time: Congar, Guardini, Rahner, Haring, Merton,

Bouyer, etc., thus giving us the assurance of its doctrinal solidity as the basis of our ecclesial spirituality.

FR. LEONARDO Z. LEGASPI, O.P.

THE PRIEST-COUNSELOR AND THE EXCESSIVE DRINKER. By Raymond J. H. Kennedy, S.J. Introduction by John C. Ford, S.J. New York: Joseph Wagner, Inc., 1966. Pp. 80.

The author writes from a background of many years of successful counseling of persons with alcohol problems. A certificate from the Yale Center of Alcohol Studies, member of Governor's Advisory Council (New York), and chairman of National Catholic Clergy Conference on Alcoholism, these are the factors which give assurance of the practicality of this book.

This book will be of great help to both the Priest-Counselor and the alcoholics. To the busy priest, it will offer him an accurate and necessary information and insights into the sick man who seeks his advice and understanding; to the alcoholic, a clearer notion of his sickness.

FR. LEONARDO Z. LEGASPI, O.P.

## THEOLOGY: GOD'S WISDOM FROM GOD AS THE MASTER

Since the principal intent of this doctrine is to convey a knowledge of God, not only as He is in Himself but also as He is in the beginning of things and their end, and particularly of rational creatures . . . with a view to the explanation of this doctrine, we shall first treat of God; second, of the movement of rational creatures to God; third, of Christ who as Man is the way for us in tending toward God.

ST. THOMAS

So, from God in Himself and in His act of being, through God as efficient, final and salvific cause, the final glory of the Resurrection is taken back to God so that it may come to fruition in Himself. This obviously brings the golden circle of theology.

JOHN OF ST. THOMAS



His Excellency  
**MOST REV. FELIX ZAFRA Y SANCHEZ**  
Bishop of Dipolog