

# HIERARCHY AND THE PEOPLE OF GOD

While the Synod of Bishops was busy at work, some three thousand delegates from over one hundred countries met at the Vatican to attend the third World Congress of the Lay Apostolate. Some confusion was unavoidable in such a large group distributed into hosts of commissions and delegations according to languages and nationalities. As to be expected, "progressive" laymen would not miss the occasion to draw conclusions on some of the most daring doctrinal subjects, such as birth control and mixed marriages, and to urge the bishops and even the Pope himself to implement their views. Still, the occasion was of great significance. Laymen from all nations, together with the representatives of the world's bishops, gathered close to the Rock of stability. And the Rock did not fail them.

On October 15 in the packed huge Basilica the Supreme Shepherd clearly defined both the barrier line for the laity and the field open to the lay apostles. Of course, in matters of doctrine and authority, the Hierarchy and the laity cannot be conceived of as two parallel bodies. Parallel lines, by definition, can never meet. Such a concept, the Pope said, would mean an attempt against the very constitution of the Church as willed and designed by Christ. He added: "Whoever shall attempt to act independently of the Hierarchy, or against her, in the field of the Family head, may be likened to an atrophied branch, because severed from the trunk that gives it sap. As history has shown, such would be a drop of water separated from the main stream, that dries up in the sand."

The Hierarchy must lead. The People of God must follow. Thus, both the Hierarchy and the People of God come to integrate the

only one body, in the unique effort towards the integration of all men into the one fold leading to an only destination. Herein the lay apostles find their honored place of cooperation with the Hierarchy, from the first catechetical instruction to the last work of charity, among all men without regard for race or nationality.

One still more specific aim was urged by the Pope of the lay apostles, that of *sacralizing* the world. Ours are times of a secularized world with unremitting efforts towards a *desecralization* of every aspect of human life and activity. The sense of God and the *sacralization* of society, is the task demanded of the lay apostles. They are the Christians of all professions engaged in the manifold tasks of all human endeavour. To this effect, the Pope asked of the lay apostles, as an essential quality, a rich, personal union with the Master, the only source of sanctity and fruitful activity.

Here the Pope astounded everyone with the unexpected announcement of his intention to declare St. Therese and St. Catherine of Siena, Doctors of the Church, as an inspiration for all lay apostles. Perhaps no other examples could be found in the history of Catholicism of greater charismatic wisdom and apostolic zeal so divinely blended with the greater submission of mind and heart to the Church Hierarchy and to the Pope, "the sweet Christ on earth", as he was called by St. Catherine at a time of the greatest prostration of the Hierarchy and the Papacy.

## VATICAN COUNCIL II

# The Decree on the Eastern Catholic Churches \*

Paul, Bishop, Servant of the Servants of God, together with the Fathers of the Sacred Council puts on permanent record.

## INTRODUCTION

1. The Catholic Church has the highest esteem for the institutions, liturgical rites, ecclesiastical traditions and rules for Christian living of the Eastern Churches. They are distinguished for their venerable antiquity and still give clear evidence of the tradition that has come down from the Apostles through the Fathers<sup>1</sup> and that makes up a part of the divinely revealed and undivided heritage of the universal Church. And so this Sacred Ecumenical Council, in its care for the Eastern

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\* *The Decree on the Eastern Catholic Churches was promulgated on November 21, 1964, during the ceremonies which brought the Council's third session to a close. By a vote of 2,110 to 39, the Fathers gave formal approval to the document, and heard the formula of promulgation pronounced by Pope Paul VI. (Translation by "THE POPE SPEAKS". 1965, p. 167, sq.)*

*The draft proposition introduced to the Council on October 15, 1964, at its 102nd working meeting, was the last and most condensed of several versions prepared by the Commission on the Eastern Churches from recommendations submitted by the Fathers. Four days of discussion culminated in acceptance of the proposition, with the exception of the section treating choice of a Catholic rite by converts from Orthodoxy. The disputed section, in revised form, and general amendments to the proposition were approved at the last working meeting of the session.*

<sup>1</sup> Apost. letter *Orientalium dignitas* of Leo XIII, Nov. 30, 1894, *Acta Leonis XIII.* xiv, 201-2.

Churches that bear living witness to this tradition, has decided to lay down a number of principles over and above the ones that refer to the universal Church, so that these Churches may flourish and carry out the apostolic task entrusted to them with new vigor. Anything not treated here is left to the wisdom and care of the Eastern synods and the Apostolic See.

## THE INDIVIDUAL CHURCHES OR RITES

2. The Holy Catholic Church, which is the Mystical Body of Christ, is made up of all the faithful who are organically united in the Holy Spirit by one and the same faith, the same sacraments, under the same rule; they combine into various groups under a hierarchy to form separate Churches or rites. A wonderful communion flourishes among them so that the variety in the Church in no way interferes with its unity, but instead proclaims it; for the Catholic Church is determined to have each individual Church or rite retain its traditions whole and entire while adapting its way of life to the varying needs of time and place.<sup>2</sup>

3. These individual Churches in the East or in the West may differ to an extent in rite (to use the current phrase), which means in liturgy, ecclesiastical discipline, and spiritual heritage, but they are all entrusted

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<sup>2</sup> Letter *In terra pax* of St. Leo IX, 1053: "Ut enim"; Innocent III, IV Lateran Council, 1215, chap. iv: "Licet Graecos"; Letter *Inter quatuor*, Aug. 2, 1206: "Postulasti postmodum"; Epistle *Cum de cetero* of Innocent IV, Aug. 27, 1247: Epistle *Sub catholicae*, Mar. 6, 1254, introd.; Inst. *Istud est memoriale* of Nicholas III, Oct. 9, 1278; Apost. letter *Accepimus nuper* of Leo X, May 18, 1521; Apost. letter *Dudum* of Paul III, Dec. 23, 1534; Const. *Romanus Pontifex* of Pius IV, Feb. 16, 1564, sect. 5; Const. *Magnus Dominus* of Clement VIII, Dec. 23, 1595, sect. 10; Const. *Solet circumspecta* of Paul V, Dec. 10, 1615, sect. 3; Encyclical epistle *Demandatam* of Benedict XIV, Dec. 24, 1743, sect. 3; Encycl. epistle *Allatae sunt*, June 26, 1755, secs. 3, 6-19, 32; Encycl. letter *Catholicae communionis* of Pius VI, May 24, 1787; Letter *In suprema* of Pius IX, Jan. 6, 1848, sect. 3; Apost. letter *Ecclesiam Christi*, Nov. 26, 1853; Const. *Romani Pontificis*, Jan. 6, 1862; Apost. letter *Pracclara* of Leo XIII, June 20, 1894, n. 7; Apost. letter *Orientalium dignitas*, Nov. 30, 1894, introd.; etc.



to the pastoral rule of the Roman Pontiff who is the divinely intended successor of St. Peter in primacy over the universal Church. Hence they enjoy the same dignity, so that no one of them is superior to the rest as far as rite is concerned, and they all enjoy the same rights and are bound by the same obligations under the direction of the Roman Pontiff, even where the teaching of the Gospel throughout the whole world is concerned (cf. *Mark* 16, 15).

*To be protected and encouraged*

4. And so provision should be made in every part of the world for the protection and growth of all the individual Churches. With this in mind, their own parishes and hierarchy should be set up wherever the spiritual good of the faithful calls for it. The Ordinaries of the various individual Churches who have jurisdiction over one and the same territory should meet regularly to plan unified action and to join forces for common endeavors to further the cause of religion and more effectively safeguard the discipline of the clergy.<sup>3</sup> All clerics and those moving on to sacred orders should be well instructed about the various rites and about the practical norms to be followed in interritual matters. As part of their catechetical training the laity too should be taught about rites and the norms governing them. Finally, each and every Catholic, and any baptized person from a non-Catholic Church who is going to enter into the fullness of Catholic communion, ought to retain his rite wherever he may be, and cherish and observe it as best he can.<sup>4</sup> This in no way takes away from the right of recourse to the Apostolic See in the case of special individuals or communities or areas; for it is the supreme arbiter of relationships between churches and, acting by itself or through other authorities, will make provision for the needs of the occasion in

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<sup>3</sup> *Motu proprio Cleri sanctitati* of Pius XII, June 2, 1957, can. 4.

<sup>4</sup> *Motu proprio Cleri sanctitati* of Pius XII, June 2, 1957, can. 8; "without permission of the Apostolic See," following the practice of preceding centuries; again, with regard to baptized non-Catholics, Canon 11 has: "they can embrace whichever rite they prefer"; the text proposed contains positive dispositions for the observance of rite by everyone everywhere.

an ecumenical spirit, through the issuance of timely norms, decrees or rescripts.

## PRESERVATION OF THE SPIRITUAL HERITAGE OF THE EASTERN CHURCHES

5. History, tradition, and a wealth of ecclesiastical institutions offer eloquent testimony to just how well the Eastern Churches have deserved of the universal Church.<sup>5</sup> And so not only does the Sacred Council want to accord this ecclesiastical and spiritual heritage the high regard and praise that are its due, but it also firmly regards this as a heritage of the universal Church. For this reason, it solemnly declares that the Churches of the East have the same right and duty as those of the West to govern themselves according to their own special rules, which are recommended by their venerable antiquity. These are more in keeping with customs of their faithful and seem to be better suited to serving the good of souls.

### *Greater knowledge and respect desirable*

6. All members of Eastern Rites should be aware and convinced of the fact that they always can and should retain their legitimate liturgical rites and their own discipline, and that changes ought not be made in them except for the sake of their organic development. All these things should be observed by Easterners themselves with the greatest fidelity. They should, in addition, constantly grow in their knowledge of these matters and in putting them into practice. If they have unduly fallen away from them because of the times or because of the action of individuals, they should make efforts to return to their ancestral traditions. Those whose office or apostolic ministry brings them into frequent contact with the Eastern Churches should be taught the rites and should have a proper

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<sup>5</sup> Cf. Apost. letter *Orientalium dignitas* of Leo XIII, Nov. 30, 1894; Apost. epistle *Praeclara gratulationis*, June 20, 1894, and document referred to in n. 2.

knowledge of and due respect for the discipline, doctrine, history, and character of the Easterners, insofar as their office requires.<sup>6</sup> It is ardently recommended that religious communities and associations of the Latin Rite that are working in Eastern countries or among faithful of the Eastern Rites establish houses and even provinces of the Eastern Rite, insofar as they can do so, in order to add to the effectiveness of their apostolate.<sup>7</sup>

### EASTERN RITE PATRIARCHS

7. The institution of the patriarchate has been in existence in the Church since most ancient times, and it was acknowledged by the earliest ecumenical councils.<sup>8</sup>

The name Eastern patriarch refers to a bishop who has jurisdiction over all the people, clergy and bishops, including metropolitans, of his own territory or rite, in accordance with canon law and without any prejudice to the primacy of the Roman Pontiff.<sup>9</sup>

Whenever an Ordinary of any rite is established outside the territorial boundaries of the patriarchate, he still remains attached to the hierarchy of the patriarchate of his rite, in accordance with canon law.

#### *Their special dignity; their historic rights and privileges*

8. Although some of the patriarchates of the Eastern Churches are of earlier date than others, still they are all equal as far as patriarchal dignity is concerned, without any prejudice to any legitimately established precedence of honor.<sup>10</sup>

<sup>6</sup> Cf. *Motu proprio Orientis catholici* of Benedict XV, Oct. 15, 1917; Encycl. letter *Rerum orientalium* of Pius XI, Sept. 8, 1928, etc.

<sup>7</sup> The practice of the Catholic Church in the time of Pius XI, Pius XII, and John XXIII supplies abundant evidence of this movement.

<sup>8</sup> Cf. I Council of Nicaea, can. 6; I Constantinople, can. 2 and 3; Chalcedon, can. 28; can. 9; IV Constantinople, can. 17; can. 21; IV Lateran, can. 5; can. 30; Florence, Decree for the Greeks etc.

<sup>9</sup> Cf. I Council of Nicaea, can. 6; I Constantinople, can. 3; IV Constantinople, can. 17; *Motu proprio Cleri sanctitati* of Pius XII, can. 216, sect. 2, 1.

<sup>10</sup> Ecumenical Councils: I Nicaea, can. 6; I Constantinople, can. 3; IV

9. According to a most ancient tradition of the Church, very special honor is to be paid the patriarchs of the Eastern Church, since each of them is set over his patriarchate as father and head.

And so this Sacred Council decrees that their rights and privileges are to be re-established in accordance with the ancient traditions of each of the Churches and the decrees of the ecumenical councils.<sup>11</sup>

These rights and privileges are the same ones that were in force when East and West were united, even though they have to be adapted somewhat to present-day conditions.

The patriarchs along with their synods constitute the highest authority for all business of the patriarchate, and this includes the right to establish new eparchies and to name bishops of their rite within the territorial boundaries of the patriarchate, without any prejudice to the Roman Pontiff's inalienable right to intervene in individual cases.

10. What has been said of patriarchs holds also for Major Archbishops who rule over some particular Church or rite in accordance with the prescriptions of canon law.<sup>12</sup>

11. Since the patriarchal office is a traditional form of rule in the Eastern Churches, the Sacred Ecumenical Council earnestly desires to have new patriarchates erected wherever there is need; the establishment of them is reserved to the Ecumenical Council or the Roman Pontiff.<sup>13</sup>

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Constantinople, can. 21; IV Lateran, can 5; Florence, Decree for the Greeks, July 6, 1439, sect. 9. Cf. *Motu proprio Cleri sanctitati* of Pius XII, June 2, 1957, can. 219, etc.

<sup>11</sup> Cf. above, n. 8.

<sup>12</sup> Cf. Council of Ephesus, can. 8; *Decret Romanum Pontificem* of Clement VIII, Feb. 23, 1596; Apost. letter *In universalis Ecclesiae* of Pius VII, Feb. 22, 1807; *Motu proprio Cleri sanctitati* of Pius XII, June 2, 1957, can. 324-7; Synod of Carthage (419), can. 17.

<sup>13</sup> Synod of Carthage (419), can. 17 and 57; Council of Chalcedon (451), can. 12; Letter *Et onus et honor* of Innocent I (c. 415): "Nam quid sciscitaris"; Letter *Ad consulta vestra* of St. Nicholas I, Nov. 13, 866: "A quo autem"; Letter *Rex regum* of Innocent III, Feb. 25, 1204; Apost. const. *Petrus Apostolorum Princeps* of Leo XII, Aug. 15, 1824; Apost. letter *Christi Domini* of Leo XIII (1895); *Motu proprio Cleri sanctitati* of Pius XII, June 2, 1957, can. 159.

## THE DISCIPLINE OF THE SACRAMENTS

12. The Sacred Ecumenical Council confirms and approves the ancient discipline of the sacraments that is in force in the Eastern Churches, as well as the ritual practices connected with their celebration and administration, and it earnestly desires to see this discipline restored wherever the situation calls for it.

### *Conferring Confirmation*

13. The discipline that has been in force in the East from most ancient times with regard to the minister of Confirmation should be fully restored. And so, priests can confer this sacrament, as long as they use chrism that has been blessed by the patriarch or bishop.<sup>14</sup>

14. All Eastern Rite priests can validly confer this sacrament, either by itself or in connection with Baptism, on all the faithful of any rite, including the Latin; for liceity, the prescriptions of the general law of the Church and of particular law must be observed.<sup>15</sup> Priests of the Latin Rite too, using the faculties they enjoy with regard to the administration of this sacrament, can administer it to the faithful of the Eastern Churches also; for liceity, the prescriptions of the general law of the Church and of particular law must be observed.<sup>16</sup>

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<sup>14</sup> Cf. Epistle *Sub catholicae* of Innocent IV, Mar. 6, 1264, sect. 3, n. 4; II Council of Lynos (1274) (Profession of faith offered by Michael Palaeologus to Gregory X); Eugene IV, in the Council of Florence, Const. *Exsultate Deo*, Nov. 22, 1439, sect. 11; Inst. *Sanctissimus* of Clement VIII, Aug. 31, 1595; Const. *Etsi pastoralis* of Benedict XIV, May 26, 1742, sect. II, n. 1; sect. III, n. 1, etc.; Synod of Laodicea (347/381), can. 48; Synod of Sis of the Armenians (1342); Synod of Lebanon of the Maronites (1736). P. II, chap. III, n. 2, and other individual synods.

<sup>15</sup> Cf. Supreme Congregation of the Holy Office, Instr. to the Bishop of Spis (1783); Sacred Congregation for the Propagation of the Faith (for the Copts), Mar. 15, 1790, n. XIII; Decr. Oct. 6, 1863, C, a; Sacred Congregation for the Oriental Church, May 1, 1948; Supreme Sacred Congregation of the Holy Office, resp. Apr. 22, 1896, with letter of May 19, 1896.

<sup>16</sup> Code of Canon Law, can. 782, sect. 4; Sacred Congregation for the Oriental Church, Decree "On the administration of the sacrament of Confir-



*Keeping Sunday holy*

15. The faithful are obliged to attend the divine liturgy on Sundays and feast days, or else to attend the celebration of the Divine Office where custom or the regulations of their particular rite so prescribe.<sup>17</sup> To make it easier for the faithful to fulfill this obligation, the time when this precept can be fulfilled extends from Vespers of the eve to the end of Sunday or the feast day.<sup>18</sup> It is earnestly recommended that the faithful receive the Blessed Eucharist on these days, and more frequently or even daily.<sup>19</sup>

*Penance, Holy Orders, Matrimony*

16. Because the faithful of various individual Churches intermingle daily in one and the same Eastern area or territory, the faculties for hearing confessions that are given without restrictions to the priests of any one rite by their own Ordinaries extend to the whole territory of the one granting them and to the locations and the faithful of any rite in the same territory, unless the Ordinary of the place has expressly refused this with regard to locations belonging to his rite.<sup>20</sup>

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*mation to the Eastern faithful by priests of the Latin rite who enjoy this faculty for the faithful of their own rite,"* May 1, 1948.

<sup>17</sup> Cf. Synod of Laodicea (347/381), can. 29; St. Nicephorus CP., Chap. 14; Synod of Dvin of the Armenians (719), can. 31; Sermon 21 of St. Theodore the Studite; Letter *Ad consulta vestra* of St. Nicholas I, Nov. 13., 866: "In quorum Apostolorum"; "Nos cupitis"; "Quod interrogatis"; "Praeterea consulitis": "Si die Dominico"; "Praeterea consulitis": "Si die Dominico", and individual synods.

<sup>18</sup> Something new, at least in cases where an obligation to hear the Sacred Liturgy is in force; but it fits in with the liturgical day as it is celebrated among Easterners.

<sup>19</sup> Cf. Canons of the Apostles, 8 and 9; Synod of Antioch (341), can. 2; Timothy of Alexandria, interrogat, 3; const. *Quia divinae* of Innocent III, 4, 1215; and many more recent individual synods of the Eastern Church.

<sup>20</sup> While preserving the territorial nature of jurisdiction, the canon wants to make provision for a multiplicity of jurisdiction in one and the same territory, for the sake of the good of souls.



17. To bring back into full force the ancient discipline of the sacrament of Holy Orders in the Eastern Churches, this Sacred Council very much wants the institution of a permanent diaconate restored wherever it has fallen into disuse.<sup>21</sup> As far as as subdiaconate and the lower Orders and their rights and obligations are concerned, let the legislative authority in each particular Church make provision.<sup>22</sup>

18. To prevent invalid marriages when Eastern Catholics enter into marriage with baptized Eastern non-Catholics, and to promote the stability and sanctity of marriages as well as peace in the home, the Sacred Council decrees that in these cases the canonical form for the celebration of marriage obliges only for liceity; for validity, the presence of a sacred minister is enough, as long as all the other things required by law are observed.<sup>23</sup>

## ON DIVINE WORSHIP

19. Henceforth, it is the prerogative of an ecumenical council or the Apostolic See and theirs alone to establish, transfer, or suppress feast days that are common to all the Eastern Churches. On the other hand,

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<sup>21</sup> Cf. I Council of Nicaca, can. 18; Synod of Neo-Caesarea (314/325), can. 12; Synod of Sardica (343), can. 8; Letter *Omnium quidem* of St. Leo the Great, Jan. 13, 444; Council of Chalcedon, can. 6; IV Council of Constantinople, can. 23, 26; etc.

<sup>22</sup> In many Eastern Churches, sub-diaconate is considered to be a Minor Order, but the *Motu proprio Cleri sanctitatis* of Pius XII prescribed the obligations of Major Orders for it. The canon proposes a return to the ancient discipline of the individual Churches, as far as the obligations of sub-deacons are concerned, in place of the universal law laid down in "*Cleri sanctitatis*."

<sup>23</sup> Cf. *Motu proprio Crebrae allatae* of Pius XII, Feb. 22, 1949, can. 32, sect. 2, no. 5° (patriarchs' faculty to dispense from the form); *Motu proprio Cleri sanctitatis* of Pius XII, June 2, 1937, can. 267 (patriarchs' faculty of granting a "sanatio in radice"); Supreme Sacred Congregation of the Holy Office and the Sacred Congregation for the Oriental Church, in 1957, granted the faculty to dispense from the form and to sanate marriages that were invalid because of a lack of fom (for five years); "outside of the patriarchate, to Metropolitans and other Ordinaries of the place... who have no Superior except for the Holy See."

the establishment, transferral, or suppression of feast days for individual Churches is within the competence not only of the Apostolic See but also of the patriarchal or archiepiscopal synods, with due consideration being given to the whole region and to the other individual Churches there.<sup>24</sup>

20. Until the much-desired time when all Christians agree on a single day for the celebration of Easter, with a view meantime to promoting unity among the Christians living in the same area or nation, it is left up to the patriarchs or supreme authorities in a place to come to an agreement on celebrating Easter on one and the same Sunday, through unanimous consent after consulting with those affected.<sup>25</sup>

21. Individual faithful living outside the area or territory of their own rite may go along completely with the discipline in force where they are living, with respect to the law on sacred times. In families of mixed rite, it is permissible for everyone to observe this law according to one and the same rite.<sup>26</sup>

22. With respect to the Divine Office, which has been greatly honored in all the Eastern Churches since ancient times, Eastern clerics and religious should celebrate it in accordance with the regulations and traditions of their own particular discipline.<sup>27</sup> The faithful too should

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<sup>24</sup> Cf. Latter *Quod saepissime* of St. Leo the Great, Apr. 15, 454: "Petitionem autem"; S. Nicephorus CP., chap. XIII; Synod of Patriarch Sergius, Sept. 18, 1596, can. 17; Apost. letter *Assueto paterne* of Pius VI, Apr. 8, 1775; etc.

<sup>25</sup> Cf. II Vatican Council, Const. *De Sacra Liturgia*, Dec. 4, 1963 [TPS IX, 316ff.—Ed.].

<sup>26</sup> Cf. Instr. *Sanctissimum* of Clement VIII, Aug. 31, 1595, sect. 6: "Si ipsi graeci"; Supreme Sacred Congregation of the Holy Office, June 7, 1673, to 1 and 3; Mar. 13, 1727, to 1; Sacred Congregation for the Propagation of the Faith, Decree Aug. 18, 1913, art. 23, Decree Aug. 14, 1914, art. 27; Mar. 27, 1916, art. 14; Sacred Congregation for the Oriental Church, Decree Mar. 1, 1929, art. 36; Decree May 4, 1930, art. 41.

<sup>27</sup> Cf. Synod Laodicea (347/381), can. 18; Synod of Mar Isaac of the Chal-Jeans (410), can. 15; Armenian Synod of Nerses the Gracious (1166); Epistle *Sub catholicae* of Innocent IV, Mar. 6, 1254, sect. 8; Const. *Etsi pastoralis*

follow the example of their forbears and assist devoutly at the Divine Office insofar as they can.

23. The patriarch along with the synod, or else the supreme authority of a given Church along with the Council of the Ordinaries, has the right to regulate the use of languages in sacred liturgical actions and to approve translations of texts into the vernacular, after reporting this to the Holy See.<sup>28</sup>

### RELATIONS WITH THE BRETHREN OF THE SEPARATED CHURCHES

24. The Eastern Churches in communion with the Apostolic See of Rome have a special role and function in promoting the unity of all Christians, and especially of Easterners, in accordance with the principles of this Sacred Council's Decree on Ecumenism\*, especially through prayer, good example, religious fidelity to the ancient Eastern traditions, a better knowledge of each other, collaboration, and a fraternal esteem for objects and feelings.<sup>29</sup>

25. No more should be demanded of separated Easterners who come to Catholic unity under the influence of the grace of the Holy Spirit than a simple profession of the Catholic faith requires. Since a valid priesthood has been preserved among them, Eastern clerics who come to Catholic unity have the right and power to exercise their own Orders, according to the rules established by competent authority.<sup>30</sup>

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of Benedict XIV, May 26, 1742, sect. 7, n. 5; Inst. *Eo quamvis tempore*, May 4, 1745, secs. 42 ff.; and more recent individual synods; of the Armenians (1911), of the Copts (1898), of the Maronites (1736) of the Romanians (1872), of the Ruthenians (1891), of the Syrians (1888).

<sup>28</sup> From Eastern tradition.

\* In this issue, pages 174-185—Ed.

<sup>29</sup> From the tenor of the bulls of reunion of individual Eastern Catholic Churches.

<sup>30</sup> Conciliar obligation with regard to separated Eastern brethren and all order on every level of divine and ecclesiastical law.

*Worship in common*

26. Any common participation in sacred actions [*communicatio in sacris*] that offends against the unity of the Church or that involves formal acceptance of error or the danger of going astray in a matter of faith, or of scandal and indifferentism, is forbidden by divine law.<sup>31</sup> On the other hand, pastoral experience clearly shows that where our Eastern brothers are involved, consideration can and should be given to varying individual cases in which there is no threat to the unity of the Church or other dangers, and where, to the contrary, the spiritual good of souls urges us on. For that reason, depending on the time and place and the individuals involved, the Catholic Church often has employed and now employs a mild course of action. Thus she offers to all the means of salvation and an example of charity among Christians, through a sharing in the sacraments and in other sacred functions and things. With this in mind, the Sacred Council lays down the following policy "lest the harshness of our judgment make us an obstacle to those who are being saved"<sup>32</sup> and in order to promote more and more union with the Eastern Churches that are separated from us.

*Receiving sacraments from non-Catholic ministers*

27. Without prejudice to the principles noted earlier, Eastern Christians who in good faith are separated from the Catholic Church may receive the sacraments of Penance, the Eucharist, and the Anointing of the sick, if they ask of their own accord and have the proper dispositions; in addition, Catholics may ask for these same sacraments from non-Catholic ministers whose Churches possess valid sacraments, whenever necessity or a true spiritual benefit recommends this and access to a Catholic priest turns out to be physically or morally impossible.<sup>33</sup>

<sup>31</sup> This doctrine holds for the separated churches too.

<sup>32</sup> S. Basil the Great, *Epistula canonica ad Amphiloichium*, PG 32, 669 B.

<sup>33</sup> The basis for the relaxation is considered to be: 1) validity of the sacraments; 2) good faith and good disposition; 3) necessity of eternal salvation; 4) absence of a priest of one's own; 5) exclusion of dangers that are to be avoided and of formal adherence to error.

28. Again, without prejudice to these same principles, common participation in sacred functions, places, and things on the part of Catholics and our separated Eastern brethren is allowed for a good reason.<sup>34</sup>

29. This milder policy with regard to common participation in sacred actions with our brethren of the separated Eastern Churches is being put under the care and control of the local Ordinaries. After conferring among themselves and, where the situation calls for it, after listening to the Ordinaries of the separated Churches, they may lay down timely and effective norms and precepts to guide the dealings of Christians with each other.

## CONCLUSION

30. The Sacred Council feels great joy about the fruitful and active collaboration of the Eastern and Western Catholic Churches, and it declares at the same time that all these provisions of law are laid down in view of the present situation, until such time as the Catholic Church and the Separated Eastern Church come together in complete unity.

In the meantime, however, all Christians, Eastern as well as Western, are earnestly asked to pour forth constant, even daily, fervent prayers to God so that, with the help of the Most Holy Mother of God, all may become one. Let them pray too that the strength and consolation of the Holy Spirit may descend in all its fullness upon all those many Christians of any Church whatsoever who are undergoing sufferings and deprivations because of their ardent profession of the name of Christ.

"Love one another with fraternal charity, anticipating one another with honor" (*Rom. 12, 10*).

Each and every thing said in this Decree has met with the approval of the Fathers. And We, by the Apostolic power handed on to Us

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<sup>34</sup> This is dealing with what is called "extra-sacramental common participation in sacred things." The Council is the one granting the relaxation, with due allowance for all that must continue to be observed.



by Christ, together with the venerable Fathers approve them, declare them, and establish them in the Holy Spirit; and We command that what has thus been decreed by the Council be promulgated for the glory of God.

Rome, at St. Peter's, November 21, 1964.

I, PAUL, Bishop of the Catholic Church.

[*The signature of the Fathers follow.*]

## NOTIFICATION

*The SUPREME PONTIFF has established a "vacatio legis" of two months for the Decree on the Eastern Catholic Churches, while granting the patriarchs the right and power to shorten or lengthen this for good reason.*

PERICLE FELICI

*Titular Archbishop of Samosata  
Secretary-General of the Council*



## NOTES ON THE "DECREE ON EASTERN CATHOLIC CHURCHES"

While the *Decree on Ecumenism* dealt with the Churches of East and West that are separated from Rome, the foregoing *Decree on Eastern Catholic Churches* ("*Orientalium Ecclesiarum*") refers exclusively to those Churches of the Eastern Rite that are United to the Church of Rome.

The text of this Decree passed by the vote of 2,110 to 39 in the Ecumenical Council on November 21, 1964, and was approved and promulgated by Pope Paul VI on the same day.

The Decree being addressed particularly to Catholics of the Eastern Rites, may seem rather obscure if not enigmatic to ordinary lay readers of the Latin Rite, the majority of whom have never had any contact with their Eastern brethren and, most probably, could not even identify those Churches by their names, much less explain their *raison d'être* and their characteristic differences with the other Eastern Churches and the Latin Church. Therefore, a few historical data on those Churches will be necessary in order to set a background for the Decree.

### *Eastern Churches*

The terms "Eastern Churches" involve such varied concepts and complex shades that they almost defy any definition. Geographically, they denote those Churches that originally fell within the eastern half of the Roman Empire, including Eastern Europe and the Middle East; linguistically, they include those Churches which either use Greek or depend on Greek traditions and ideas; structurally, they denote those Churches that, in the first centuries, were not under the Roman Patriarchate, and which in the eleventh century broke away from Rome.

It was in the territory of these Churches that Christianity had its cradle; many of their local communities and churches were established by Apostles; in their midst and using their language, many of the great Fathers of the Church delved into their rich traditions to develop an

invaluable literature; monasticism started there before it spread to the West. During ten centuries, the Eastern Churches lived in brotherly union with Rome, a union only sporadically threatened by the apparition of some heresy. But in the year 1054, minor points of doctrine, carried on the wings of major political developments, caused the disastrous split of the Christian world into two halves, Eastern and Western. Although Constantinople was the center of the movement, other Churches had seceded or would secede also.

Today the main Eastern non-Catholic Churches are the following: 1) the *Orthodox Church*, considerably the largest body, but divided into at least sixteen independent churches scattered throughout the Middle East and Eastern Europe; 2) the *Nestorians*, a poor remnant of what once was a great Church; 3) the *Coptic Church*, or the Church of Egypt; 4) the *Church of Ethiopia*, which always depended on Egypt; 5) the *Jacobites*, in Syria; 6) the *Malabar Christians*, in India; 7) the *Armenian Church*, in Armenia (Eastern Turkey and Southern Russia). The last five churches here enumerated adhere to the doctrine of Monophysitism or doctrine defending one single nature in Christ, the divine absorbing the human; against Nestorianism, which defends the existence of two persons in Christ).

### *Uniat Churches*

The enumeration of these separated Churches has been necessary so as not to confuse them with their name sakes the Uniat Churches, that is, Eastern Christians in union with Rome or Catholics of the Eastern Rites. Each of these Uniat bodies was formed from elements of a schismatical one, and each branch keeps the rites (sometimes the name) of the corresponding original body and has an organization modelled on the same plan. Outwardly, therefore, the bond of common language and common liturgy tells very strongly on the superficies, and any Catholic Easterner might feel more at home in a non-Uniat church of his nation than in a Latin church. All Uniates, of course, profess the same faith, but they are not organized as one body. As Catholics they accept the whole faith and the authority of the Pope as visible Head of the Church as did their great forefathers St. Athanasius, St. Basil, St. John Chrysos-

tom. They represent, we would say, exactly the state of the Eastern Churches before the separation by the Great Schism.

It should not be thought, however, that these Uniat Churches show a continuity from the Churches of old. They were formed by Catholic missionaries since the sixteen and seventeenth centuries. In deciding to turn to union with Rome and in the process of becoming Catholics, they did not think, neither were they asked to, become Latin. They became what they were before the schism, with as much right to exist and to be respected as their Latin counterpart.

Today the Uniat Churches are the following: 1) the *Byzantine Uniates*, corresponding to the Orthodox Church, with byzantine rite. They form seven groups, namely, the Melkites of Syria and Egypt, the Gregorian Congregation in Constantinople, the Italo-Greeks, the Ruthenians, the Bulgarian, the Rumanian and Ukrainian Uniates; 2) the *Chaldeans*, Uniates converted from Nestorianism since the 16th century; 3) the *Uniat Copts*, in Egypt, definitely united to Rome in 1895; 4) the *Catholic Ethiopian Church*, in Ethiopia, with particular rite, but with no patriarchate; 5) the *Catholic Syrian Church*, offshot from the Jacobites, united with Rome in 1781; 6) the *Uniat Church of Malabar*, in India, since 1599; 7) the *Uniat Armenians*; 8) the *Maronite Church* separated from the Syrian National Church, and consistently united to Rome since the year 1216. This is an entirely Uniat Church with membership in Lebanon, Syria, Egypt and Cyprus.

The majority of the above-listed Catholic Churches are organized to form Patriarchates, something like ecclesiastical provinces centered around a Patriarch. The Patriarch is "a bishop who has jurisdiction over all people, clergy and bishops, including metropolitans, of his own territory or rite" (Decree, N. 7). The Council gave to the patriarchal dignity an attention and importance which was actually deemed excessive by the separated brethren of the East. In the first centuries of the Church, there were, beside Rome four patriarchates, all in the East, namely, Constantinople, Alexandria, Antioch and Jerusalem. This title was retained by the separated Churches after the schism, and when again some groups among them turned to Catholic Unity they assumed also the title and privileges of the respective patriarchates.

Today the Eastern Catholic Patriarchates are six: 1) the *Alexandrian Patriarchate of the Copts*, (established in 1895), with 42 parishes and 30,000 Catholics. Its Patriarch (at present, His Beatitude Stephanos I Sidarouss) resides in Cairo; 2) the *Antiochian Patriarchate of the Syrians* (established in 1663), with faithful in Lebanon, Turkey, Egypt and Jerusalem, and with 18 parishes, 30 priests and 20,500 Catholics. Its Patriarch (at present, H.B. Ignace Tappouni ) resides in Beirut; 3) the *Patriarchate of the Melkites* (established in 1729), bearing the title of Antioch, Alexandria and Jerusalem, with 15 parishes and 25,000 Catholics in Egypt; 18 parishes, 30 priests and 16,000 Catholics in Syria; and 8 parishes, 18 priests and 7,000 Catholics in Palestine, Jordan and Cyprus. Its Patriarch (at present, H.B. Maximos IV Sigh) has winter residence in Cairo and summer residence in Alexandria; 4) the *Antiochian Patriarchate of the Maronites* (established in 1216), with 168 parishes, 171 priests and 98,740 Catholics; its Patriarch (presently H. B. Pierre Meouchi) resides alternately in Bkerke (Lebanon) and Dimane (Lebanon); 5) the *Patriarchate of Babylon of the Chaldeans* (Catholic since 1553), with 18 parishes, 31 priests and 125,000 Catholics; its Patriarch at present H. B. Paul II Cheikho) resides in Bagdad; 6) the *Patriarchate of Cilicia of the Armenians* (Catholic Patriarchate since 1742), with 11 parishes, 36 priests and 18,500 Catholics; its Patriarch (now H. B. Ignace Pierre XVI Batarian) resides in Beirut.

Summing up, there are in the territory of those Patriarchates 294 parishes with a total of 433,740 Catholics. Let it be noted that these numbers do not include the Catholics of churches with no Patriarchal See, such as the Ethiopian Church, the Church of Malabar and the Byzantine Church, which are in fact the most numerous, but of which we do not have statistics available. Besides, there are today many Eastern Catholics in European and American countries. Only the United States has one million of them.

These are the Eastern Catholic Churches. Compared to our Latin Church, they are disproportionately smaller in number, but equal in dignity, possessing the same faith, the same sacraments and the same government, and only dissimilar in what is termed "rite", which in the

context of the Decree means, more than liturgical customs, the style of life of a community expressed in particularities of worship, of canon law, of ascetism and monasticism and also in the peculiar theological system.

### *Need for This Decree*

His Eminence and Beatitude Maximos IV, Patriarch of Antioch for the Melkites, indicated the necessity of this special decree with three reasons: a) It is necessary to resist the latinization of the Oriental Churches by the preservation of their patriarchal and synodal prerogatives, by the restoration of their canonical discipline so that it may be really oriental, and by interritual and interconfessional collaboration with the separated brethren. b) Without a special decree existing Oriental legislation could not be removed, or its removal would be postponed indefinitely. c) The Decree will facilitate the erection of a special postconciliar commission on an interritual basis with the collaboration of the Oriental Catholics themselves or of friends of the Oriental rites.

### *Spiritual Heritage and Patriarchal Institution*

The Council unequivocally expresses the Catholic Church's "high esteem for the institutions of the Eastern Churches, their liturgical rites, ecclesiastical traditions, and Christian way of life" (Decree, N. 1). Without specific references, the Council is obviously condemning different views and theories in the past regarding the preeminence of the Latin rite. All Churches of East and West—the Council says—are equal in dignity, so that none of them is superior to the others by reason of rite. "They enjoy the same rights and are bound by the same obligation under the direction of the Roman Pontiff, even where the preaching of the Gospel throughout the whole world is concerned" (Cf. Mark 16,15; Decree N. 3). It is known—and this fact was resented by some Easterners—that in India, for example, the priests of the ancient Malabar Rite were always obliged to adopt the Roman rite to undertake missionary apostolate. Now the Malabar Church is being spread among the native non-Christians.

The Decree manifests deep concern for the preservation of the Eastern Churches' spiritual heritage. All the Churches of the East have



"the same right and duty as those of the West to govern themselves according to their own special rules"; respect must be shown to their "discipline, doctrine, history and character"; and "if they have unduly fallen away from (their traditions) because of the times or because of the action of individuals, they should make efforts to return to their ancestral traditions" (Decree, Nos. 5, 6). The Council also clearly wishes that every Eastern Christian who is received into the Catholic Church retain his original rite.

Significantly, the Council encourages Religious societies and associations of the Latin rite who work in Oriental countries among Latin Catholics and or anywhere among orientals, to found houses or provinces of the Oriental rites, i.e., Oriental branches of their communities. This is required for the honest manifestation of co-operation with Orientals for their development and to avoid any suspicion of working for the extinction or diminution of their Oriental Rites.

The chapter on the nature and prerogatives of the patriarchal institute is said not to have answered the expectations of many Eastern Fathers of the Council, though they voted for it. Following "a most ancient tradition of the Church", the Council acknowledges that the Eastern Patriarchs must be accorded "exceptional respect", defends the reestablishment of their rights and privileges and proclaims their equality in dignity, though an order of honour and precedence should be preserved. The Council does not just recognize the importance of the patriarchal institution, it actually restores to Patriarchs and their synods privileges that recent legislation had taken away from them. For example, in the matter of canonical provision of bishops, it had been established by Pius XII's *Motu Proprio Cleri sanctitati* that the patriarchal synods had the right to present a list of candidates to the Holy See for confirmation. Once the list was confirmed, the patriarchal synod proceeded to elect anyone from the list. Now the present Decree gives the power to the Patriarchs with their synods to appoint bishops without confirmation from the Holy See.

Since the patriarchal office is the traditional form of government in the Eastern Churches, the Decree encourages the establishment of more



patriarchates, where there is need for them. At present, it seems that a few more churches are in need of this institution due to their extraordinary growth. Such are the Ukrainian Catholic Church, which is the largest among the Uniats, the very flourishing Oriental Church in India (the Malabar Church), and the Oriental Church of Ethiopia.

### *Restoration or De-latinization*

Besides returning to the Patriarchs and synods their privileges, the Decree does a general work of restoration of traditional practices in matter of sacramental discipline, divine worship and interconfessional relationship, which in the course of time were influenced by the West. It is safe to say, however, that latinization tendencies in previous centuries sprung, in most cases, from the Uniats themselves, and not from Rome. Anyway, the process of latinization had taken shape and had found its way in some Pontifical documents, the last one being the above-mentioned *Motu Proprio* of Pope Pius XII *Cleri sanctitati*, issued in 1957. Now the Council, in sweeping statements, openly and unequivocally upholds the traditional practices of the Eastern Churches. Here are the relevant ones:

1) Priests can now validly confer the sacrament of confirmation (Decree, N. 13). Before the Vatican Council II, the Maronite, Italo-Greek and Malabar priests had lost that right. By going back to the primitive tradition, the Council fortunately settled once and for all a question that had raised much conflict in the past.

2) Formerly, priests could not hear confessions inside the churches of the other rites. Now the faculties given to a priest for the territory of the grantor Ordinary or Hierarch are applicable to the places and faithful of another rite in that territory (cf. Decree, N. 16). A priest of the Ukrainian Church who obtains permission to hear confessions in the United States can hear them in all Catholic Churches of the Latin rite in that nation, provided the Latin Ordinary does not expressly exclude it.

3) Where permanent diaconate has fallen into disuse, the Council desires that it be restored. (cf. Decree, N. 17). It had fallen into disuse

in some Churches, because priests could officiate as deacons. It should be noted that, while in the West deacons are wanted for pastoral activity, in the East are needed for liturgical celebrations.

4) Before the Oriental Code, subdeaconate was a major order in some churches (e.g. Armenian, Malabar, Ethiopian), and in all others it was a minor order. The *Motu Proprio Cleri sanctitati* prescribed obligations of major orders for it in all Churches, including celibacy. The Decree now proposes a return to the ancient discipline of the individual Churches (cf. Decree N. 17), as far as the obligations of subdeacons are concerned, in place of the universal law laid down in *Cleri sanctitati*.

5) With regard to mixed marriages between an Oriental Catholic and an Oriental non-Catholic, the Decree relaxes the discipline of *Cleri sanctitati* and of another *Motu Proprio* of Pope Pius XII, *Crebrae allatae* (1949). These two documents had extended to Eastern Catholics the obligation to contract their marriages in the presence of their pastor or his delegate. This requirement entailed invalidity of many marriages, because in the Middle East local customs often make it nearly impossible for Catholic girls to have their marriage celebrated in another church than the church of their fiancé. In order to protect and promote the "stability and sanctity of marriages", the Decree authorizes valid assistances at such marriages by any sacred minister (Ff. Decree, N. 18). The latter can be non-Catholic priests and other sacred ministers, as well as non-delegated Catholic priests, deacons and even apostate priests. The canonical form obliges only for liceity.

### *Common Worship*

Of greater significance for its ecumenic dimensions is the Decree's chapter on the relations of the Oriental Catholics with the brethren of the separated Churches. The Decree adopts a "mild" and "conciliatory" policy with regard to the common participation in the sacraments, in sacred functions, things and places. One "communicatio in sacris" is definitely forbidden: that which involves formal acceptance of error or danger of aberration in faith or scandal and indifferentism (Cf. Decree,

N. 26). Oriental separated brethren are admitted to the Sacraments of Penance, Eucharist and the Unction of the Sick, if they are in good faith and have the right disposition. Even a Catholic may ask for these sacraments from a non-Catholic minister of an Eastern Church when the following conditions are fulfilled: a) validity of the sacraments, b) necessity of eternal salvation, c) absence of one's priest, d) exclusion of the dangers to be avoided and of formal adhesion to error.

Again, the Decree leaves the implementation of this conciliatory policy to the care and control of the local Ordinaries, after consultation with the Ordinaries of the separated Churches.

To conclude, the Decree on Eastern Catholic Churches, inconspicuous for its length—third shortest of the conciliar documents—covers a very large material, almost all the fields of Oriental discipline. Its highest regard for those churches, its enactment of the patriarchal dignity and prerogatives, its concern for the restoration of traditional practices—minister of confirmation, jurisdiction for sacramental absolution, conditions for the validity of marriage, etc.—represent a magnanimous effort to preserve the identity of those Churches and to update them to the needs of souls in our modern world. Perhaps the greatest merit of the Decree is embodied in the provisions for the interconfessional relationship between Oriental Catholics and non-Catholics. The Council, in taking this journey, has gone a longway towards reunion. The brethren of the separated Oriental Churches still resent the very idea of “uniatism”, that is, the reduction of differences between East and West to the sole area of rites, discipline and “way of life”; they maintain that those differences cannot be isolated from the doctrinal principles which constitute the real issue of disagreement; but they certainly recognize the positive, irenic and constructive intentions of the Decree.

It is hoped that the Decree “*Orientalium Ecclesiarum*” will be followed by successive steps, on the non-Catholic side as well, to pave the way for what the Decree intends and all of us, Christians of East and West, so deeply desire and so earnestly pray for: “the time when the Catholic Church and the Separated Eastern Church come together in complete unity” (Decree, N. 30).

FR. FIDEL VILLARROEL, O.P.

## **PHILIPPINE HIERARCHY**

### NEW DIOCESE AND NEW BISHOP

A new ecclesiastical jurisdiction has been added to the 45 existing in the Philippines when, on July 31 of the present year, His Holiness Pope Paul VI graciously created the Diocese of Dipolog, in Mindanao. The new Diocese has been separated from the Archdiocese of Zamboanga, and its territory comprises the entire civil province of Zamboanga del Norte and Dapitan City.

On the same day, the Holy Father nominated as first Bishop of Dipolog the Most Rev. Felix Zafra, a priest of the Diocese of Tagbilaran and Vice-Rector of the Immaculate Heart of Mary Seminary of the same Diocese. He becomes the 56th member of the Hierarchy of the Philippines. Msgr. Zafra received the episcopal consecration in Tagbilaran on October 22, 1967, and was installed in his Diocese of Dipolog on October 22.

The *Boletín Ecclesiástico*, in extending to Msgr. Zafra its most cordial congratulations for his exaltation to the episcopal dignity, sincerely and prayerfully wishes him a most fruitful success in his pastoral ministry, and to the new Diocese an ever increasing vigour and flourishing of its Christian life.

For the record, we are pleased to publish here the Pontifical Bulls of the erection of the new Diocese and of the nomination of the new Bishop:

BULLA ELECTIONIS MSGR. FELICIS ZAFRA ET SANCHEZ  
IN EPISCOPUM DIPOLOGANUM

PAULUS EPISCOPUS SERVUS SERVORUM DEI

DILECTO FILIO FELICI ZAFRA Y SANCHEZ, e clero dioecesis Tagbilaranae, adhuc rectoris vice fungenti in sacro seminario eiusdem dioecesis, electo Episcopo novae Ecclesiae Dipologanae, salutem et apostolicam benedictionem. Philippinae Insulae, ut sunt situ, solo, regionis amoenitate atque ubertate felices, ita sunt Christiana fide ac religione clarissimae: etenim quae principes in totius Asiae Insulis salutis aeternae nuntium magna animi cupiditate exceperunt, eadem, incredibili est quanto studio, labore, voluntate summi Numinis gratiam et integram intactamque servaverint, et in pectoribus, quasi flammam, aluerint, et in sua atque aliena terra cum ceteris gentibus participaverint. Quam ob rem, cum hac ipsa die, ad sanctissimae fidei nostrae incrementum, novam ibi loci dioecesim Dipologanam condidissemus, per Litteras nempe "Quantum prosit", oporteretque atque prudentem Praesulem dare, bene arbitrati sumus Te eidem praesidere posse, qui ingenio, pietate, usu rerum cum floreris, spem certam faceres Te esse magno cum fructu eandem dioecesim gubernaturum. Consilio ergo petito a venerabilibus fratribus Nostri Sacrae Congregationi Consistoriali praepositis, de Nostra apostolica auctoritate Te, dilecte fili, Episcopum nominamus atque renuntiamus Dipologande dioecesis, dato regimine factisque iuribus tuae dignitati propriis, item oneribus impositis, cum munere atque officio dato coniunctis. Episcopus autem poteris ubivis a quotibet catholico Praesule consecrari, cui assistant duo aequalis auctoritatis viri, qui omnes sint cum apostolica Petri Sede fidei vinculis coniuncti. Non tamen in tuae dioecesis possessionem venies, quam tum fidei professionem fecisti, tum utrumque ius iurandum dedisti: fidelitatis erga Nos et hanc Romanam Ecclesiam, atque contra modernistarum errores. His nimirum actis, formulas, ad quas iuraveris, tuo nomine subscripto atque sigillo impresso, item eius qui affuit iuranti, ad Sacram Congregationem cito mittes. Ceterum, dilecte fili, Deus, cuius potentissimo imperio natura tota obtemperat, ita assit, ut de laboribus tuis magnam eamque laetissimam messem facias. Datum ex Arce Gandulfi, prope Romam, die uno et tricesimo mensis iulii, anno Domini millesimo nongentesimo sexagesimo septimo, Pontificatus Nostri quinto.—F.T.

pro S.R.E. CANCELLARIO  
H. J. CARD. CICOGNANI  
*a publicis Ecclesiae negotiis*



## NOVA DIOECESIS DIPOLOGANA CREATUR

PAULUS EPISCOPUS SERVUS SERVORUM DEI

ad perpetuam rei memoriam

QUANTUM PROSIT, quantumque utilitatis afferat Ecclesiae sanctae dioecesium territoria dividi, quarum fines nimis in amplitudinem pateant, is prorsus intellet, qui modo consideraverit per sacrarum Sedium partitionem novarumque constitutionem Episcopos, seu-apostolos Ecclesiarum: II Cor., 8, 23 —, qui praesideant, augeri, atque idcirco, multiplicatis praeconibus Evangelii, ducibusque populi christiani, posse facilius fidem, quae est in Christo Jesu, puram sanctamque servari, et maturius inter gentes propagari. Quam ob rem, cum venerabilis frater Linus R. Gonzaga et Rasdesales, coetu Episcoporum suae Nationis sententiam rogato, ab hac apostolica Sede id petierit ut e sua Ecclesia Zamboangensi alia per divisionem territorii conderetur dioecesis, Nos re bene reputata auditoque venerabili fratre Carolo Martini, Archiepiscopo titulo Abaritano atque in Insulis Philippinis apostolico Nuntio, haec statuimus. Ab archidioecesi Zamboangensis territorio eam partem separamus, quae civilem provinciam constituit vulgo —Zamboanga del Norte— cognominatam; atque ex ea dioecesim condimus DIPOLOGANAM appellandam. Huius Episcopus sedem suae auctoritatis in urbe Dipolog ponet, cathedra in aede collocata Dominae Nostrae a Ss. Rosario, quam ad cathedralis gradum tollimus. Novam Ecclesiam Zamboangensi Sedi metropolitanae suffraganeam facimus, id praeterea censes ut Canonorum Collegium constituatur, ad normam per alias litteras apostolicas dandas. Interea tamen Consultores dioecesani deligantur qui Episcopo assint consilio atque opera. Episcopalem mensam, quam dicunt, conficient: Curiae proventus, populi liberae collationes, bona, pro rata parte, quae ab Archidioecesi Zamboangensi ad dioecesim Dipologanam transferentur, ad canonem 1500 C. J. C. . De seminarii dioecesani erectione id statuimus quae tum ius commune praescribit, tum regulae Sacrae Congregationis de Seminariis atque Studiorum Universitatibus, tum etiam Decretum Concilii Vaticani II —Optatam totius—. Ex quo nempe Seminario lecti iuvenes, cum theologicis atque philosophicis disciplinis imbui debeant, Romam mittantur, in Pontificium Collegium Philippinum. Ad cetera quod attinet: sive scilicet regimen, sive electionem Vicarii Capitularis, Sede vacante, cetera, sacri canones prorsus servantur. De clericis vero ita censemus, ut sacerdotes illi Ecclesiae assignentur, in qua, acta divisione, beneficium seu officium habeant; ceteri clerici atque Seminarii tirones, ei in qua legitime degant. Postremo, acta et documenta quae ad Dipologanam dioecesim pertineant, ad eius Curiam epis-



copalem cito mittantur, ibique religiose custodiantur. Ceterum, quae per has Litteras Nostras praescripsimus, venerabilis frater Carolus Martini exsequi studebit, vel quem ipse delegaverit. Re ad exitum adducta, documenta sueta exarentur, eorumque sincera exempla ad Sacram Congregationem Consistorialem cito mittantur. Hanc vero Constitutionem nunc et in posterum efficacem esse et fore volumus; ita quidem ut quae per eam decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Cuius Constitutionis efficacitati nulla, cuiusvis generis, contraria praescripta officere poterunt, cum per eam iisdem derogemus omnibus. Nemini praetera haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo huius Constitutionis exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae huic haberetur, si ostenderetur. Datum ex Arce Gandulfi, prope Romam, die uno et tricesimo mensis Julii, anno Domini MCMLXVII, Pontificatus Nostri quinto. —F. T.—

pro S.R.E. CANCELLARIO  
H. J. CARD. CICOGNANI  
*a publicis Ecclesia negotiis*

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## DIocese of LUCENA

Reverend and dear Father,

I was instructed by His Excellency, Most Rev. Alfredo Ma. Obviar, to request you to please publish that the Rev. Conrado Montero of this Diocese who a while ago contracted a civil marriage, has incurred the penalty of "excommunicatio latae sententiae Sedi Apostolicae simpliciter reservata" (can. 2388).

Thank you for this favor.

*Sincerely yours in Christ,*

(SGD.) REV. SIMEON I. RACELIS  
*Secretary*

## Agere Propter Delectationem

PEDRO LUMBRERAS, O.P.

Goodness attracts the appetite, which, in one way, moves towards the absent good, through desire, and, in another, to the present good, through pleasure. Pleasure, then, is a movement of the appetite towards the good, not to attain it, but to take delight in it, once attained.<sup>1</sup>

The attainment or acquisition of the good, presupposed by the pleasure, is the work of a faculty distinct from the appetite, since, as Aquinas points out,<sup>2</sup> if the miser became rich by just wishing it, he would be so since the first moment; yet he needs to work it out so as to obtain the money he desires, either earning it through his labour or appropriating it with his astuteness and power.

Although the pleasure of the appetite, being logically posterior to the activity of that other potency, be the end-term of that activity and consist, in this sense, of a certain rest, repose, or quietude,<sup>3</sup> sometimes it is simultaneous with that activity, when the good is being acquired little by little by virtue of a continuing or successive act; we notice it in the

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<sup>1</sup> "Licet in eo qui iam consecutus est bonum in quo delectatur, cesset motus executionis, quo tenditur ad finem; non tamen cesat motus appetitivae partis, quae, sicut prius desiderabat non habitum, postea delectatur in habito. Licet enim delectatio sit quies quaedam appetitus, considerata praesentia boni delectantis, quod appetitui satisfacit; tamen adhuc remanet immutatio appetitus ab appetibili, ratione cuius delectatio motus quidam est" (St. Thomas, *Summa Theol.*, I-II, 31, 1, 2m).

<sup>2</sup> *Id.*, *ib.*, q. 3, a. 4.

<sup>3</sup> "Non enim delectatio est generatio, ut Plato posuit, sed magis consistit in factum esse" (*Id.*, *ib.* q. 31, a. 1). — "Delectatio secundum se quidem non est in tempore: est enim delectatio in bono iam adepti, quod est quasi terminus motus" (*Id.*, *ib.*, a. 2).

little children when they listen to a story that succeeds in arousing their interest: the delight that they already feel since the beginning keeps their curiosity alive and enhancing until they know the denouement.

Such is the pleasure afforded us by the acts ordained by nature to the conservation of the individual and the species: this pleasure is attained in the degree in which those acts follow one another from their beginning to their consummation.<sup>4</sup> For which reason they are delightful to us.

This gives rise to the celebrated controversy as to whether these delights are due to the acts or the acts result from this delight.

We shall advance the psychological and moral principles, before indicating the practical consequence.

## I

The mutual psychological relation may be studied from the order of causality, whether final or formal.

The order of finality embraces the intention of nature and the intention of the agent.

In the intention of nature (or of the Author of nature), which made these acts delightful, it is not possible that the acts have delight for their end; it would be like saying that nature incites us to run in order that we have later a rest,<sup>5</sup> as if before initiating the march we were not

<sup>4</sup> "Contingit rem praesentem non perfecte haberi... Ex parte quidem rei habitae, eo quod res habita non est tota simul: unde successive recipitur, et dum aliquis delectatur in eo quod habet, desiderat potiri eo quod restat... Et hoc modo omnes fere delectationes corporales faciunt sui ipsarum sitim, quousque consummentur, eo quod tales delectationes consequuntur aliquem motum: sicut patet in delectationibus ciborum" (*Id.*, *ib.*, q. 33, a. 2).

<sup>5</sup> "Sicut homo per voluntatem inclinatur in finem et quietatur in illo, ita corpora naturalia habent inclinationes naturales in fines proprios, quae quidem quietantur fine iam adepto. Ridiculum autem est dicere quod finis motus corporis gravis non sit esse in loco proprio, sed quietatio inclinationis qua in hoc tendebat: si enim hoc principaliter natura intenderet ut inclinatio quietaretur, non daret eam; dat autem eam ut per hoc in locum proprium tendat; quo consecuto quasi fine, sequitur inclinationis quietatio; et sic quietatio talis non est finis, sed concomitans finem" (*Id.*, 3 *Contra gentiles*, cap. 26).

resting as yet. Nor can it be admitted that in the intention of nature delight should have the act for its end: being a complement of the act, a rest after the arrival at the end, delight cannot have that ulterior finality.<sup>6</sup>

Neither in the intention of the agent the act is the end of delight and this a means to the act, knowing that it follows the latter as its perfection and crowning point; for which reason no one asks another why would he seek delight.<sup>7</sup> Neither does he perform the act as a means to procure himself pleasure; otherwise, pleasure, the movement of the appetite, would simultaneously be the motor of the appetite; and it is clear that the motion (active) of the motor precedes the movement (passive) of the thing moved.<sup>8</sup> In other words, neither delight nor the act taken by the agent as useful good.<sup>9</sup>

If pleasure is not the final cause of the act, it can be its formal cause; if an act is not executed for delight, it could be that it is performed because it causes delight. The difference, which seems verbal, is ontological: in fact animals eat the grass that pleases them, but they are incapable of dressing up a salad to find therein greater pleasure; the order of finality is exclusive of the intellect.

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<sup>6</sup> "Delectatio non quaeritur propter aliud, quia est quies in fine" (*Id.*, *Summa Theol.*, I-II, 34, 2, 2m).

<sup>7</sup> "De illis ordinatis ad finem consuevimus quaerere propter quod fiant quae fini non sunt coniuncta. De his autem quae fini coniunguntur, talis quaestio non fit, quia statim apparet ea esse appetibilia. Et quia delectatio est coniuncta operationi perfectae quae est finis, ideo nno consuevit quaeri propter quid aliquis velit delectari" (*Id.*, in 4 *Sent.*, d. 49, 4. 3, a. 4, q.1a. 3, 3m).

<sup>8</sup> Cf. *Id.*, *Summa Theol.*, I-II, 1, 1, 2m. Cf. 3 *Contra gentiles*, cap. 26.

<sup>9</sup> "Bonum est aliquid, in quantum est appetibile et terminus motus appetitus... In motu appetitus, id quod est appetibile terminans motum appetitus secundum quid, ut medium per quod tenditur in aliud, vocatur *utile*. Id autem quod appetitur ut ultimum, terminans totaliter motum appetitus, sicut quaedam res in quam per se appetitus tendit, vocatur *honestum*... Id autem quod terminat motum appetitus ut quies in re desiderata, est *delectatio*" (*Id.*, *Summa Theol.*, I, 5, 6).—"Dicuntur illa proprie delectabilia, quae nullam habent in se unde desiderentur; sed desiderantur solum ut sunt ducentia in alterum, sicut sumptio medicinae amarae" (*Id.*, *ib.*, 2m).

Well, now; the acts whereof we treat possess double formality: they are delectable and honest—as ordained by nature to the conservation of the individual and the species. What relation is kept mutually between these formalities?

On the part of the act, this is delectable because it is honest, since nature added pleasure as stimulus to the act, so that the act be executed.<sup>10</sup> But on the part of the rational agent (the only one that can be aware of the honest character of the act) it is obvious that he can execute the act in so far as honest or as delectable. This introduces us into the moral question.

Two propositions condemned by Innocent XI<sup>11</sup> are commonly recalled in confirmation of the view that it is not licit for us to execute the said acts *solely* and *exclusively* because they are delectable. It must be added that neither is it licit to execute them *principally* because they are delectable.

Let us establish both assertions.

We take it for granted that the first norm and objective foundation of morality is the eternal law and if we do not know it here on earth in a direct manner, we discover it in the order that God imprinted upon the creatures. For which reason the Angelic Doctor has said that “the right order of things responds to the order of nature, since things unerringly tend towards their end.”<sup>12</sup> Since we have seen that, according

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<sup>10</sup> “In naturalibus est delectatio propter operationem, et non e converso; videmus enim quod natura illis operationibus animalium delectationem apposit quae sunt manifeste ad fines necessarios ordinatae, sicut in usu ciborum, qui ordinantur ad conservationem individui, et in usu venereorum, qui ordinantur ad conservationem speciei; nisi enim adesset delectatio, animalia a praecipuis usibus necessariis abstinere” (*Id.*, 3 *Contra gentiles*, cap. 26).—“Quia delectatio consequitur operationem connaturalem, tanto aliquae delectationes sunt vehementiores quanto consequuntur operationes magis naturales. Maxime autem naturales animalibus sunt operationes quibus conservatur natura individui . . . et natura speciei” (*Id.*, *Summa Theol.*, II-II, 141, 4).

<sup>11</sup> “Comedere et bibere usque ad satietatem ob solam voluptatem non est peccatum, modo non obsit valetudini. Opus coniugii ob solam voluptatem exercitum omni penitus caret culpa ac defectu veniali” (Denz.—B., 1158 sq.).

<sup>12</sup> *St. Thomas*, 3 *Contra gentiles*, cap. 26.



to the natural order, delight was added to the act as a stimulus to the act, to attribute to the stimulus an absolute or preponderant value would be like attributing the whole or principal curative effect to the sugar with which the bitter pill has been prepared.

The proximate and subjective norm of morality is human reason; man, being rational, must always act in conformity with reason. But what is according to reason is called honest good, as delectable good is called what is in conformity with the appetite. That is why our delights are not honest except when they are in conformity with reason.<sup>13</sup> Which proves that they should not be the only or principal cause (formal) of acts.

## II

We believe that, as corollary of what has been said, we can deduce this practical rule: Whoever executes for delight the acts that conserve the individual and the species and would not execute them if he knew them to be illicit for some other reason, does not execute them either *exclusively* or *principally* for pleasure.

To be sure, not *exclusively*. For there is greater pleasure in the illicit acts. There is more pleasure in excessive drinking than in moderate drinking; there is more in lying (*effective*, at least, *affective*) with the wife of another, if only because it is the fruit of somebody else's garden, than with one's own wife; there is more in the acts that, aside from satisfying concupiscence, avoid the offspring, than in those that make that pleasure be dearly paid for with the sustenance and rearing of the children.

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<sup>13</sup> "Bonum et malum in moralibus dicitur secundum quod convenit rationi vel discordat ab ea: sicut in rebus naturalibus aliquid dicitur naturale ex eo quod naturae convenit, innaturale vero eo ex quod est a natura discordans. Sicut igitur in naturalibus est quaedam quies naturalis, quae scilicet est in eo quod convenit naturae, ut cum grave quiescit deorsum...: ita et in moralibus est quaedam delectatio bona, secundum quod appetitus superior aut inferior requiescit in eo quod convenit rationi" (*Id.*, *Summa Theol.*, I-II, 34, 1).—"Natura inclinatur in id quod est conveniens unicuique. Unde homo naturaliter appetit delectationem sibi convenientem. Quia vero homo, in quantum huiusmodi, est rationalis, consequens est quod delectationes sunt homini convenientes quae sunt secundum rationem" (*Id.*, *ib.*, II-II, 141, 1, 1m).

If whoever executes those acts were to execute them exclusively for pleasure, he would execute those that provide him with the greatest pleasure.<sup>14</sup> Whoever, being able to take a spoonful of honey, prefers to spread it on a piece of bread, does not eat the bread only because it is sweet. Whoever, avoiding the more pleasurable acts, confines himself to the less pleasurable, is not moved solely by delight.

Not even *principally*. It may be that, theoretically, some would place their last end in several things together: pleasure, riches, virtue.<sup>15</sup> But, in practice, there will be many instances when it would not be possible to have one's cake and eat it too; one would have to renounce money in order to pay for some pleasures or sacrifice virtue to avarice or lust. Before the temptation of choosing between a more delectable act, but dishonest, and an honest act, but less delectable or none at all, the human will, in the case under discussion, would predominantly show itself in favour of honesty, for it is the will that puts limits to the pleasure desired and, therefore, comes to be the principal cause of those acts.<sup>16</sup>

We have in theology two very similar problems, that of servile fear and that of selfish love, to which an analogous solution is usually given.

It is not licit to fear penalty as if it were more deserving of fear than the guilt: aside from regarding the lesser evil superior to the greater evil, one's own suffering or harm to divine offense, whoever avoids sin solely or principally out of fear for the punishment does not cast off, but

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<sup>14</sup> "Luxuriosus non intendit generationem humanam, sed delectationem veneream: quam potest experiri sine actibus ex quibus sequitur humana generatio. Et hoc est quod quaeritur in vitio contra naturam" (*Id., ib., q. 154, a. 11, 3m*).

<sup>15</sup> Cf. *id., ib., I-II, 2, 1, arg. 2*).

<sup>16</sup> It were, indeed, better that it have it for its only cause. The saints, who with various processes mitigated or eliminated the taste-delight in those things which they ate or drank, have left us very striking examples. But that this be better in no way makes the other evil. If God, Author of nature, added delight to the act in order to incite us to perform said act, He may not begrudge us that we execute the act stimulated by the delight. The mother does not become angry, who spread honey on the bread, if the child should eat it prompted by his love for honey: she would become angry if the child licked the honey and gave the bread to the dogs.

rather retains the will to sin; whoever is about to commit a robbery and restrains himself, because he finds himself watched, does not commit the robbery but continues wishing to commit it. It is licit, however, to fear penalty as some sort of evil—for it really is—and avoid sin also in view of the penalty: precisely the penalty has been attached to the law, so that out of fear for the former the latter be complied with;<sup>17</sup> and thus this servile fear keeps us, even *affective*, away from the sin we are tempted to commit, makes us repent for the sins already committed, and prepares us for our justification.<sup>18</sup>

It is also licit to love God in view of the favours He bestows upon all that love Him. Not in the sense that He be loved exclusively or principally for the advantages that His love brings us, for this would amount to esteeming the gifts more than the Giver, but rather in the sense that we should love what in reality is our good and should obey the law of God, considering the reward with which his observance is endowed; precisely, rewards have been added to the precepts to stimulate and facilitate our obedience, as benefits are added to an office so that this be accepted and discharged. That is why the Church condemned several propositions from the Jansenists that considered dishonest this selfish love<sup>19</sup> and declared heretic anyone who would say that the just commit a sin when they do good with a view to the eternal reward.<sup>20</sup> Previously Saint Thomas had written: "In the order of generation, hope precedes charity, for as man is incited to love God for fear that He punish him for his sins, so hope leads to charity, since, hoping to be rewarded by God, man is encouraged to love God and keep His commandments."<sup>21</sup>

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We have insisted upon the concept of *principal* cause when dealing

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<sup>17</sup> *St. Thomas, Summa Theol.*, I-II, 92, 2.

<sup>18</sup> Cf. Denz.—B., 798, 818, 898, 915, 1411-1414.—"Prae timore infaniae multi a peccato retrahuntur" (*St. Thomas, Summa Theol.*, II-II, 33, 7).—"Possumus loqui de paenitentia quantum ad actus quibus Deo operanti in paenitentia cooperamur. Quorum actuum... tertius actus est motus timoris servilis, quo quis timore suppliciorum a peccatis retrahitur" (*Id., ib.*, III, 85, 5).

<sup>19</sup> Denz.—B., 1297, 1300, 1303.

<sup>20</sup> *Id.*, 841.

<sup>21</sup> *St. Thomas, Summa Theol.*, II-II, 17, 8.

with pleasure and honesty, penalty and guilt, gifts and Giver. But there is an order of appreciation and another of intensity.

When the theologians speak of the love of God above all things, they tell us that it is necessary to love Him with a supreme *appreciative* love; that is to say, have Him in greater esteem than all others, preferring to lose riches, friends, and life rather than separate ourselves from Him. But they allow that we love ourselves and love other persons with a superior *intensive* love. An example of the difference that lies between appreciation and intensity is given us by the Salmanticenses in the case of the parents who commonly love their little children more intensely, yet prefer their death to that of the elders.<sup>22</sup> John of Saint Thomas has been able to state that whoever, moved by the pleas or the presence of a friend, desists from committing a robbery or an adultery, which he would not forego for the love of God, loves the friend with a more intense love, without therefore necessarily esteeming him more than God, for he does not place in his friend his last or ultimate end.<sup>23</sup>

Well, now; it is commonplace that things present affect us with more intensity than those absent, and material objects more than spiritual ones. It is not strange, therefore, that we feel more deeply and vigorously the attraction of sense pleasure than that of the honest good. To this effect, Saint Thomas has written that the pleasures of the spirit are, in themselves, superior to those of the body; but, in regard to us, the bodily ones are more vehement, due to three reasons. First, because material things are more known to us than the spiritual. Secondly, corporal pleasures being passions of the sensitive appetite, they bring with them a certain organic change, that does not come with the spiritual ones. And thirdly, because the corporal delights are desired as a remedy against sadness motivated by the defects and annoyances of the body and so they cause in us greater impression and become more to our liking—as we see in the ailing person who has recovered his health—, whilst spiritual pleasures, not causing tediousness, do not demand relief.<sup>24</sup>

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<sup>22</sup> *Salmanticenses, Cursus Theologicus*, tr. de caritate, disp. 3, n. 7.

<sup>23</sup> *John of St. Thomas, Cursus Theologicus*, in I-II, q. 1, de fine ultimo, disp. 1 a., 7, numbers 24 and 31.

<sup>24</sup> *St. Thomas, Summa Theol.*, I-II, 31, 5.

## Overpopulation and the Catholic Church

PEDRO SALGADO, O.P.

The question of overpopulation has become a hot topic in present day discussions. The attention it has achieved from world leaders and world associations like the United Nations, the propaganda with which it has been pushed in the popular press, the scientific studies it has earned from highbrow journals, have put overpopulation in the lips of everyone.

The Supreme Pontiffs, too, talk of overpopulation. Without conceding the all-importance with which others have exaggeratedly given it, the Popes nonetheless realize the existence of the problem. They see, overpopulation does exist in certain parts of the globe. They know, in some regions growth in food production, in employment facilities, city planning, health and sanitation, etc., lag far behind the demands of a fastly growing population, naturally causing social difficulties and disequilibrium. "Certainly, we would not deny that this or that region is at present burdened by a relatively excess population", thus said Pius XII in his Christmas message of 1952.

Millions of mouths hungry from the lack of food, their land cannot produce, families longing for decent housing and clothing, unserved with sufficient transportation and communication services, crying for medical and recreational aids, without enough school rooms for their education, all those have aroused the pity of the Church to their misery



and plight. Hence, Pius XII in his address to the World Conference on Population on Sept. 9, 1954, encouraged Catholics to do demographic research, so as to alleviate and provide solution for the problems that overpopulation carries in its wake. Vatican II had likewise exhorted Catholic experts, to pursue overpopulation studies. "Since the minds of men are so powerfully disturbed about this problem, the Council also desires that, especially in universities, Catholic experts in all these aspects should skillfully pursue their studies and projects and give them an ever wider scope", thus declared Vatican II.<sup>1</sup>

**BIRTH CONTROL.** But, the Church in its desire to solve the population problem, had always been wary of certain objectionable solutions presented by some people. It has warned against certain propositions that would do away with the laws of nature. "Many people", said Vatican II, "assert that it is absolutely necessary for population growth to be radically reduced everywhere or at least in certain nations. They say this must be done by every possible means and by every kind of government intervention. Hence this Council exhorts all to beware against solutions contradicting the moral law, solutions which have been promoted publicly or privately, and sometimes actually imposed".<sup>2</sup>

The Church specifically had in mind those solutions that propose limitation of births through unacceptable methods, like contraception, abortion, sterilization. Individuals as well as governments propagandize, distribute, nay impose birth control practices through all the world, deluging the earth with contraceptive devices that are both cheap to buy and easy to handle, thus morally inducing people to use them with greater frequency. "Contraception", says Alfredo Luis Cura Manalili, "is today the most effective and universal practice to cut down the birth rate, at least among the overwhelming majority of families in European and American countries."<sup>3</sup>

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<sup>1</sup> *Pastoral Constitution on the Church in the Modern World, Gaudium et Spes*, No. 87.

<sup>2</sup> *ibid.*

<sup>3</sup> MANALILI y CURA, ALFREDO LUIS, *The Family Planning Movement and the Protestant's View*, *Unitas*, Vol. 39, No. 3, Sept. 1966, p. 386.

We believe with other authors, that illicit birth control is but a partial solution to the overpopulation problem. For maternity is so inherent in the nature of every woman and in the customs of every race, that it is doubtful whether all birth control propaganda could drastically lower the birth rate to the number desired. Some countries, who have been flooded with such measures, have certainly not shown the effect desired. "Even where birth control information is freely distributed," commented Msgr. George Kelly, "contraceptive devices are easily accessible and literacy rates are highest, birth often exceed deaths by a wide margin. Witness the trends in the United States, where probably not one married couple in a hundred is unaware of the availability of artificial means to control births".<sup>4</sup>

But, over and above this, birth control practices contravene the law of God. The Church's objection against such practices rests on the fact that they run counter to the natural law. Even granting that such methods do drastically lower population growth, they will still remain unacceptable to the Church, for no amount of good can ever justify what is bad. The natural law is supreme, and has to be obeyed. The Catholic Church is aware of the sacredness of the law of nature, which she has been commissioned to guard and interpret, not to change or destroy. She knows the dignity of the human person, the inviolability of man's life, the sacredness of marriage, the nobility of sex activities, which need shun all forms of animalistic and egoistic tendencies. "The opposition of the Catholic Church to the prevailing solution of population", comments one theologian, "stems from a unique and deep awareness of the *dignity of man, of the human person*, and the *root reason for this dignity* lies in man's call to communion with God and of the '*natural dignity and superlative value of the married state*', of the natural moral law she has been commissioned to 'guard, and interpret', yet she cannot alter, much less abolish".<sup>5</sup>

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<sup>4</sup> KELLY, GEORGE, *Overpopulation, A Catholic View*, Paulist Press, New York, 1960, pp. 64-65.

<sup>5</sup> DEL RIO, FRANCISCO, O.P., *The Rational Basis of the Catholic Attitude Toward the Population Problems*, Unitas, Vol. 39, No. 3, Sept., 1966, p. 408.

**RESPONSIBLE PARENTHOOD.** This should not be taken to mean, however, that the Church is opposed to all forms of birth limitation. She is solely opposed to the illicit ones, not to those which are in conformity with moral norms. If limitation of birth is necessary to a particularly overpopulated region, well and good; but only such means that are licit can be used. In fact, Vatican II in its Pastoral Constitution on the Church in the Modern World, had more or less implicitly sanctioned the various *catholic* family-planning clinics in various dioceses and religious institutions in the world. Our own University of Santo Tomas has one such clinic for the proper use of the Rhythm. "Human beings should also be judiciously informed of scientific advances in the exploration of methods by which spouses can be helped in arranging the number of their children".<sup>6</sup> Family planning can be considered as partial means for the overpopulation problem. The Church insists, however, it should be a responsible one, observing the laws of morality. "The reliability of these methods should be adequately proven and their harmony with the moral order should be clear."<sup>7</sup>

**INCREASED PRODUCTIVITY.** The Church speaks of increased economic productivity as a mere potent antidote against overpopulation. Thus Paul VI, in his historic speech at the United Nations on October 4, 1965, asked for the augment of food supply, rather than the illicit limitation of birth, as remedy for the demographic problems. "Respect for life, even with regard to the problem of birth, must find here in your assembly its highest affirmation and its most reasoned defense. You must strive to multiply bread so that it suffices for the tables of mankind and not rather favor an artificial control of birth, which would be irrational, in order to diminish the number of guest at the banquet of life."<sup>8</sup> Indeed, the earth was made to feed mankind; the only question is how to exploit it well. At present, only one tenth of the world's land is cultivated; the rest waits for the hand of man to till it.

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<sup>6</sup> *Pastoral Constitution on the Church in the Modern World, Gaudium et Spes*, No. 87.

<sup>7</sup> *ibid.*

<sup>8</sup> PAUL VI, *Speech to the United Nations* (Oct. 4, 1965), *Boletín Eclesiástico de Filipinas*, Vol. 39, No. 443, Nov., 1965, p. 909.

Furthermore, greater productivity could still be gleaned from presently cultivated areas, if only modern techniques of industrialization would be applied. A typical case is that of Taiwan, which through local initiative and United States' aid, has almost doubled the gross national product, and has increased per capita income nearly fifty per cent, even with its rapidly augmenting population.

It is every particular State's obligation to provide the social and economic legislations, that can ease the population problem existing in its midst. Vatican II categorically enjoined each nation to search for the remedies that best solve the particular difficulties of their situation. "Within the limits of their own competence", said Vatican II in its Pastoral Constitution on the Church in the Modern World, "government officials have rights and duties with regard to the population problems of their own nation, for instance, in the matter of social legislation as it affects families, of migration to cities, of information relative to the condition and needs of the nation."<sup>9</sup>

**INTERNATIONAL COOPERATION.** International cooperation, however, should not be neglected, for upon it depends to a great extent the solution of the overpopulation question. In the mind of the Church, local population problem should take a world-wide outlook, to have a more orderly flow of peoples, of capital and goods, for everyone's profit. Since all humans belong to one and the same race, forming one big family, it is incumbent upon the more favored nations to help the underprivileged, whether by way of loans, investment of capital, the sharing of economic skills and advances, the participation of natural resources, trade, migration, or any other such means. "International cooperation", says Vatican II, "becomes supremely necessary with respect to those peoples who, in addition to many other problems, are today often enough burdened in a special way with the difficulties stemming from a rapid population growth. There is an urgent need for all nations, especially the richer ones, to cooperate fully and intensely in an exploration as to how there can be prepared and distributed to the human com-

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<sup>9</sup> *op. cit.*

munity whatever is required for the livelihood and proper training of men. Some peoples, indeed, would greatly better their conditions of life if they could be duly trained to abandon ancient methods of farming in favor of modern techniques. With necessary prudence they should adapt these techniques to their own situations. In addition they need to establish a better social order and regulate the distribution of land with greater fairness."<sup>10</sup>

It is heartening to note that some progress has been made in this direction. Paul VI, for example, had commended the United Nation for its promotion of international help to the underdeveloped nations. "We know how intense and ever more efficacious are the efforts of the United Nations and its dependent world agencies to assist those governments who need help to hasten their economic and social progress. We know how ardently you labor to overcome illiteracy and to spread good culture throughout the world; to give man adequate modern medical assistance, to employ in man's service the marvelous resources of science, of technique and of organization—all of this is magnificent, and merits the praise and support of all, including our own."<sup>10</sup> Pius XII, in his Christmas Message of 1952, had equally praised the Marshall Plan, which enabled post-war Europe to stand back to its feet, after the ravage caused by the war. The United States is pouring billions to help the economic growth of nations in Africa, Asia, Latin America. In 1961, \$500,000,000, were earmarked by the U.S. government for improving living conditions in Latin America. International banks, like the International Bank for Reconstruction and Development and the International Finance Corporation have issued millions of dollars for loans to needy countries. Most recently, the Asian Development Bank has been established in Manila, financed by the capital of U.S., Australia and other Asian countries, for this same purpose. It is hoped, greater aid will come from the more privileged nations, to enhance the economic and social development of nations who don't know how to feed their population.

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<sup>10</sup> *op. cit.*



SPIRITUAL VALUE. But, above all, the Church reminds the world, its problems ultimately have their solution in the spiritual renewal of men. If man would only be converted, if he would be clothed with the garment of supernatural graces, overpopulation and other related problems in the world would be erased or at least diminished. The edifice for social reconstruction is based ultimately on the spiritual rejuvenation of man. Man is the crux of the question. Upon him rests the progress of society or its ruin. Hence Paul VI could end his famous speech to the United Nations, by recalling to man's mind the spiritual values that are so important for the progress and strength of the body politic. "One more word, gentlemen, our final word;" thus said Paul VI, "this edifice which you are constructing does not rest upon merely material and earthly foundations, for thus it would be a house built upon sand; above all, it is based on our own conscience. This hour has struck for our 'conversion', for personal transformation, for interior renewal. We must get used to thinking of man in a new way, and in a new way, also of men's life in common, with a new manner too of conceiving the paths of history and the destiny of the world, according to the words of Saint Paul: You must be clothed in the new self, which was created in God's image, justified and sanctified through the truth. So the hour has struck for a halt, a moment of recollection, of reflection, almost of prayer. A moment to think anew of our common origin, our history, our common destiny. Today as never before, in our era so marked by human progress, there is need for an appeal to the moral conscience of man. For the danger comes, not from progress, or from science—indeed if properly utilized, these could rather resolve many of the grave problems which assail mankind. No, the real danger comes from man himself, wielding ever more powerful arms, which can be employed equally well for destruction or for the loftiest conquests. In a word, then, the edifice of modern civilization must be built upon spiritual principles which alone can not only support it, but even illuminate and animate it."<sup>11</sup>

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<sup>11</sup> PAUL VI, *op. cit.*, p. 910.

## THE SAINT OF THE DAILY GRIND

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On the cool autumn morning of October 29, 1967, the 196 bishops gathered at the Eternal City for the Synod found themselves, not at the usual commission meeting chambers, but under the majestic dome of St. Peter's Basilica. It was a welcome respite from the tedious debates on liturgy, mixed marriages, and canon law; on this day all were of one mind and one heart in paying common tribute to a humble La Salle Brother who was about to be raised to the highest honors of the altar.

The man they all would soon be praying to as Saint Benilde would probably have been the last to understand what the pomp and ceremony was all about had he been alive and present. Ironically, the one person who did not blend well into the majesty of the elaborate Roman ritual was the man who was the center of it all, the one for whom the ritual was taking place.

For Brother Benilde was a simple, country man. He was neither theologian nor martyr nor socio-political leader. And he was small, so small as a matter of fact, that his diminutive height almost prevented him from realizing his childhood dream of becoming a Christian Brother and an educator. To the casual observer Brother Benilde was a schoolman—an exemplary schoolman, no doubt—but an otherwise unexceptional schoolman.

### *The Path to Holiness of the New Saint*

Indeed, Brother Benilde had come a long way from the French peasant youth who delighted in telling meaningful stories to his younger companions to the canonized saint honored by the universal Church. The

secret of his success, if one may call it that, was his sanctity, or more specifically, his extraordinary love of God and of neighbor through his daily duties.

Brother Benilde rightly believed that sainthood, rare as it was, was possible and expected of every man, not excluding himself. He saw love of God and of neighbor as the be-all and end-all of his existence, and he set about this task of holiness in an unparalleled manner. He realized that love and sanctity did not require exalted positions, extraordinary deeds or rare opportunities. His was not the "If only..." mentality. His was a mentality patterned upon the words of his Institute's founder, Saint John Baptist de La Salle, "Do not distinguish the work of your apostolate from that of your sanctification."

And so he went about his life of prayer, of school teaching, and of school administration with a realization granted to only a few: that in his daily grind was the key to closest union with God. He himself indicated the true mark of his holiness when he said, never suspecting that he was uttering his own eulogy, "There is not much for us to do to be saints; we have only to observe the Rule."

Observe the Rule he did, with a constancy matched only by the monotony of what was so aptly called "the terrible everyday," "terribile quotidianum." The best description of this patron saint of the daily grind is perhaps provided by his epitaph, quoted from the address of Pope Pius XI proclaiming the heroicity of his virtues, "He did common things in an uncommon way."

A closer look at his common life may serve to reveal the uncommon manner with which he lived it.

### *The Life of the New Saint*

*His birth.* Our man of God was not always Brother Benilde, the saint; he was born Pierre Romancon, the son of a French farmer. He came of that sound stock, sometimes superciliously described as peasantry, which forms the backbone of every nation. The records at the little town of Thuret, 250 miles south of Paris, shows that Pierre was born

on June 14, 1805, to Jean Romancon and Anne Chauty, and baptized at the village church that same afternoon.

This was the second time the Romancons were blessed with a child; the eldest, another son named Annet, had been born four years earlier. Three girls followed Pierre to complete the Romancon family, Anne and two others, both of whom died in childhood.

*His childhood.* Pierre's childhood days were marked by the simplicity and genuineness of a simple Catholic home. The Romancon residence, which stands to this day, is by no means impressive; it consists of a main room serving as living room-dining room-kitchen, three bedrooms, and a loft. But the atmosphere of the home was rich in the truly Christian spirit. From the time he was four, Pierre would very often accompany his mother to daily Mass. He listened avidly to the catechism lessons given to Annet to prepare him for his first Holy Communion. By the time Pierre's turn came—twelve was the usual age in those days before the change effected by Pius X—he had long been familiar with both Mass and the required lessons.

*His education.* The Romancon family, like many in our country today, was one of those families for whom sending a child to school meant sacrificing a very real help in the chores of farming. It was only when autumn pastures had been picked bare and winter's icy fingers had gripped Thuret that a child could be spared from the work to attend classes regularly.

First it was Annet's turn, and Pierre took over the simple chores of tending the cows and helping around the house. Then it was time for Pierre himself to go to the village school, run by Monsieur Delais.

The first few months were far from happy. Two obstacles faced the young pupil from the start. He was in the first place much smaller than his peers, and this was the object of some ridicule. Also, his irregular class attendance caused him to fall behind in his studies, and his classmates wrongly concluded that he was as small mentally as he was physically. A few months passed and slowly Pierre's strong personality and iron will made it clear that he was no weakling to be pushed around.

And to his studies he applied that trait which was to characterize his entire life—consistency, and thus he gradually worked his way from the bottom to the top of his class.

*His calling.* Pierre was not given to manual labor and the outdoor life in the same way his brother Annet was. He could not see in this type of life a future suited to himself. He often pondered on the question every youth faces, the uncertainty of the future. The beginnings of an answer dawned upon him the day his aging schoolmaster, M. Delais, sensing great potential appointed the intent young lad as monitor in the school to help him in his teaching and discipline.

The results of Pierre's first venture into teaching surprised everyone else as well as himself; people soon heard about how well he could control a bunch of unruly street boys and captivate their attention with stories and moral lessons of great value. Soon even the adult townfolk used to fight over places at the windows and doors of Pierre's classrooms for a place from which to absorb this boy's teaching.

Pierre soon felt that the noble task of imparting a good Christian education was something worth giving one's life to. His inclination to devote himself to teaching at last crystallized into a resolute decision the day he met the Christian Brothers. These men, members of an institute of consecrated laymen, were known by reputation even in remote Thuret as educators worthy of the name.

One day Madame Romancon and Pierre were making their way through the market and providentially came across two Brothers who had come to visit the mayor. Pierre was immediately attracted by the religious habit, the recollected appearance, and the closed hand that clutched the rosary. "Mother, who are those men?" he asked. "Those, my child, are the Brothers, men who teach school for the love of God." And on that day, Pierre took a resolution that he never swerved from and set his destiny by it.

His decision to become a Brother had its obstacles, too. His father disliked the idea of losing a capable farmer in his son and was for quite a few months rather opposed to the idea. But he nevertheless sent Pierre to the nearby town of Riom to study under and board with the



Brothers to get to know them better. Then, there was the difficulty of one of the superiors thinking that he would never grow to be big enough to be a Brother. In the novitiate, however, the perceptive Novice master recognized in Pierre a true vocation and a great one, and on Trinity Sunday of 1821, at the age of 16, Pierre Romancon became Brother Benilde of the Brothers of the Christian Schools and put on the religious habit.

*His early apostolate.* The first twenty years after his fervent novitiate were spent in schools of Aurillac, Moulins, Limoges, and Clermont, different towns of that district of France. In every place he was recognized as a religious of outstanding piety and an educator of unequalled parallelism. Thus did he spend the first half of his apostolic life, a true laborer in the Lord's vineyard, spreading God's word and love to others and strengthening within himself the convictions and virtues that would shine forth so clearly in the second half of his apostolate.

*His later apostolate.* The day Brother Benilde was appointed as founder and first director of a new school in the small town of Saugues conveniently divides his forty-year apostolate into two equal periods. And it is during this second period that the full blossoming of the heroicity of the man of God took place. It was during these twenty years at Saugues as director, principal, and teacher extraordinary that the constancy and regular fervour of Brother Benilde transformed his daily round of duties into the magic circle that drew him closer and closer to the God and the neighbor whom he loved so.

Year followed routine year in Saugues, each with its typical joys, trials, and opportunities for manifesting love of God and fellowman. Trials came in unspectacular forms, such as conflicts with the parish priest or with the town council on school matters, or uncooperative parents, or rebellious pupils, or a chronic rheumatism which slowly sapped the life out of him. Just as unspectacular were the opportunities he took of manifesting his overpowering charity, such as opening a night school for adult education when he saw the need (something unknown in those days), or studying sign language for months to prepare a deaf mute for his First Communion, or planting the seed of a vocation and nurturing it carefully in those whom his keen eye had recognized as called by God.

In this last undertaking he was phenomenally successful; over two hundred and sixty of his pupils have pointed to Brother Benilde's encouragement and example as a prime factor motivating them to lead a life of religion.

*His death.* By the time of his death, extraordinary only in its calmness and peace, Brother Benilde had become an institution in Saugues and the neighboring country-side—easily the most loved and the most admired man in the area. On August 13, 1862, the church bells tolled the mournful news of the death of the fifty-seven year old man who had given his life in a remarkably consistent and wholehearted manner to God and to the people of Saugues.

#### *Events after the New Saint's Death*

It has been said that the difference between the heroes of men and the heroes of God is that the power of the former decreases and even disappears shortly after death while the power of the latter blossoms all the more after they have died, "*moriendo nascitur.*"

The truism bears itself out very clearly in the case of Brother Benilde. News of his death spread far and wide, and even before he was laid to his final resting place, the clamor for relics among the countryfolk had begun and a miraculous cure of severe paralysis had been attributed to his intercession. Other cures followed in the ensuing weeks, and his tomb soon became a national center of pilgrimage. His following grew and the reputation of his sanctity spread like wildfire.

Thirty-four years after his death, devotion to Brother Benilde was stronger than ever, and the Diocese of Puy established a tribunal to start the promotion of his cause. Eight years after that, in 1903, Pope Leo XIII signed the decree introducing the cause of his beatification and canonization.

The year 1928 witnessed the signing of the decree on the heroicity of his virtues and, twenty years later, after an exhaustive Roman court examination of two miraculous cures attributed to him, Brother Benilde was solemnly beatified by Pope Pius XII in Rome.

Among the numerous cures attributed to Blessed Benilde after his beatification, two of the major ones were eventually singled out, care-

fully documented, and after close scrutiny pronounced to be genuine miracles. This added to the documented human testimony of his sanctity by witnesses the certitude of divine testimony provided by God's unmis-takeable hand and constituted the last step before the full canonization of Saint Benilde took place at the end of last month.

The Church has set aside February 19 next year and every year thereafter as the day when the people of God celebrate the feast of Saint Benilde.

### *The Relevance of the New Saint's Canonization*

Few indeed are those privileged to be honored after their death with the title of "Saint." There is certainly much cause for rejoicing in Thuret, in Saugues, and in the whole of France. But a saint is canonized not precisely for the benefit of a localized area, but for the universal Church. In the canonization, therefore, the Church sees reason for all her faithful to rejoice over the honor paid to Saint Benilde. But just what is it that so vitally affects us in this canonization besides just gaining another of many hundreds of intercessors we already have? What is so special about Brother Benilde that distinguishes him above countless others to be honored and presented before us in so glorious a manner?

Perhaps the most obvious answer to that is, as Pope Pius XI indicated at the beatification, "Better perhaps than do other lives, the life of Blessed Benilde shows itself at once both admirable and imitable. It is a simple life, and uniform, made up of an uninterrupted succession of ordinary actions of a life spread out large before the eyes of the people."

And yet we ourselves have met many successors of Brother Benilde, men and women who continue to spread their lives in dedication to youth or some other form or service, doing ordinary things extraordinarily well, leading common lives in an uncommon way. The question remains, why was Benilde so singled out above the others?

One of the most beautiful ideas behind the canonization of a saint is that in his canonization he stands less as an individual person than as a symbol of all those who have embarked upon the great adventure of sanctity in a manner similar to his. Brother Benilde was a religious

lay educator who attained sanctity through his daily duty, and in his canonization the Church pays tribute to and acknowledges the contribution of religious, lay educators, and those who strive for holiness in their daily duty.

*A tribute to religious.* In paying tribute to the sanctity of Brother Benilde, the Church pays tribute likewise to the manner in which Brother Benilde attained his sanctity. And Pius XI explains this manner:

"Now what precisely is the secret of Brother Benilde's sanctity? During the course of the process of his beatification a great number of witnesses was summoned. The summary of their testimony is that Brother Benilde executed faithfully, from day to day, the program that has been traced out for the sons and disciples of St. John Baptist de la Salle."

Perhaps the most eloquent proof of this is the influence of his exemplary religious life on 260 religious vocations attributed to him, something a panegyric called "a miracle surpassing notable cures by renowned thaumaturgists."

The canonization thus gives the 20,000 sons of St. La Salle today, who are at present in the midst of a General Chapter, special reason to rejoice at the fact that adherence to their rule as practiced by the new saint leads to the heights of sanctity.

*As tribute to lay educators.* Brother Benilde was, to use the language of the Vatican II document on the Laity, one of "the laity who in pursuit of their vocation have become members of one of the associations or institutes approved by the Church." Even while changing his state of life from that of a secular to that of a religious, Brother Benilde remained a layman, "called by God to burn with the spirit of Christ and to exercise his apostolate in the world as a kind of leaven," to use the words of the document again. And the field in which this model of the lay apostle chose to work was that of forming the youth.

In the canonization of the French school principal, the Church once more expresses what she calls in the Decree on Education "her profound gratitude toward those who in their evangelical self-dedication devote themselves to the surpassing work of education." Indeed the words

of the Vatican document are not out of place here, for the school at Saugues in the saint's time already showcased many of its ideas—adult education, education in specific skills that contribute to needs of the society, close harmony between teachers, parents, and former students, and the gospel spirit of faith and charity in the classrooms.

It must have been with men like Saint Benilde in mind that the document explains the thought contained in the passage from Scripture, "They that instruct many unto justice shall shine as stars for all eternity. (Dan. 12, 3)":

"Beautiful therefore and truly solemn is the vocation of all those who assist parents in fulfilling their task, and who represent human society as well, by undertaking the role of the school teacher. This calling requires extraordinary qualities of mind and heart, extremely careful preparation, and a constant readiness to begin anew and to adapt."

Jacques Maritain spoke eloquently at the saint's beatification, and the words of this great French lay educator about another great French lay educator are worth recording:

"This humble teacher was yet a great educator. He gave himself with love to the children whom he taught; he put into practice that prime truth that education, like medicine, is a mission, an art dedicated to the service of nature... The beatification of Brother Benilde is a day of rejoicing for all who, with humble and generous heart, devote themselves everyday of their lives to the beneficent mission of education, the mission of schoolteachers, those sowers of truth in the souls of the children of their fellowmen who themselves must be about their daily tasks."

*A tribute to those who seek God in their daily tasks.* Ultimately the business of sanctity is the business of every man, that upon which his eternity rests. And if this is true, then every man must have the means to make a successful venture of this business. He must have the goal of sanctity within his reach even if apparently beyond his grasp. And he must be assured that if he cooperates with good will and grace he will indeed succeed.

This it seems is the main reason why Brother Benilde is presented as a saint to every man; to assure him that he can and will succeed. Be-



nilde had no extraordinary advantage over any other man; his lot in life was very definitely that of the common man. And yet Brother Benilde found gold in the daily routine of his humdrum existence and with it fashioned a saint's crown. There is no reason why the common man following the example of the common man saint of the daily grind, cannot do likewise.

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## FROM NEGLECT TO SCORN

Hence, to *neglect*, or to *reject*, or to *devalue* so many and such great resources which have been conceived, expressed and perfected so often by the age-old work of men endowed with no common talent and holiness, working under the vigilant supervision of the holy magisterium and with the light and leadership of the Holy Ghost in order to state the truths of the faith ever more accurately, to do this so that these things may be replaced by *conjectural notions* and by *some formless and unstable tenets* of a new philosophy, tenets which, like the flowers of the field, are in existence today and die tomorrow. *This is supreme imprudence* and something that would make dogma itself a reed shaken by the wind. *The contempt for terms and notions habitually used by scholastic theologians leads of itself to the weakening* of what they call speculative theology, a discipline which these men consider devoid of true certitude because it is based on theological reasoning.

Unfortunately these advocates of novelty easily pass from *despising scholastic theology* to the *neglect* of and even *contempt for the Teaching Authority of the Church itself*, which gives such authoritative approval to scholastic theology. This Teaching Authority is represented by them as a *hindrance to progress* and an obstacle in the way of science.

POPE PIUS XII: ENCYC. *Humani Generis*

## Cardinal of Washington Acts Against 'Arbitrary Experimenting' with Liturgy

Cardinal O'Boyle of Washington, wishing to eliminate "arbitrary adjusting and experimenting with the Church's liturgy," has issued eight directives to guide pastors and priests of the Washington archdiocese.

"A priest who is unwilling to conform unfailingly to the Church's liturgical norms is understood to relinquish *ipso facto* the faculty granted to him to celebrate Mass in this diocese."

The directives apply to all priests, diocesan and religious, in the archdiocese.

—In all celebrations of the liturgy every priest "will avoid any kind of personal innovation in formula, text, rite, gestures, place of celebration, vestments and the like."

—Every pastor, rector, chaplain and superior has the personal responsibility to ensure that in churches and chapels under his care, each celebration of the liturgy conforms to the will of the Church as that will is expressed in conciliar constitution, the ordinances of the Apostolic See, the directives from the national Council of Catholic Bishops, and the Liturgical Directory of this diocese."

—"To celebrate the liturgy in a manner contrary to the Church's liturgical rules, constitutes just cause to withdraw the respective priests's canonical faculties, including the faculty to celebrate the Mass anywhere in this ecclesiastical jurisdiction."

—No priest has the right to celebrate Mass in a place not a

church or chapel, "unless he is specifically permitted to do so by me or one who acts for me in this matter."

—Because it has sought to avoid legitimate ecclesiastical supervision and because in its aims and activities it is destructive of the concept of parish, I call upon the group known as 'The People' to terminate its programme of liturgical celebrations. If the members should wish to assemble occasionally to participate together in the approved liturgy of the Mass, as do other Catholic groups, they may make their requests to the Liturgical Commission."

—Rectors, chaplains and superiors should exercise prudence

in permitting use of their church or chapels for the celebration of Mass "for externs". When such permission is given to a group not a part of his community, the rector, chaplain or superior should see that the appropriate representative of the group communicates the name of the priest who will be the celebrant to Mgr. E. Robert Arthur, chairman, the Liturgical Commission, at least three days before the celebration takes place.

—"Without the explicit prior approval of the Commission on Sacred Music, percussion instruments, electronically amplified string instruments with similar association, are not to be used before, during or following celebration of the liturgy."

## Ancient Mexican College Given 'In Custody' to Franciscans Break With Anti-Clerical Traditions

Breaking with hoary anti-clerical traditions, President Gustavo Diaz Ordaz of Mexico has ordered the return to the Franciscan

Order of the centuries-old Santa Cruz Tlatelolco College.

The formal return of the property, which stands in the Plaza

de las Tres Culturas in what is housing project, was made to Father Domingo Guadalupe Diaz.

The ancient building is an annex of the Santa Cruz Tlatelolco church.

The Catholic Church has not recovered the title to the property; the Franciscans are only to hold it "custody." Nevertheless, nothing like this has happened here since the Mexican government took possession of all Church properties more than a century ago.

The conditions of the return are that the Franciscans must restore the building and install in it an arts and crafts school, an academy of history, a permanent art exhibit salon and a national headquarters for native dancers. In addition, the Franciscans, who will not only establish these institutions, but will also manage them and teach in them, are planning to set up a public library, a social service dispensary, and offices for the lay apostolate, the Christian Family Movement, and the Knights of Columbus.

Within the old building and around it the monks will also install sports grounds and recreation grounds for children and youths.

The huge building has a large inner patio, nine rooms on the ground floor, 11 on the second floor where space is being set aside for 14 cells for friars, a kitchen, a pantry, and a dining room for 100 persons.

The old college was built in 1534 by the first Franciscan missionaries as a school for Mexican Indians. It replaced the pre-Hispanic College of Calmecac, the Aztec school for Indian noblemen, where Cuauhtemoc, the last of the Aztec rulers of Mexico, received his education.

Among the first graduates of the Spanish college was Antonio Valeriano, who for 30 years was governor of the Indian population of the colonial city of Mexico.

After Mexico had won independence in 1821 the Franciscans were expelled from the college. Before the revolution of 1910, the building had been turned into a military prison and was used as such until quite recently when the entire Santiago Tlatelolco area was converted from a slum into an ultra-modern housing project.

The area is the site of the last battle in which the Spanish finally defeated the Aztecs in 1521. A

plaque on the site bears the inscription: "It was not a battle won or lost; it was the amalgamation of the peoples who make up the Mexican nation today."

In the Santa Cruz church Juan

Diego, the Indian peasant who saw a vision of the Blessed Virgin at nearby Gualdalupe, was baptized.

Restoration will cost about \$160,000.

## OLD AND NEW

You know that St. Thomas is mentioned explicitly in the decrees on the training of priests and on Christian education. In the case of the profane disciplines, autonomy of research is insisted upon, and St. Thomas is presented as one authority, though not the only one. In the case of the sacred sciences, St. Thomas is proposed as a master. This does not mean simply repetition and the exclusion of other theologians. Rather it means that we study under his guidance; we follow his spirit. I doubt that a better intellectual guide can be found.

I am distressed when I see young clerics, sometimes even seminary professors, trying to invent a new synthesis from scratch—to meet the needs of modern man, as they say. History has shown us that the first serious study of a subject consists in finding out what has been thought and created before us.

CONGAR



## PASTORAL SECTION

### HOMILETICS

First Sunday after Epiphany (January 7)

#### THE HOLY FAMILY

##### *Family under attack*

The subject of today's feast — the Holy Family — is also the subject of some of the greatest masterpieces of Christian art. Whether such works depict Mary and Joseph and the Child Jesus in the stable at Bethlehem, or in the flight into Egypt, or in the workshop at Nazareth, they all have the common characteristic of portraying the peace and tranquility that existed in such company.

In view of this, it may seem a harsh exaggeration to say that the same subject is in our times the center of violent controversy. But such is the case, because the ideal represented by the Holy Family is undermined, is sneered at, is attacked, now subtly in the form of condescending humanitarianism, now openly in the form of enlightened progressivism.

The basis of the family is marriage, and the essential basis of sound family life is the recognition of the sanctity of marriage by virtue of its having been instituted by God. Yet various forms of pressure and propaganda — including an official legal attitude — work immediately and directly against such a notion, considering marriage of no higher origin than any other contract, of no greater significance than any other mutual agreement having some social consequences. Many of our newspapers treat infidelity as a sort of prank, a hilarious, if somewhat risqué, joke, and divorce as an unobjectionable manifestation of the very natural inclination to change. Some of them weep crocodile tears over the state of family life, but don't spare a column-inch to publicize the latest instances of international philandering.

##### *The blessing of children*

Indeed, the value of a family itself is denied. It is treated as an accidental — and sometimes undesirable — effect of marriage. I know a

couple who informed their friends that they didn't intend to allow their marriage to tie them down, to interfere with their social activities. They announced that they would have no children for five years, and then they would have only one. No doubt I could make this a gruesome story by saying that they were killed on their wedding day, or a witty one by saying that within a year they had triplets. Actually, it turned out much more tragically. Within two weeks of their fifth anniversary they had a child, and have had none since. I call it a tragedy because now they have an apparently unshakable conviction that they are Mr. and Mrs. God — that they are capable of running the universe without any help, even from heaven.

### *A model family*

Wise parents look to the preservation of modesty in the home, and all members can help one another greatly by exercising care in their dress and posture and conduct. God knows that the world is so frequently a parched desert of temptation and sin that home must be an oasis of chastity.

So many and so varied are the matters over which the members of a family must exercise care, each in his own way, that they won't succeed unless they have before their eyes so noble an example as the Holy Family.

We Catholics do not stand alone in the importance we attach to sound family life. But we do stand alone as a group in our understanding of what this requires and in our willingness to insist upon the requirements even when they are unpleasant or unpopular. We have before us, as a model of domestic life, the Holy Family. That portrait of tranquility and peace is set in a framework more durable than stone, more lasting than steel; for it is a work of divine love.

Second Sunday after Epiphany (January 14)

## CHRISTIAN MARRIAGE

### *Invite Jesus and Mary*

The bride and the groom were friends of Our Lord and His Blessed Mother. As it turned out, it was a friendship that was very much to their advantage on their wedding day, for if Our Lord and Our Lady had not been present, the bride and groom would have faced a very embarrassing situation. They had not provided sufficient wine for their guests. In the East, even today, it is considered a grave insult to the guests if an abundance of everything is not provided by the host.

This miracle gives us an insight into Our Lady's character. She must have been very observant, very kind and thoughtful of others. She was the one who noted that the supply of wine was failing. At once she went to Her Son. They needed help, after all, and they had invited Jesus and Mary to their wedding.

The reason why many marriages are failures today is because Our Lord and His Mother are *not* invited. The wedding may be held in a church with all the external ceremonies to show that it is a Christian marriage. The bride and the groom may have already excluded Our Lord and His Mother from the wedding, however, because they have already decided to live their lives as *they* think fit, not according to the laws of God and the Church. The newlyweds may have already decided to have no family or at least to practice birth prevention for a time. Despite the great "front" of the religious ceremony in church, this couple may have decided to live marriage their own way. They are no better than the Pharisees whom Our Saviour condemned for "making clean the outside of the cup while within they were filled with rotteness." They have excluded Our Lord and His Mother from the marriage, and that is a serious matter.

### *Obey the Lord*

"Do whatever he will tell you," our Lady here counsels the waiters. Note that Mary says "whatever he will tell you." She was well aware that He might tell the waiters to do something which, to them, might seem extraordinary or even foolish. So she warns them to be obedient, irrespective of whether they understand the orders or not.

### *With Faith*

"And they took it to him."

The waiters or attendants did exactly as they were told, and the resulting miracle ensued. They asked no questions; they offered no objections even though they may have thought that filling the pots with water was a futile solution to the problem of providing more wine for the guests. They complied with the advice of Our Lady. They did "whatever" He told them to do.

When we are confronted with the laws of God or the Church, let us obey them without question. Let us not alibi or conjure up reasons as to why these laws do not apply in our particular circumstances. If everyone decides the traffic laws do not apply to him, what happens? Chaos. And that is what has happened to the world. Look at the appalling number of divorces which have resulted from those who have decided that the laws of God in regard to marriage did not apply in their case.

Third Sunday after Epiphany (January 21st)

## THE CONFESSION OF SINS

### *The poor leper*

Victims of leprosy were the outcasts of society and were obliged by law to remove themselves from the towns and villages. To the unwary traveller passing them, they had to shout out a loud warning: "Unclean! Unclean!" These dregs of humanity subsisted on food that was sent out to them in their hillside hovels or else they scavenged from the refuse nearest them.

The leper of this morning's Gospel had heard of Christ by the rumors that had spread with every miracle the Wonder-Worker performed. So desperate and pitiful was his condition, that he chanced to break the law. He approached Christ with hope and confidence: "Lord, if thou wouldst, thou canst make me clean."

Christ stretched forth His hand, as one may imagine, to embrace him with His compassion. "I will; be thou made clean." Immediately his leprosy was cleansed.

The Mosaic Law prescribed strict liturgical purification and sacrifices to be observed by anyone who recovered from leprosy. In deference to the law, Christ commanded the leper to fulfill this mandate as he now added, "See thou tell no one, but go, show thyself to the priest."

### *Spiritual leprosy*

As physical leprosy destroys wholesomeness and physical beauty, so sin kills the supernatural graces of the soul. The disfigured leper is hideous in the sight of God. For the restoration of grace which has been lost by sin, Christ has prescribed: Go show thyself to the priest," for to the Catholic priest He has given His divine power to restore the health of the soul.

So often this objection to confession is raised: "But I don't need a priest. I tell my sins directly to God." The reply of the informed Catholic is, "So do I, but in the manner which God has prescribed." It is crass conceit and supine stupidity for one who has offended God to presume to dictate to God the manner in which he will seek forgiveness or the terms of reconciliation. Surely for one who, through no fault of his own, could not avail himself of the sacrament of penance, God would not reject a perfect act of sorrow. A perfect act of sorrow is one in which the contrition is motivated by God's goodness rather than from a fear of hell.

### *Sacramental Confession*

Christ, the Divine Physician, said He came not for those who are healthy and need not a physician, but to minister unto the sick. A man in serious sin has leprosy of the soul and can be cured only by the will of Christ who stretches forth His hand through the absolving sign of the priest in confession. Like the leper in the Gospel, the sinner must want to be cleansed and approach Christ with the same humility and confidence: "If thou wouldst, thou canst make me clean!"

The priest in the confessional is not only judge; he is counselor and physician. He must guide and direct the spiritual progress of God's prodigal child, and so he admonishes the penitent on how to avoid the occasions of sin in the future, and he encourages him in the advancement he has manifested in the spiritual life. Finally, he cures the soul of the leprosy of sin as he administers the absolution "in the name of the Father and of the Son of the Holy Ghost."

Fourth Sunday after Epiphany (January 28)

### O YOU OF LITTLE FAITH!

#### *The storm*

All the Evangelists concur in describing the suddenness of the storm as well as the violence of it. The waves were dashing into the boat, and the boat was filling with water. This storm may have been aroused by Jesus' miraculous power for the purpose of teaching His Apostles the lesson of faith. The storm may also have arisen by natural causes, in which case Jesus, knowing of it beforehand, undertook the journey for the benefit of His Apostles. It was a wild commotion of the elements. The Apostles trembled and feared that at any moment their boat would sink. But Jesus slept on.

#### *The Master teaches through a fact*

This was a real test of their faith. Frightened, the Apostles now came to Jesus, awakened Him, crying out to Him to save them from perishing. Jesus arose. Calmly and majestically He faced the storm. By an unspoken act of His will He could have calmed the storm. However, Jesus wanted to make it easier for His disciples to believe in Him and His power over all creation.



He gave command, therefore, to the wind and the waves as a man would give an order to a servant. The winds and the waves obeyed. At once a great calm settled upon the lake. The sudden cessation of the storm and the immediate tranquility of the waves attest the miracle. If the stilling of the tempest had been a natural event, the winds would have died gradually, and the sea would have grown calm by degrees.

How deeply must this miracle have influenced the Apostles themselves. They would see their Master on the cross. In their work of evangelization they would encounter opposition and persecution. In their spiritual conquest they would experience the inadequacy of human aid. They would be hated and despised. In such dark moments of suffering and fear they would recall their experience on the lake and the deep impression of that hour: while Jesus was with them, they would be safe. Encouraged by the consciousness of His abiding presence, they would know anew that they could not fail.

### *A sign of assurance*

The storm, the fragile bark, and Christ's calming of the elements illustrate also the life of the Church. The Church is the bark of Peter, which carries souls across the stormy waters of the world to the shores of Christ's kingdom. The gusty winds and stormy waves represent the many hostile forces which wage war against the Church. Of itself, the bark would have been swallowed by the treacherous waves long since, but Jesus is in the bark. Storms and waves, no doubt, will toss and endanger the bark until the end of time; but there will be peace, once the bark reaches heaven.

The stormy lake of Genesareth is also a picture of our own lives. Every life has its storms. Those storms, at times, will be so great that ruin will appear inevitable. The storms of our lives may take the form of sickness, poverty, temptation, interior desolation. The waves may dash over us. And often God seems to be far off, deaf to our cries and prayers for help. Our hearts may fear and tremble; cold doubts and sullen despair may take hold of us.

In spite of storms and waves, however, we must not be afraid. Jesus is only sleeping to test our faith. If our life is upright, our faith strong, our love intense, Jesus will always be with us. Though the storm may lash us with the greatest violence, we have nothing to fear, for Jesus is with us.

## CASES AND QUERIES

### ANTICIPATION OF MASS ON SUNDAYS AND FEASTDAYS

*About a couple of months ago, most of our metropolitan dailies published a rescript from the Holy See granting the Philippines the privilege of anticipating Mass on Sundays and feast days. Later on, I read the English version in the BOLETIN ECLESIASTICO, September issue, pp. 656-657. Since then, there had been various shades of interpretations going around.*

*I should like therefore, to request the BOLETIN to comment on this document, preferably touching on these two main points:*

- (1) Anticipation of Mass of Sundays and feastsdays;*
- (2) Communion in these Masses.*

We are concerned here with two main documents: one, the *Instruction on the Worship of the Eucharistic Mystery*, of May 25, 1967, issued by the Sacred Congregation of Rites. You will find the English version in the August (1967) issue of the BOLETIN; and, second, the rescript granting to the Reverend Bishops of the Philippines the faculty of permitting the faithful to anticipate the grave precept of hearing Mass on the afternoon of Saturday or the preceding evening of a feastday. This document is the one mentioned by the inquirer.

The pertinent portion of the Instruction is n. 28, which carries this heading: "Anticipating the Sunday and feastday Masses on the previous evening." In continuation it says:

"Where permission has been granted by the Apostolic See to fulfil the Sunday obligation on the preceding Saturday evening, pastors should explain the meaning of this permission carefully to the faithful and should ensure that the significance of Sunday is not thereby obscured. The purpose of this concession is in fact to enable Christian of today to celebrate more easily the day of the resurrection

of the Lord...What has been said above is equally valid for the Mass on holidays of obligation, which for the same reason has been transferred to the preceding evening."

The Philippine Hierarchy took advantage of this provision of the Instruction, and petitioned for the Philippines the afore-mentioned privilege. The pertinent portion of the said petition is as follows:

...It was almost the unanimous opinion of the Ordinaries that owing to the lack of priests, who could celebrate Mass according to the convenience of the faithful, one of the remedies found for the said difficulties, was in the possibility of satisfying this grave precept of hearing Mass on the afternoon of Saturday together with the other privileges which accompany solemn feasts.

For this reason, the Petitioner also in the name of their Excellencies, the Bishops of the Conference, beg of Your Holiness the (necessary) faculty so that the faithful could comply with the above-mentioned obligation of hearing Mass on the afternoon of Saturday together with the other privileges also mentioned above."

The concession of the requested faculty given by the Sacred Congregation of the Council reads as follows:

"The Sacred Congregation of the Council, taking into consideration what has been submitted, benignly grants the Bishops of the Conference of the Philippines the requested faculty, for five years, as long as everything is done so that it will be impressed on the minds of the faithful that according to the venerable tradition of the Church, Sunday is the day dedicated to the Lord, and with added caution that, 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 the homily and prayer of the faithful be not omitted according to the mind of the Instruction of the same Congregation of Rites on the 25th of September 1965, nn. 53-56; everything else *de jure* being observed especially that which pertains to catechetical instruction."

### *Anticipated Mass*

1. — *The faculty is granted to the Bishops of the Conference of the Philippines.* The wording of the rescript is quite explicit: "The Sacred Congregation of the Council... benignly grants the Bishop of the Conference of the Philippines the requested faculty..." It seems clear from

this that the mere fact that the faculty is granted does not automatically mean that anyone may avail himself of his privilege, even without due authorization from the local Ordinary.

2. — *Who may then grant this faculty?* The diocesan bishops, Vicar Generals, Administrators, Vicar and Prefect Apostolics, Abbots and Prelate "Nullius", and those who legitimately succeeded them. Religious Superiors are not empowered to grant this privilege to their subjects in virtue of canon 198.

3. — *Duration of the Rescript.* The Sacred Congregation of Council granted this faculty to the Bishops of the Conference of the Philippines for the duration of *five years*. Note very carefully that the faculty is to permit the faithful to comply with the grave precept of hearing Mass on the afternoon of Saturday or the preceding afternoon of a feast-day. It, therefore, leaves unchanged the obligation of abstaining from servile works provided for in canon 1248. The person who uses this privilege anticipating Mass will then still be obliged to observe the dominical rest from midnight to midnight of Sunday or feast day.

4. — It is likewise clear as to the *time* when this anticipation may begin. The Instruction on the Eucharistic Worship on this point lays down this provision: "All concessions and contrary customs notwithstanding, when celebrated on Sunday, this Mass may be celebrated only in the evening, at times determined by the Local Ordinary." Our Reverend Bishops' petition for this faculty explicitly says anticipation of the Mass on the *afternoon*, i.e. after twelve noon. Each local Ordinary may further determine the exact time for his own diocese. However it may be advisable to follow a uniform procedure and implementation of this faculty for all the nation. This uniform procedure — clear and precise—will eliminate unnecessary disturbance and confusion from the part of both the clergy and the laity. As a general policy, local Ordinaries should avoid imposing too much limitations and conditions for the use of this privilege. The Congregation had shown itself very lenient to the faithful; and implementation of this faculty by the local Ordinaries should avoid imposing conditions which would ultimately negate the purpose of the concession.

5. — The rite of the anticipated Mass should be the "liturgical texts

of the Sunday or of the feast of the day . . . in accordance with the ruling of the S.C. of Rites on the 25th of September 1965, n. 50/965." Numbers 53-56 state that the homily and the prayer of the faithful should not be omitted. The rescript for the Philippines contains these same provisions.

Observe also that the Congregation permits the faithful to anticipate the fulfillment of the grave precept of hearing Mass, while at the same time it imposes to the celebrant the obligation of using the mass of Sunday or feast day, homily, and prayer of the faithful. In other words, to the faithful, the *privilege*; to the celebrant, the obligations or conditions to be observed in an anticipated Mass. Consequently, if the priest, in an anticipated Mass, did not use the liturgical text of the Sunday or feast day being anticipated, or omitted the homily or the prayer for the faithful, the faithful nonetheless fulfil their obligation as regards the grave precept of hearing Mass on days appointed. In spite of the failure, consciously or unconsciously, of the priest to follow the conditions laid down by the Congregation as to the rite of the anticipated Mass does not thereby invalidate the exercise of the privilege by the faithful.

6. — The sole reason of the concession of this privilege is to facilitate the compliance to the grave precept of hearing Mass on days appointed. This must be explained to the people. The Bishops should impress on the minds of the faithful that the granting of the faculty does not in anyway change the Day of the Lord. The basis of the petition by the Reverend Bishops of the Philippines is "owing to the lack of priests who could celebrate Mass according to the convenience of the faithful."

### *Communion*

The problem of communion presents itself in a twofold contexts. One is in the anticipated Mass; and another is in some other special liturgical days mentioned in the Instruction on Eucharistic Worship.

1. — Regarding communion in an anticipated Mass we can suppose three possible cases likely to happen.

(a) Communion in the morning Mass of Saturday or the morning Mass any day preceding a feast day;



- (b) Communion in the afternoon anticipated Mass;
- (c) Communion in the Mass of Sunday or feast day proper.

We think, that all other things being observed, a person may receive communion in all these cases, that is, he may receive all these communions successively.

Regarding the first case, there should be no difficulty. As regards the second time in an anticipated Mass, the Instruction is very explicit: "The faithful who begin to celebrate Sunday or holy day of obligation on the preceding evening may go to communion at that Mass even if they have already received communion in the morning." (n. 28).

The third communion offers a little difficulty, and this due to the interpretation of some people that in virtue of the Instruction on Eucharistic Mystery, it seems to them that the new ruling of the Congregation changes the *terminus a quo* of Sunday and feast day. According to this, Sunday properly will not begin from midnight but from the time of the anticipated Mass. We think that this interpretation is without any solid basis. The purpose of the Instruction is quite clear: to facilitate the fulfilment of the grave precept of hearing Mass on days appointed; nothing more. It is not within the intention of the Congregation to change the computation of the day of Sunday and feast day as provided for in can. 1246. Otherwise, should we also then urge the observance of the dominical rest from the time of the anticipated Mass?

2. — *Communion in the Masses of Easter Vigil, Midnight of Nativity of our Lord and Maundy Thursday.* "Those who have received communion during the Mass of the Easter Vigil, or during the Mass of the Lord's Nativity, may receive communion again at the second Paschal Mass and at one of the Masses on Christmas Day" . . . Likewise the faithful who go to communion at the Mass of Chrism on Maundy Thursday, may again receive communion at the evening Mass of the same day" (n. 28).

Actually these are not really new concessions. The first two are contained in the Sacred Congregation's Instruction *Inter Oecumenici*, 26, ix. 1964; while the latter in the Instruction *tress abhinc annos* of 4th May, 1967, n. 14.

FR. LEONARDO Z. LEGASPI, O.P.

## THE CHURCH HERE AND THERE

### U.S.A.

*Vocations Crisis* Cardinal Cushing addresses *Serra International*.

"There can be no question but that there is today a crisis in priestly vocations," Cardinal Cushing told a regional meeting of *Serra International*, a laymen's organization which promotes vocations.

Furthermore, the cardinal said the crisis is one not only of numbers but of quality. The Church is failing to attract the best possible candidates to the priesthood.

Statistics document a decline in the number of men applying to seminaries and the number of persevering to ordination, he said: "A few years ago, the numbers were relatively stationary, even though the increase in Catholic population demanded a proportionate rise in priest. Now the numbers are markedly on the decrease while the Catholic population is still recording increases.

"This is even more true in Europe. In South America the ratio is alarming. In Asia, priests remain only in non-Communist sectors. In Africa, the Church is still trying to encourage young men to enter the seminary so as to establish a stronger native clergy."

It is necessary to distinguish between the need for priests in pastoral work and "the unfortunate situation

which still demands that we staff schools, administrative offices and charitable centers of every description with priests," the cardinal went on.

Priests are needed in some of these positions, but, "in any many other cases the sooner that competent laymen can share this professional responsibility, the more priests will be freed for specifically pastoral work."

### Germany

*German divorce rate rises.* The sharp increase in the number of divorces in Germany was deplored by Bishop Joseph Hoeffner of Muenster in a pastoral letter read in the churches of the diocese

Annually about 50,000 couples in Germany are separated by divorce, he said; in the past 10 years more than 400,000 children had been deprived of united homes by divorce. In the past decade there have been more than five million marriages in Germany but about 500,000 couples have been separated by court decision.

He pointed to Vatican Council II's insistent on mutual trust between husbands and wives as the principal factor in stabilizing marriages and making them permanent.

### Vatican City

*'Graduale Simplex' published new texts permitted in sung masses.* After

a long series of delays, the Holy See has issued the *Graduale Simplex*, a book of revised and simplified Gregorian chants to be used at parish Masses throughout the year.

It has been approved jointly by the Congregation of Rites and the Consilium for Implementing the Council Liturgical Constitution and was put on sale at the Vatican bookstore on October 3.

According to Fr. Peter Coughlan, of Shrewsbury diocese, a member of the Consilium's secretariat, the new book is a completion of the reform of Church music begun by Pope Pius X. More precisely, he said, it is the fulfilment of the effort to produce simpler Gregorian melodies which was first suggested in the Congregation of Rites in 1956.

The Council brought the proposal up again as part of the effort to promote popular participation in the Mass. For a large number of congregations, the musical settings of the older "Roman gradual" were too complicated.

The new publication offers many alternative texts for the Introits, Offertory and Communion verses given in the Roman missal. These alternatives may be used, however, only when the texts are sung.

It also provides "common" Introits, Offertory and Communion verses for various seasons of the year. These may be sung on successive Sundays, in their season, thus providing for training congregations in singing them.

It reintroduces into the liturgy the ancient practice whereby chanters

sing the more complicated texts of the liturgy in alternation with the community which responds at intervals with a simple refrain. The present forms of the Introit, and the Offertory and Communion verses are themselves mere remnants of the ancient practice.

"The effect of reintroducing this practice becomes even more obvious when it is considered that these texts of the *Graduale* are now being translated into the vernacular to make their adaptation to parish communities even simpler," Father Coughlan says. The English translation is being made by the International Committee on English in the Liturgy.

The new *Graduale* omits the texts of the Graduals and Alleluia verses which are contained in the old *Graduale*. The reason for this, according to Father Coughlan, that in the reformed liturgy, there will be eventually three scripture readings — one from the old Testament, one from the writings of an Apostle and one from the Gospel. The Gradual will follow the first reading and will refer to it. The Alleluia verse will precede the Gospel reading and will foreshadow its theme. Both the graduals and the Alleluias will, for practical reasons, be contained in the lectionary or book of Scripture readings which will be on a lectern in the sanctuary. The Roman Missal will be on the altar and the *Graduale* in the choir.

#### Pamplona, Spain

Convocation of Catholic University of Navarre. At the second convocation of Friends of the Catholic

University of Navarre, the first Catholic university in modern Spain, doctorates were conferred upon Professor Jean Roche, Rector of the University of Paris, Professor Willy Onclin of Louvain University, Belgium, Professor Guillermo Braga da Cruz of Coimbra University, Portugal, Professor Ralph M. Hower of Harvard, and Professor Otto Bernard Roegele of Munich University.

Mgr. Jose Maria Escriva, founder of Opus Dei, apostolic association of priests and laymen and chancellor of the university, presided over the ceremonies, at which 25,000 alumni and members of Opus Dei gathered to map further financial and moral support for the university.

In a message to Mgr. Escriva, the Pope "invoked all the gifts of celestial wisdom upon the University of Navarre so that it may continue to perform its mission" and "follow its generous path of service to the Church and humanity, as a living example of the teachings of the Vatican council."

The university has 7,000 students, an academic staff of 650, and schools of law, medicine, philosophy, biology, pharmacy, architecture and education.

An affiliated Institute of Management Studies functions at Barcelona, with academic sponsorship from Harvard. The University also has a school of educational sciences in Rome.

Earlier Mgr. Escriva had visited the Tajamar Institute for Vocational Training in the Vallecas section of Madrid, where he told 5,000 workers there that "the time for a few cents and old clothes is well past. In our days you must give your hearts and your lives for the people."

"Today we must promote the self-dependence of the people, give them skills to ennoble their work." Opus Dei, working in 69 countries among the poor and youth, is "trying to train people to be self-supporting and to place their dependence on Christ, in their own way."

Msgr. Scriva also visited the Besana Institute, an Opus Dei vocational school for girls who are trained in interior decorating, home economics, drawing, medical, and laboratory secretarial services, and the arts and crafts.

Opus Dei was approved by the Holy See as a secular apostolic institute in 1947.

## **BOOK REVIEWS**

THE FUTURE OF BELIEF: THEISM IN A WORLD COME OF AGE. By Leslie Dewart. New York: Herder and Herder, 1966. Pp. 223. Index. \$4.95.

This book, since its appearance, has been one of the most discussed books of this year and had sold creditably. "This book attempts to sketch an approach to what may be among the most fundamental theoretical problems which challenge Christianity in the present age, namely, everyday experience of contemporary man" (p. 7). To this end he follows this development of the topic: first, the study of Christian Theism in the context of contemporary experience (pp 7-37); then the author makes an attempt to characterize that which in Christian theism puts it in conflict with its diametrically opposite contemporary experience, atheism; from this he proceeded to ask whether Christianity is indissolubly wedded to its original conceptual form (pp. 77-212), relying in the negative. The last two chapters, IV and V, contain suggestions as possible orientations for Christian theism.

The principal merit of the book is the relevance of the main topic. There are worthwhile insights on many points, especially taken from the writings of Teilhard de Chardin, Karl Marx, Roger Garaudy and even from Sigmund Freud's *The Future of an Illusion*. But inspite of these valid merits, the author failed to achieve his goal.

First shortcoming is the radical rejection of the past: with his biased, a priori approach to the philosophy of St. Thomas and the Scholastics; second is his failure to really give a thorough and adequate exposé of the recent and contemporary statements on an old problem: very casual treatment of Maritain.

Then there is the oversimplification of the question of analogy of being in the Catholic theology, and even a naive statement like: "Its (analogy) true value has been limited and negative, namely, to have enabled Christian thought to preserve a *faith* in God's transcendence while *reasoning* about him as if he were not transcendent" (p. 178). One is tempted to conclude that the author had not even read much less understood the teachings of eminent scholastics on the analogy of being. Lastly, the factor of originality. As a typical example, one can find almost the very wording of Paul Tillich's "Systematic Theology" in Dewart's treatment of the reality that is God and its expression (see for example pp. 203-204).



It is really a pity that a subject of such importance as Christian belief should be so lightly and partially treated. I doubt very much whether this book which proposes a new theology taking nothing from the past can very well be considered as a sure guide to the future of belief.

FR. LEONARDO Z. LEGASPI, O.P.

THE LIFE AND ILLUSTRIOUS MARTYRDOM OF SIR THOMAS MORE, by Thomas Stapleton; Translated by Philip E. Hallet; Edited and annotated by E. E. Reynolds; London: Burns & Oates; 1966; pp. XVIII-206; 15s.

"I hear you are so far advanced in [Astronomy] that you can not only point out the polar-star or the dog-star, or any of the constellations, but are able also — which requires a skilful and profound astrologer — among all those heavenly bodies, to distinguish the sun from the moon! Go forward then in that new and admirable science by which you ascend to the stars. But while you gaze on them assiduously, consider that this holy time of Lent warns you, and that beautiful and holy poem of Boetius keeps singing in your ears, to raise your mind also to heaven, lest the soul look downward to the earth, after the manner of brutes, while the body looks upward. Farewell, my dearest one. From Court, the 23rd March."

"You ask, my dear Margaret, for money, with too much bashfulness and timidity, since you are asking from a father who is eager to give, and since you have written to me a letter such that I would not only repay each line of it with a golden philippine, as Alexander did the verses of Choerilos, but, if my means were as great as my desire, I would reward each syllable with two gold ounces. As it is, I send only what you have asked, but would have added more, only that as I am eager to give, so am I desirous to be asked and coaxed by my daughter, especially by you, whom virtue and learning have made so dear to my soul. So the sooner you spend this money well, as you are wont to do, and the sooner you ask for more, the more you will be sure of pleasing your father. Good-bye, my dearest child."

"O Lord, my God, help me to labour zealously to obtain those gifts for which I am wont to ask thee in my prayers."

"I am the King's true, faithful subject and daily bedesman, and pray for His Highness, and all his, and all the realm. I do nobody no harm, I say none harm, I think none harm, but wish everybody good. And if this be not enough to keep a man alive, in good faith I long not to live. And I am dying already, and have, since I came here, been divers times in the case that I thought to die within one hour.

And I thank our Lord I was never sorry for it, but rather sorry when I saw the pang past. And, therefore my poor body is at the King's pleasure. Would God my death might do him good."

"In this world there will ever be discord and variety of opinion. But I trust that as Paul persecuted Stephen even to death and yet both are now united in heaven, so we too who are now at variance in this world and differ in our opinions, may be one in heart and mind for ever in the world to come. In this hope, I pray God to preserve you all, and especially my lord the King, and to deign always to send him faithful counsellors."

These and other such gems are to be found lavishly strewn in Thomas Stapleton's "The Life of Sir Thomas More."

Thomas Stapleton, who was born the same month and year when Thomas More was executed, wrote in 1588 a book "Tres Thomae" depicting the lives of St. Thomas the Apostle, St. Thomas Becket and St. Thomas More. The third portion which deals on the life of More was translated into English by Philip Hallet only in 1928 and has lately been re-edited and annotated by E. E. Reynolds.

This biography of More has a decided advantage over others. Having been written only 53 years after the death of its subject, the author was fortunate enough to have had ready access not only to the testimonies and reminiscences of More's relatives and associates but also to letters that undeniably reveal the full splendor of this excellent example of the ideal Renaissance Christian Man.

Rather than merely piecing together accounts in chronological order, Stapleton presents different phases of More such as his public career (III), his erudition (IV), his sanctity (VI), his concept of honor and riches (VII-VIII), how he educated his children and grandchildren (X), his wit (XIII), his trial and condemnation (XVIII), and his martyrdom (XX). Other chapters include a mention of his numerous learned and famous friends (V), and the tributes of his contemporaries (XXI).

It is to be noted that some passages in the biography echo the embellishments resulting from the impact that More had made on the imagination of the masses.

Any shortcomings of the biographer, both in names and dates, because of lack of proper documentation, have been straightened out by the editor in a profusion of scholarly footnotes.

The book is definitely a must in the libraries of family man, government officials, writers, scholars, and other leaders of thought or of society, for whom St. Thomas More can serve as the perfect model.

A. GONZALEZ, O.P.

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