

BOLETIN ECLESIASTICO DE FILIPINAS

OFFICIAL INTERDIOCESAN ORGAN

● THE PHILIPPINE ECCLESIASTICAL REVIEW ●

TAKING CHRISTMAS SERIOUSLY •
THE CHURCH NOT A DEMOCRACY
• THE SYNOD OF BISHOPS • GRAD-
UAL IMPLEMENTATION OF THE NEW
HOLY MASS • FREEMASONRY AND
THE ROMAN CATHOLIC CHURCH •
CREDIT UNION • YOU AND YOUR
SERVICE SHEET • THE "PILL" AS A
PREVENTIVE MEDICINE • INDEX
1969 •

BOLETIN ECLESIASTICO DE FILIPINAS

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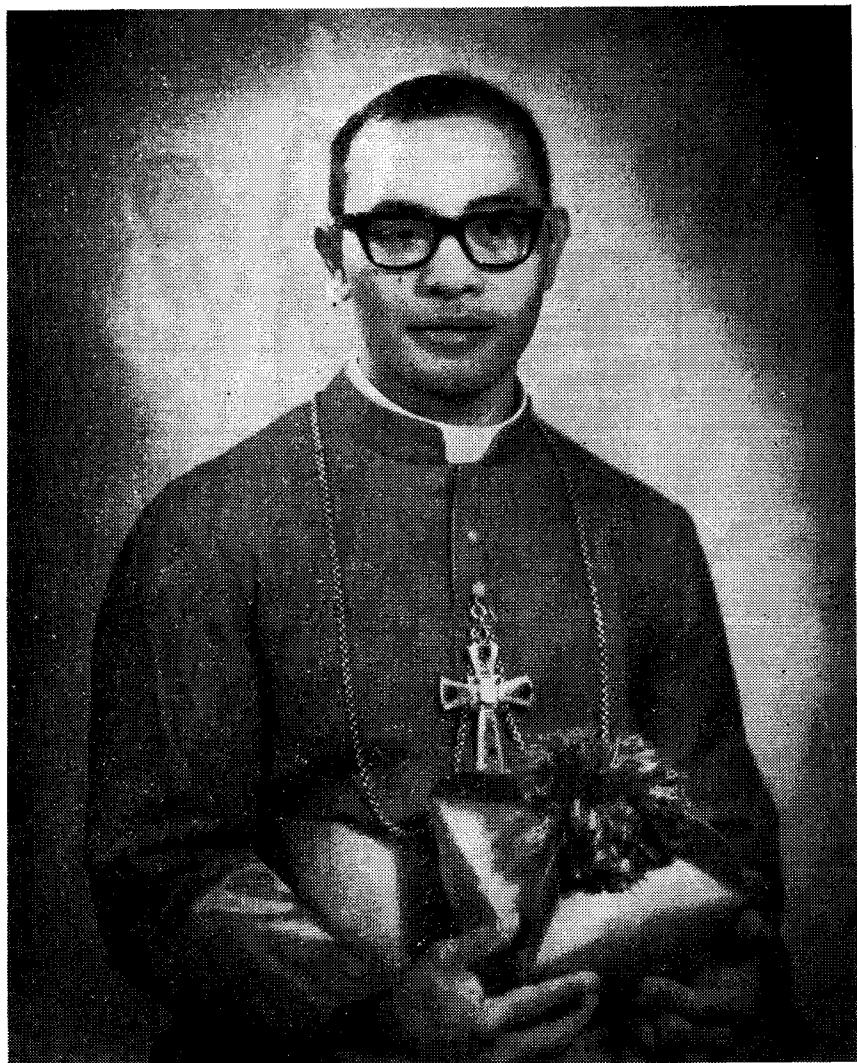
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EDITORIAL

TAKING CHRISTMAS SERIOUSLY

Lord, I give you myself this Christmas as an instrument of Peace:

*Let not this Christmas pass without my
bringing a little joy and comfort
into the lives of the needy around me:
the visible poor: ragged, filthy, shiftless and
vulgar, who live a half-life unnoticed in
a bleak, hate-filled world;
the otherwise needy: the forlorn, lonely,
estranged souls around me —
These make up the milieu Your Peace
must penetrate.*

*Somewhere, somehow, a bit of me must change for the better—
I must feel more concern for the outcasts, like
the man who threw a Christmas banquet for a crowd
of nondescript poor—
— “by invitation of Jesus” —
and presented each with a Holy Bible.*

*I must grow more aware of others' needs in daily life,
their moods, their anxieties, oddities and
preferences.*

*Above all, I must remain open to the stirrings of
the Spirit within me, beckoning me to
pierce the skeins of self-interest built up over the
years
and woven into a strangling layer over the heart —
rend the fabric of my carnal affections, prejudices,
resentment and malice towards others —*

*This shell must shatter into a thousand fragments,
else Peace will remain nothing but a far-away promise.*

THE POPE SPEAKS

COLLEGIALITY WITHIN DIVINE FRAMEWORK OF THE CHURCH*

THE CHURCH NEITHER DEMOCRATIC NOR TOTALITARIAN

Venerable Brothers, As you well know, the recent Council has placed in greater evidence the community character of the Church, as a fundamental element of its constitution. Considered on its own, it does not give a full account of the Church, which in a more adequate view, is seen as the Mystical Body of Christ, joined together in unity and in distinction of organs and functions. However, communion, in its two-fold relationship as communion in Christ with God, and as communion in Christ with those who believe in him and potentially with all mankind, occupied in a particular way the thought of the Council, especially when it highlighted communion within the Episcopate; and, recalling that the Episcopate lawfully succeeds the Apostles, and that they constituted a particular class, chosen and willed by Christ, it seemed a happy design to take up again the concept and term of collegiality, referring them to the episcopal order. "Just as, by the Lord's will," the Council says, "Saint Peter and the other Apostles constituted one apostolic college, so in a similar way the Roman Pontiff as the successor of Peter, and the Bishops as the successors of the Apostles are joined together" (*Lumen Gentium*, art. 22).

MORE EFFECTIVE COLLEGIATE EPISCOPATE

So We were the first to deduce a pleasing duty from this re-evocation of the divine design concerning the apostolic office, which announces the message of faith to the People of God, confers on it the mysteries of grace, and guides it on its way on earth and in time—the duty, that is, of conferring wider and more operative efficacy to the collegial character of the Episcopate, being guided in this by the basic concept of brotherhood, which unites all Christ's followers in communion, and which is enriched with greater fullness in the Bishops, since they are inheritors of the titles which Christ Himself bestowed on His chosen disciples, whom He named Apostles (Lk 6:13), to whom was given the secret of the kingdom of God (Mk 4:11). His friends (Jn 15: 14, 15), His witnesses (Ac 1:8), who were destined for the great mission of announcing the Gospel and putting it into effect (Mt 28:19), in a spirit of humility (Jn 13:4) and of service (Lk 22:26), "for the work of ministry, for building up the body of Christ" (Eph 4:12).

* On October 11, the Pope presided at a concelebrated Mass in the Sistine Chapel for the opening of the Extraordinary Synod of Bishops, and preached the following homily.

STEPS ALREADY TAKEN

We believe We have already given proof of this will to give practical increase to episcopal collegiality, both by instituting the Synod of Bishops, and in recognizing the Episcopal Conferences, and in associating some Brothers in the Episcopate and Pastors residing in their Dioceses with the ministry that belongs to Our Roman Curia; and, if the grace of the Lord assists Us and brotherly concord facilitates Our mutual relations, the exercise of collegiality in other canonical forms will be able to have wider development. The discussions of the Extraordinary Synod, by defining the nature and powers of the Episcopal Conferences and their relationship with this Apostolic See and among themselves, will be able to illumine the existence and growth of episcopal collegiality in suitable canonical terms and in confirmation of the teaching of the First and of the Second Vatican Council concerning the power of Saint Peter's successor and that of the College of Bishops with the Pope, its Head.

But, before beginning the work of the coming Synod, let us pause a moment, Brothers in the celebration of the Eucharistic Mystery, the culminating point of the unity of the Mystical Body, to remind ourselves, not so much of the juridical aspect of collegiality or of the expressions in which it has been manifested in history, and not even — what is more important, but what We suppose to be present in our minds — of the thought of Christ, whose conception and institution it is, but rather of the moral and spiritual value which collegiality must take on in each of us, and in all of us together.

CHARITY IN THE UNITY OF FAITH

Let us reflect: there exists between us, who have been chosen to succeed the Apostles, a special bond, the bond of collegiality. What is collegiality if not a communion, a solidarity, a brotherhood, a charity that is fuller and more binding than the relationship of Christian love among the faithful and among the followers of Christ associated in various other classes? Collegiality is charity.

If belonging to the Mystical Body of Christ makes Saint Paul say: "If one member suffers all suffer together; if one member is honoured, all rejoice together" (1 Cor 12:26), what should be the spiritual thrill of common sensitiveness for the general interest and also the particular interest of the Church within those who have greater duties in the Church? Collegiality is co-responsibility.

And what clearer manifestation of the character of authentic disciples of His did the Lord will should be possessed by the group of the Apostles seated at the supper of the last farewell if not that of mutual love: "By this all men will know that you are my disciples, if you have love for one another" (Jn 13:35)? Collegiality is an evident love which the Bishops must nourish between themselves.

And, as collegiality inserts each of us into the circle of the apostolic structure destined for the edification of the Church in the world, it obliges us to a universal charity. Collegial charity has no confines. To whom, in the end, other than to the faithful Apostles, did the Lord address His last recommendations, raised in the ecstatic prayer which

concludes the final discourses of the Last Supper: "That they may be one" (Jn 17:23)? Collegiality is unity.

Thus, to Our mind, when we deal with the relationships of Bishops grouped in these new territorial associations to which has been given the name of Episcopal Conferences, and when we deal with the relationships between the Conferences and the Holy See and with one another, one consideration must be uppermost in our minds above all others: that of charity, which, in the unity of faith, must pervade the hierarchial communion of the Church.

DANGER OF EXCESSIVE PARTICULAR AUTONOMIES

Let these two principles of charity and unity, then, be the basis of the guideline for the post-conciliar progress of ecclesial communion at that higher level marked by episcopal collegiality. These guidelines seem to Us to be two in number. One is meant to assign honour and trust to the order of Bishops. We shall endeavour to give recognition in fairer measure to that fulness of prerogative and power that comes to Our Brothers in the Episcopate in virtue of the sacramental character of their election to pastoral functions in the Church, and which derives from their effective communion with this Holy See. Nor shall this line of thought be hindered or interrupted if the application of the criterion of subsidiarity, to which it is directed, is tempered with wise and humble prudence, so that the common good of the Church may not be compromised by multifarious and excessive particular autonomies which would be harmful to that unity and charity which must make the Church "one heart and soul" (Ac 4:32), and would favour ambitious rivalries and narrow-minded selfishness. Nor shall it be forgotten if the other criterion of pluralism will have to be defined in such a way that it does not interfere with the faith, which cannot allow that, nor with the general discipline of the Church, which does not permit arbitrary judgment and confusion to the detriment of the basic harmony of thought and morals in the structure of the People of God, and of the impelling collegiality itself.

MORE ORGANIZED SHARING IN GOVERNMENT OF THE CHURCH

The other line of thought, which likewise stems from that high esteem which should be given to recognized episcopal collegiality, will also be sincerely followed by Us. It leads the Episcopate to a more organic sharing and a more solid co-responsibility in the government of the universal Church. We are confident that this will come about—as with joy and confidence We hear repeated by many — to the advantage of all, to the relief and support of Our own increased and heavy apostolic task, to clearer testimony to the one faith and the sincere charity which must be witnessed to, at the hierarchical summit of the Church more than elsewhere and today more than ever before, in new splendour and greater vigour. Already, as We were saying. We have set out on this path, and along it, with God's help and your favour, Venerable Brothers, We shall continue to travel. But let it be clear, even in this regard, that the government of the Church must not take on the appearances and the norms

of temporal regimes, which are today guided by democratic institutions that are sometimes irresponsible and going to excess, or by totalitarian forms that are contrary to the dignity of the man who is subject of the man who is subject to them: the government of the Church has an original form of its own, which aims to reflect in its expressions the wisdom and the will of its divine Founder. And it is in this respect that We must remember Our supreme responsibility, which Christ wished to entrust to Us when He gave Peter the keys of the kingdom and made him the foundation of the edifice of the Church, committing to him a most delicate charism, that of strengthening his brethren (Lk 22:32), receiving from him the highest and firmest profession of faith (Mt 16:17; Jn 6:68), and asking of him a most singular threefold confession of love intended to find expression in the primary virtue of pastoral charity (Jn 21:15 et seqq.). A responsibility that Tradition and the Councils attribute to Our specific ministry as Vicar of Christ, Head of the Apostolic College, Universal Pastor, and Servant of the servants of God, and which cannot be conditional on the authority, supreme though it be, of the Episcopal College, which We are the first to wish to honour, defend and promote, but which would not be such, were it to lack Our support.

Charity and unity. This is Our meditation at the opening of the Extraordinary Synod, upon which, with this concelebrated Eucharistic Sacrifice, We implore the light and the assistance of the Holy Spirit.

Is not this perhaps the moment, dedicated to reflection on and affirmation of collegiality, on the day of the Divine Motherhood of the Most Holy Mary, to recollect ourselves with our minds deeply moved by the remembrance of the Apostles in the Upper Room, who, while waiting for the Paraclete, were "with one accord devoting themselves to prayer, together with . . . Mary the mother of Jesus" (Ac 1:14)? And in such union of spirits, is not this too the moment to make our own the acclamations of the Liturgy of Maundy Thursday: "Ubi caritas et amor, Deus ibi est. Congregavit nos in unum Christi amor. Exsultemus et in Ipso iucundemur. Timeamus et amemus Deum vivum. Et ex corde diligamus nos sincero."

Amen.

DOCUMENTATION

PONTIFICAL BULLS

Most Rev. Francisco F. Claver, S.J. D.D.

PAULUS EPISCOPUS SERVUS SERVORUM DEI

dilecto filio FRANCISCO F. CLAVER, sodali Societatis Jesu, electo Episcopo titulo Nationensi atque Praelato Malaybalayensi, salutem et apostolicam benedictionem. Sacrorum Antistes, ad omne quidem opus bonum instructus — Cf. 2 Tim. 3,17—, cum esset praelaturae Malaybalayensi destinandus, Tu perquam idoneus Nobis visus es, dilecte fili, cui huiusmodi munus committeretur, populum Dei scilicet regendi atque per gratiam et sacramenta sanctum efficiendi. In Te enim non solum necessariae insunt animi ingenique dotes, verum etiam rerum hominumque usus haud parvus. Audita ideo sententia venerabilium fratrum Nostrorum S.R.E. Cardinalium, qui Sacrae Congregationi pro Episcopis praesunt de summa Nostra potestate simul Te nominamus Praelatum Malaybalayensem simul Episcopum titulo *Nationensem*. Sedis nempe vacantis per translationem venerabilis fratris Alfredi W. Watson ad cathedralem Ecclesiam-Eriensem. Habebis, ut congruum, omnia iura et privilegia, officii obligationibusque tenebris, quae tui ordinis sacrorum Praesulum propria sunt. Maiori autem commodo tuo studentes, permittimus ut consecrationem a quolibet Episcopo extra urbem Roman accipias, cui duo assistant aequalis dignitatis viri consecratores, omnesque sint cum Apostolica has Sede sincera caritate coniuncti. Antea tamen tuum erit rituales catholicae fidei professionem facere iusque iurandum iurare fidelitatis erga Nos et Successores Nostros, teste quovis Episcopo et ipso Romanam hanc Sedem sincera caritate colente, formulasque adhibitas ad Sacram Congregationem pro Episcopis mittere, de more signatas. Praecipimus insuper ut hae Litterae Nostrae clero atque populo in praelaticio templo legantur, die festo de praecepto; quos dilectos filios monemus ut et Te, libenti animo accipiant et Te debita reverentia colant, quorum animarum patrem et pastorem. Extremum, dilecte fili, hortamur, ut, ad tantam in Ecclesia dignitatem elatus, consideres etiam ad quae quantaque sis obeunda officia vocatus; ad eadem nempe atque Apostolorum Christi, in quorum collegium successorum es hodie cooptatus. Datum Romae, apud S. Petrum, die duo devicesimo mensis iunii, anno Domini millesimo non-gentesimo sexagesimo nono, Pontificatus Nostri sexto. — J. T. —

Aloisius Card. Traglia
S.R.E. Cancellarius

Joannes Calleri, Proton. Apost.
Josephus Massimi, Proton. Apost.
In Canc. Ap.Tab. vol. CXXXII N. 31

Franciscus Tinnello
Apostolicam Cancellariam Regens

Expedita die 1 Aug. a. Pontif. VII,
M. Orsini Plumbator

PAULUS EPISCOPUS SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM. Ut commodis frequentissimi Cagayanae archidiocesis populi quam maxime consuleretur, censuit venerabilis frater Jacobus Thomas Gibbons Hayes, eiusdem Sedis sacer Praesul, post auditum videlicet Coetum Episcoporum Insularum Philippinarum, esse territorium suae dicionis dividendum novamque ibi locorum ecclesiasticam circumscriptionem constituendam. Quod cum ut fieret ab Apostolica Sede ille petierit, cumque opportunum Nobis visum sit, de sententia venerabilis fratris Carmeli Rocco, Archiepiscopi titulo Justinianopolitani in Galatia et in Republica Insularum Philippinarum Apostolici Nuntii, iisdem praecibus accedendum, sequentia decernimus ac iubemus. Ab Archidiocesi Cagayana integrum territorium separamus civilis provinciae vulgo Bukidnon, quod complectitur vicariatus Sanctae Thereseiae a Jesu Infante, Sancti Joseph et Sacri Cordis Jesu, eoque novam praelaturam condimus, *Malaibalaensem* appellandam iisdemque circumscribendam finibus ac civilis provincia, quam diximus. Eam metropolitanae Sedi Cagayanae suffraganeam facimus, cum iuribus nempe obligationibusque quae Codex Juris Canonici describit, itemque eius Antistes metropolitano eiusdem archidiocesis Praesulis iuri. Constitutae praelaturae sedes in urbe vulgo Malaybalay erit, magisterii vero cathedra in curiali templo in eadem urbe exstante, Deo dicato in honorem Sancti Isidori Opificis, cui quidem honores et privilegia tribuimus praelatici templi. Mensam quam dicunt constituent Curiae emolumenta, fidelium sponte oblatae pecuniae atque bonorum pars quae Malaibalaensi praelaturae obvenient ad normam canonis 1500 Codicis Juris Canonici. Quod autem attinet ad Seminarii constitutionem alumnorumque educationem serventur praescripta iuris communis in primisque normae decreti — Optatam totius — Concilii Vaticani II, atque peculiare leges Sacrae Congregationis pro Institutione Catholica. Cuius Seminarii alumni illi, qui animi simulque ingenii dotibus praestent, Romam mittantur, in Seminarium Pontificium Philippinum, philosophicis theologicisque disciplinis imbuendi. Simul ac haec quae praescripsimus ad effectum adducta fuerint, eo ipso sacerdotes Ecclesiae illi addicantur in quo beneficium vel officium habeant, ceteri vero clerici Seminarii tirones ei, in qua legitimo domicilio degant. Acta praeterea et documenta novam Sedem respicientia a Cagayana Curia ad Malaibalaensem trasferantur, in tabulario religiose custodienda. Haec quae decrevimus ad effectum adducat venerabilis frater Carmelus Rocco, quem diximus, vel ab eo delegatus sacerdos. Qui vero negotium perfecerit, congrua documenta exaranda curet ad Sacramque Congregationem pro Episcopis quam primus mittat, de more signata sigilloque impressa. 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 poterum, cum per eam iisdem derogemus omnibus. Nemini praeterea 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



MOST REV. ANTONIO NEPOMUCENO, O.M.I., D.D.
Titular Bishop of Castello of Tingizio
and Auxiliary Prelate of Cotabato

fides, quae huic haberetur, si ostenderetur. Datum Romae, apud S. Petrum, die quinto et vicesimo mensis aprilis, anno Domini millesimo nongentesimo sexagesimo nono, Pontificatus Nostri sexto. — J. T. —

Aloisius Card. Traglia
S.R.E. Cancellarius

Carolus Card. Confalonieri
S. Congr. pro Episcopis
Praefectus

Franciscus Tinello
Apostolicam Cancellariam Regens

† Iosephus Rossi, Epis. Palmyren.
Proton. Apost.
Ioannes Calleri, Proton. Apost.
In Can. Ap. Tab. Vol. CXXXI N. 71

Expedita die XIX Maii, anno Pontif. VI
Marius Orsini Plumbator

Most Rev. Antonio Nepomuceno, O.M.I., D.D.

PAULUS EPISCOPUS, SERVUS SERVORUM DEI

dilecto Filio ANTONINO NEPOMUCENO, adhuc curioni paroecliae Ecclesiae praelatitiae Cotabatensis, electo Episcopo titulo Castellano Tingitii eidemque renuntiato Auxiliari Praelati Cotabatensis, salutem et apostolicam benedictionem. Aequum sane est, quotiescumque sacri Pastores ob multiplicatos pastoralis ministerii labores atque sollicitudines congruo egeant auxilio, eosdem sollertibus instruere sociis, quibuscum aptius populi respondeant necessitatibus, caritatis opera prospetent, sanctaeque Ecclesiae easdam foveant fecunditatem. Qua de re, cum venerabilis Frater Gerardus Mongeau, Episcopus titulo Dianensis et Praelatus Cotabatensis, adiutore viro opus habeat, Te, dilecte fili, illi iungere censuimus, certa spe ducti Te, qui eximiis animi ingeniique dotibus Nobis commendaris, Nostram esse expectationem uberrime expleturum. De sententia ideo venerabilium Fratrum Nostrorum S.R.E. Cardinalium qui Sacrae Congregationi pro Episcopis praesunt, deque suprema Nostra potestate, Te simul nominamus Auxiliarem Praelati Cotabatensis quem diximus, simul Episcopum elegimus Sedis titulo *Castellanae Tingitii*, quae vacans facta est post lacrimabilem exitum Augustini Rodriguez bo. me. Habebis igitur sive iura et honores, sive onera et obligationes, quae ab episcopali dignitati atque ab Auxiliaris munere proficiscuntur. Volentes

autem commoditati tuae servire, facultatem facimus posse Te extra Urbem Episcopum consecrari, a quolibet catholico Praesule, cui duo assint consecratores eiusdem dignitatis viri, onmesque sint Nobiscum fidei vinculis coniuncti. Quod tamen non ante fiat, quam sive fidei professionem fecisti sive ius iurandum fidelitatis erga Nos et Successores Nostros dedisti, teste quolibet Praesule et ipso hanc Petri cathedram sincere colente, iuxta statutas formulas quas de more signatas sigilloque impressas ad S. Congregationem pro Episcopis cito mittes. Pro Te denique, dilecte Fili, a summo Deo praesentissimum imploramus opem, qua niscus satis officio facias atque amplissimam meritorum messem colligas. Datum Romae apud S. Petrum, die decimo primo mensis iulii, anno Domini millesimo nongentesimo sexagesimo nono, Pontificatus Nostri septimo. — J. T. —

Aloisius Card. Traglia
S.R.E. Cancellarius

Franciscus Tinello
Apostolicam Cancellariam Regens

Joannes Calleri, Proton. Apost.
Gaspar Canvagalli, Proton. Apost.
In Canc. Ap. tab. vol. CXXXII N. 72

Expedita die XXII
Aug. A. Pontif. VII
M. Orsini Plumbator

Most Rev. Alfredo A. Obviar, D.D.

PAULUS EPISCOPUS SERVUS SERVORUM DEI

venerabili Fratri ALFREDO OBIAR ET ARANDA, hactenus Episcopo titulo Linoënsi atque Administratori Apostolico Lucenensis, electo eiusdem Ecclesiae Episcopo, salutem et apostolicam benedictionem. Admirabilem Apostolorum vitam considerantes, ac quot quantaque egregia facinora viri illi gesserint, ut Christi religione hominum pectora imbuerent, et Ipsi, qui in beatissimi Petri locum munere Dei successimus, populum christianum gubernaturi, non modo Christi gregem studiosissime regere adnitimur, verum etiam singulas semper Ecclesias talibus credi pastoribus curamus, qui virtute sua, integritate, prudentia, consilio regant. Quam ob rem, constitutae dioecesi Lucenensi per apostolicas Litteras "Quo aeternae," die duo detricesimo mensis martii, anno millesimo nongentesimo quinquagesimo, cum iam oporteret Antistitem suum dare, qui proprio nomine gubernaret, bene fieri censuimus si Te, venerabilis frater, ad munus tale deligeremus, qui praeterquam quod ingenio felici praestas, etiam usu

rerum antecedis, quocum sinceræ pietatis ornamentum coniungis. Quæ cum ita sint, consilio petito a venerabili fratre Nostro S.R.E. Cardinali Sacræ Congregationi pro Episcopis Praefecto, Te Linoënsis Sedis vinculo solutum ad Ecclesiam regendam LUCENENSEM transferimus, ea spe ut qui eam diligentissime gubernaveris Administrator, maiore etiam studio regas Episcopus. Placet ergo Tibi, venerabilis frater, eiusdem dioecesis regimen atque omnem administrationem dare, quæ tui ordinis Episcopos addecent, cum iustis oneribus. Ad fidei professionem quod attient et ius iurandum fidelitatis erga Nos et hanc Apostolicam Sedem, hoc quidem dabis, teste aliquo sacro Praesule sinceræ fidei, ab illa vero eximimus, contrariis nihil obstantibus. Iurati autem iurisiurandi formulam recte subscriptam atque sigilli documento impressam ad Sacram Congregationem pro Episcopis cito mittere. Oblatam occasionem non amittimus sive clerum tuum, sive populum hortandi ut non solum Te aequo animo excipiant, verum etiam mandanti oboediant in omnibus; quibus erunt hæ Litteræ perlegendæ, diem festum celebrantibus in cathedrali templo, post eas exceptas primum. Ceterum, venerabilis Frater, id Deum precamur, cuius cælesti providentia gubernatur universa, ut suo nomine fidelissime assit; quod si etiam a Te impetratum fuerit, non solum rebus uteris secundis, sed et bene de Ecclesia sancta merebis. Datum Romæ, apud S. Petrum, die uno et vicesimo mensis iunii, anno Domini millesimo nongentesimo sexagesimo nono, Pontificatus Nostri septimo. =J.T.=

Aloisius Card. Traglia
S.R.E. Cancellarius

Joannes Calleri, Proton. Apost.
Gaspar Canvagalli, Prot. Apost. s.n.
In Canc. Ap. tab. Vol. CXXXII N. 89

Franciscus Tinello
Apostolicam Cancellariam Regens
Expedita die 11 Sept. anno Pontif. VII

THE SYNOD OF BISHOPS

HISTORY AND PREPARATION OF ASSEMBLY

14-X-68: A Commission to study the questions concerning the order of Episcopal Synods was set up.

8-XII-68: Convocation of the Assembly and petition for remarks about the Episcopal Conferences.

23-XII-68: Paul VI made public the announcement about the Assembly and its theme.

10-I-69: The Commission who will prepare the scheme is publicly announced (or is made known to the public).

1-II-69: End of the period for sending observations.

13-V-69: The Basic Document of 29 pages, consisting of two parts is sent to the Conferences:

— Resumé of 124 answers received, with observations and suggestions of other possible themes deserving study.

— Scheme for the discussion.

24-VI-69: Paul VI approves the Rule.

VIII-69: The Dutch Catholic Agency KNP reveals the content of the basic document, until then a secret (for private use of Episcopal Conferences).

1-IX-69: Maximum date fixed for the sending of new observations.

9-IX-69: The names of all participants, presiding delegates, narrators (relatores), secretaries, etc., are published.

11-X-69: Solemn opening of the Assembly.

13-X-69: Start of the ordinary sessions.

Duration: This Extraordinary Assembly is foreseen to last approximately two weeks, or at most up to a month.

THEME: COOPERATION BETWEEN THE HOLY SEE AND THE EPISCOPAL CONFERENCES

Synthesis of the scheme for the discussion, divided into three parts or chapters:

I — Doctrinal Introduction

— Theological principles about unity and communion, internal and external elements.

- Recognition of the full, supreme, universal and free exercise of the Papal Primacy.
 - Communion (or union) with the Pope and among the Bishops: Episcopal Collegiality.
 - Exercise of Collegiality: the Pope and all the Bishops
 - In Ecumenical Councils.
 - Called (convened) by the Pope.
 - Papal adhesion to episcopal initiatives
 - Spirit of collegiality in other circumstances.
- II — To Strengthen the Ties Between the Episcopal Conferences and the Holy See
- Proposed: To live the perspectives delineated (set forth) by the II Vatican Council.
 To harmonize unity and diversity.
 To apply the principle of subsidiarity.
- Practical propositions referring to:
- Relationship between the Episcopal Conference and the Pope
 - Relationship between the Episcopal Conference and the Roman Curia.
 - Role of the Synod of Bishops.
- III — To Tighten the Ties Among the National Conferences of Bishops
- The grouping of different nations.
 - Exchange of pastoral methods; communication of acts and documents; information about the proposing of laws; more weighty voices concerning grave questions; indication about dangers and errors.

146 PARTICIPANTS

A. Representatives of Ecclesiastical Demarcations: 106

1. Oriental Churches:

— Patriarchs	6
— Major Archbishop	1
— Metropolitans outside of patriarchates	6
	<hr/>
	13

2. Latin Rite: Presidents of Episcopal Conferences:

— Europe	22
— Asia	14
— Africa	29
— America	24
— Oceania	4
	<hr/>
	93

B. Other Representatives: 23

1. Religious	3
2. Cardinal Presidents of the Roman Dicasteries	19
3. Secretary Generals of the Synod	1
	<hr/> 23

C. Nominated by the Supreme Pontiff: 17

- Card. E. Tisserant, Dean of the Sacred College
- Card. G. Cicognani, Secretary Emeritus of the State
- Card. A. Del Aqua, Vicar of Rome
- Card. A. Bengsch, Archbishop of Berlin
- Card. K. Wojtyla, Archbishop of Krakow (Poland)
- Card. V. Enrique y Tarancón, Archbishop of Toledo (Spain)
- Card. T. J. Cooke, Archbishop of New York (U.S.A.)
- Card. P. Felici, President of the Pontifical Commission for the Revision of the Code of Canon Law
- Card. J. Danielou
- Msgr. A. Brandao Vilela, Archbishop of Teresina (Brazil) President, C. E. L. A. M.
- Msgr. M. J. O'Connor, President, Pontifical Commission for Social Communications
- Msgr. F. A. Arinze, Archbishop of Anithsa (Nigeria)
- Msgr. M. Doumith, Maronite Bishop of Sarba (Lebanon)
- Msgr. C. Colombo of the Catholic University of Milan
- Msgr. E. Pironio (Argentinian) Secretary General of the C.E.L.A.M.
- Msgr. A. Ferrari-Toniolo (Italian), "Propresidente" Pontifical Commission of Social Communications
- Msgr. Gerard Philips

PRESIDENTS, "RELATORES" AND SECRETARIES

a) President Delegates

- Cardinal C. Confalonieri, Prefect, Sacred Congregation for Bishops
- Cardinal V. Gracias, President, Bishops Conference of India
- Cardinal A. Rossi, President, Bishops Conference of Brazil

b) Secretary General

- Msgr. Ladislao Rubin

c) "Relatores" and Secretaries of Committees

- First Part: Relator: Cardinal Seper, Prefect, Sacred Congregation
Secretary: Fr. Angel Anton, S.J.
- Second Part: Relator: Cardinal Marty, Archbishop of Parish
Secretary: Msgr. Onclin

Third Part: Relator: Msgr. McGrath, Archbishop of Panama
Secretary: Msgr. Etchegaray

- d) Collaborators of the Secretary General
Seven Secretaries of National Bishops Conferences:
Msgr. Bernardin (U.S.A.)
Msgr. Forster (Germany)
Msgr. Guerra Campos (Spain)
Msgr. Lorscheider (Brazil)
Msgr. Mathieu (Canada)
Msgr. Pangrazio (Italy)
Msgr. Worlock (England-Wales)

CARDINAL SEPER'S REPORT TO SYNOD OF BISHOPS

The introductory report of Cardinal Seper, Prefect of the Sacred Congregation for the Doctrine of the Faith, on the doctrinal part regarding collegiality and the relationship of the Holy See with the Conferences of Bishops, was consigned to the Synod Fathers so that they could read it before Saturday, October 11. It is divided into an introduction and three chapters, respectively concerning the union (in Latin: communion) of the faithful, the union of bishops, the duty of the College of Bishops.

Introduction

The introduction underlines the fact that the principle of collegiality has aroused since Vatican II, more than any other problem, the interest of the faithful; even one might say that the actuality and the importance of this theme receive more and more attention of public opinion. Every day one is warned more about the sense of "co-responsibility", as much on the part of the bishops as on the part of the faithful, concerning the more serious problems which trouble the Church. This must be considered as the legacy of Vatican Council II. Therefore it is necessary to study new forms of relationships between the Pope and the Bishops, and that is what is being attempted with the institution of this Synod, with the constitution of the Conferences of Bishops, with the reform of the Curia which has initiated new ways of collaboration with the Bishops.

The Union (communion) of the Christian Faithful

As is known, Vatican Council II proposed to explore ever more deeply the truth about the Church of Christ, reviving that perennial doctrine of the Church in regard to its intimate union which permeated the first Christian millenium and which remains alive also today in the Oriental Churches.

The Church appears as an organic living whole, and this unity is founded on the mystery of the One and Triune God and has in itself its "supreme model and principle." This "communion" of the faithful constitutes an organic and living unity, composed internally of the gifts of the Holy Spirit, faith, hope, charity, and externally of the profession of faith, of the sacraments, of the ministry of the hierarchy. The Council had insisted on the fact of indissoluble unity of the various elements (external and internal) constituting the Church which form a whole and not something externally united and imposed from above.

The Constitution, *Lumen Gentium* affirms that the totality of this "communion" whether of bishops or of the faithful, exists in the People of God, also called the Church, Christ constituted the ministry of the hierarchy, without suppressing those elements of unity which are all with the priests, the faithful, and that is: one God, one faithful, baptism, the grace of divine sonship, the vocation to sanctity, one salvation, one sole undivided hope in charity. This intimate "communion" of the People of God should not touch the distinction wished by Christ between the hierarchical priesthood and the faithful. Granting all the consequences of this "total communion" of the Church, the fact is that the nature and the exercise of authority manifest themselves more clearly in the characteristic note of service to the People of God.

The Union (communion) of Bishops

To the Bishops is given the duty in the Church, because of the fulness of the hierarchical priesthood, the sacred ministry of sanctifying, teaching and governing the People of God. So long as the Church continues in this world and in time the work of salvation, Christ has constituted the College of the Apostles with Peter as head. This collegial union of the Apostles with Peter as head continues in the Church in the "communion" of the Bishops with the Roman Pontiff. The Bishops, thus having become members of the college by means of their legitimate episcopal consecration, constitute a true "communion" based on the sacramental foundation with the Pope as successor of Peter: "communion" which favours a more strict union among the various diverse members themselves of the College. By the very fact he has received episcopal consecration, the Bishop, by his nature is thereby enabled to represent Jesus, the Master, Teacher, Priest and Pastor, but in order to exercise this power, he needs the social approval of the hierarchical authority which is passed on through the necessary coordination of the power of the Head and the other Bishops.

The Bishops, therefore, as members of this College, can carry out their task by sanctifying, teaching and governing only in "communion" with the Head of the College. This hierarchical "communion" distinguishing the essential elements from those deriving from the past and avoiding the danger of confusing changeable things for those which are unchangeable.

The Tasks of the Episcopal College

When Christ entrusted the task of governing the Church to Peter and the other Apostles in a different but indissoluble way, this task must be exercised by the one and by the others in a mutual relationship. The unity of both is founded on the Holy Spirit and becomes nourished by the diverse gifts of the same Spirit. Hence, the office of primacy and of episcopacy are exercised in the same spirit of unity in the sacred ministry. And in order that it will be carried out in the best possible way, the Episcopacy of the entire Catholic world participates in the concerns of the Pope for the Universal Church.

Unity must not harm legitimate diversity and this must not be insisted upon to the detriment of unity. The best way of using the supreme power in the Church, saving at the same time, unity and diversity, is by exercising the supreme power together with the Episcopal College always on the condition that the Pope has his own mission as the figure of Christ and as the pastor of the Universal Church. When the Pope acts on his own, he does not do so separately or apart from the Episcopal College. He does not do so in the name of the other Bishops or as delegate or figure of the College, but he acts in the name of and with the power of Christ insofar as he is Christ's direct and immediate Figure (Vicar). This does not mean, however, that the primary task should be exercised only with subjective and arbitrary norms, but with objective norms which are founded on fidelity to Revelation and Tradition and adapted to the many needs of the times.

In the past, the Bishops have shown their concern in many ways for the Universal Church by presenting to the Holy See, either each Bishop individually or united in particular Synods, their more serious problems. The Popes, on their part, by Councils, or through regional or provincial Synods or through written questionnaires, or through verbal requests, have always asked the opinion and the collaboration of the Bishops.

Among the various ways of collegial union, the Ecumenical Council comes first. But there have been other ways, and also today there are other ways of collegial union, among which is the Synod of Bishops, which was constituted permanently on September 15, 1965 with the *motu proprio*, *Apostolica Sollicitudo*. The Synod, especially the general Synod, by its consultative nature, which in certain cases can become deliberative by *Pontifical decision only*, manifests truly the entire Episcopal College. On the other hand, as Paul VI has said, the Synod could be improved upon through experience.

Another way of exercising collegiality is through the Conferences of Bishops, as regional and provincial councils did in the past.

This doctrinal preamble in the Extraordinary Synod has the scope of fostering open and complete discussion on the argument to be studied, that is to say, the relations among the Conferences of Bishops.

CONCORDANT OPINIONS

1. The relations between primacy and collegiality are considered in the light of the principle of communion which, however, needs a more profound study.

2. The theme proposed to this Extraordinary Synod is of a practical and pastoral character, and so it is more urgent to resolve this aspect today, leaving to the theologians the controversial doctrinal questions.

3. The effort to interpret the doctrines set out by Vatican I and II which are complementary to each other.

4. The well-being of the People of God demands in all regions, but especially in those of young churches and where the Church is persecuted, that the Bishops give a testimony of faith, charity and unity.

5. The theology of the relations between the primacy and the collegiality must also be elaborated more profoundly in regard to the relations between the universal Church and the particular churches. In this regard Vatican II has already given an outline, but the danger of nationalism should be avoided.

6. To arrive at an effective collegiality, the existence of spiritual collegiality is indispensable. But this spiritual collegiality is not superficial sentiment but an effect of the sacrament of Order.

7. Collegiality should not be considered as in opposition to the primacy. Vatican II in this regard continues Vatican I.

8. The particular situation of today — theological, pastoral, sociological and ecumenical — requires a greater co-responsibility of the Bishops and a more active participation, with and under Peter, in the government of the Church.

9. The principles of collegiality must be better understood and put into practice in a concrete way.

10. The principle of collegiality finds a deeper meaning within the historical and dynamic context.

DIVERGENT OPINIONS

The majority of the Synod Fathers rightly interpreting the Constitution, On the Church, accept the "true liberty" in the exercise of the full, supreme and universal power which the Pope possesses in the Church by virtue of his office as Vicar of Christ.

1. This liberty should not be identified with an absolute monarchy because the doctrine of the last two Councils recognize that such a free exercise must follow objective norms of faithfulness to Revelation and Tradition and to the Councils for the benefit of the faithful.

2. It appears clear from the Constitution on the Church and from the *nota previa*, that the Pope, when he acts as Head is always in the College and joined with the College of Bishops.

3. It is desirable that the exercise of collegiality should be more frequent in our days. This should not be limited either in subject or in manner.

4. It is for the Holy Father to decide within objective limits and participating in the government of the Church with and under Peter, and they the primacy be exercised in a personal or collegial manner.

Various Fathers stressed the urgency of the Episcopal College participating in the government of the Church with and under Peter, and they asked for the following:

1) A more active co-responsibility and participation of the Bishops in the pastoral government of the universal Church.

2) To have not only a consultative vote but a deliberative vote in the more serious doctrinal and disciplinary questions.

3) More frequent and more efficacious collegial action by the entire episcopate.

4) A collegial spirit to be brought into effect rapidly.

5) An improvement of the collegial character of the various forms with which the Holy Father has brought into effect the wishes of Vatican II, namely, the institution of the Synod, the approval of the Episcopal Conferences and the reform of the Roman Curia.

6) Other institutions or experiments adapted to our times.

LITURGICAL SECTION

CATHOLIC BISHOPS CONFERENCE OF THE PHILIPPINES

GRADUAL IMPLEMENTATION OF NEW HOLY MASS

Contrary to some reports emanating from the international press, Pope Paul VI has postponed the mandatory date for the use of a new Catholic Mass, not because of the insistence of "arch-conservative cardinals" but in response to the requests of many bishops and Episcopal Conferences from different parts of the world.

In his Apostolic Constitution "Missale Romanum," issued on April 3, 1969, Pope Paul set November 30, 1969 as "the day from which the new rites and texts are to be used." The implementation of the reform has, however, presented the following difficulties: the enormous work involved in preparing the translations of the texts and in publishing the new liturgical books; the need for a thorough and carefully adapted catechesis; the problems of re-adjustment to the changes among the clergy and faithful.

Contrary again to reports of some international news agencies, the reform has not been "postponed for two years." What the Holy Father has given is an instruction "on the gradual application of the Apostolic Constitution." He has left to each Episcopal Conference the initiative to determine the date from which the use of the new "Ordo Missae" is to become obligatory and has merely added that this date should not be later than November 28, 1971. It is very clear then, that the reform could start in a given region earlier than this date, depending on the solution of the difficulties mentioned above.

For more details of the Instruction we have the following:

1. The Latin text of the "Ordo Missae" may be used from November 30, 1969.
2. The Episcopal Conferences will establish the day on which the vernacular text of this same "Ordo Missae" may begin to be used.
3. The translation of the text of the new "Ordo Missae" will be approved, at least "ad interim" by the Episcopal Conference (or by National Liturgical Commission and at least by the Administrative Council of the Conference), then presented to the Sacred Congregation for the Divine Worship for confirmation.
4. The translation of the text of the "Ordo Missae" should be one and the same for all the countries which use the same language, which also applies to other texts which call for the direct participation of the people.
5. It is for Episcopal Conferences to approve the new melodies for vernacular texts which are to be sung by the celebrant and ministers.

6. Careful catechesis or instruction thru conferences and the mass media is required before the texts and rites of the new Ordo are introduced, so that both the clergy and faithful will perceive and appreciate the spirit and purpose of the reform.
7. Each Episcopal Conference will determine the date from which the use of the new Ordo is to become obligatory, with the exception of the following special cases: Elderly priests who celebrate Mass without a congregation and perhaps experience special difficulty in adjusting themselves to the new Order of the Mass and the new texts, may, with the consent of their Ordinary, continue to use the rites and texts which are at present in use. However, special cases of priests who are sick or have other difficulties should be submitted to the Sacred Congregation for Divine Worship .
8. It is for the Episcopal Conference to determine with the help of the competent Episcopal Commissions and liturgical centers, those parts of the Mass which the "Institutio Generalis Missalis Romani" leaves to their discretion, namely: the actions and postures of the faithful during Holy Mass; the gestures by which the altar and the book of the Gospels are to be venerated, the sign of peace; the faculty of using only two readings in the Mass of Sunday and Holyday of obligation; and the faculty by which women may be allowed to read the biblical readings before the Gospel.

APOSTOLIC NUNCIATURE

N. 4984

October 31, 1969

Dear Monsignor:

Along with the communication n. 1446/69 of October 24, 1969 the Sacred Congregation for Divine Worship has sent the text of an instruction for the application of the Apostolic Constitution "Missale Romanum," It was published yesterday, October 30, 1969. I am sending you a copy and an English translation.

I am sending this document to Monsignor William Brasseur, Vicar Apostolic of the Mountain Province and President of the Liturgical Commission. In the absence of the President of the Episcopal Conference of the Philippines I am sure that you will provide that the Bishops be informed in due time.

With sentiments of religious devotion, I am

Yours sincerely in Christ,
(Sgd.) † CARMINE ROCCO
Apostolic Nuncio

Mons. Mariano G. Gaviola, D.D.
Secretary General
Catholic Bishops Conference of the Philippines
P.O. Box 1160, Manila

Encl. a/s

SACRA CONGREGATIO PRO CULTU DIVINO

Prot. n. 1399/69

I N S T R U C T I O N

ON THE GRADUAL APPLICATION OF THE APOSTOLIC
CONSTITUTION

"MISSALE ROMANUM"

By his Apostolic Constitution "Missale Romanum," April 3, 1969, the Holy Father Pope Paul VI approved the new Roman Missal, reformed in accordance with the requirements of the Second Vatican Council. Three parts of this Missal have already been published, namely: the "Institutio Generalis Missalis Romani" and the "Ordo Missae," both published by decree of the Sacred Congregation of Rites, April 6, 1969 and the "Ordo lectionum Missae," published by decree of this Sacred Congregation, May 25, 1969. The other parts of the Roman Missal will be published in the near future.

In the documents mentioned above, the first Sunday of Advent this year, November 30, 1969, has been designated as the day from which the new rites and texts are to be used. The execution of this part of the reform of the Mass however presents a number of serious difficulties: the enormous work involved in preparing the translations of the texts and in publishing the new liturgical books; the need for a thorough and carefully adapted catechesis; the problems of re-adjustment to the changes among clergy and faithful.

This is why, in response to the requests of many bishops and Episcopal Conferences, and with the approval of the Holy Father, the Sacred Congregation for Divine Worship has given the following norms for the gradual application of the Apostolic Constitution "Missale Romanum". These norms complete those which were published by this same Congregation on July 25, 1969, "de editionibus apparandis et de usu novi Ordinis lectionum Missae" (A.A.S. 61 (1969) pp. 548-549).

I. The "Ordo Missae"

1. The Latin text of the "Ordo Missae" may be used from November 30, 1969.
2. The Episcopal Conferences will establish the day on which the vernacular text of this same "Ordo Missae" may begin to be used. It is desirable that the text of the new "Ordo Missae" should be translated as soon as possible and that, when duly approved, it should be brought into use even before the other texts of the Roman Missal have been translated into the vernacular.
3. The translation of the text of the new "Ordo Missae" will be approved, at least "ad interim" by the Episcopal Conference (or by the National Liturgical Commission and at least by the 'Council of Presidency' of the Conference). The vernacular texts will be presented to this Sacred Congregation for confirmation (cf. *Declaratio circa interpretationes textuum liturgicorum "ad interim" paratas: Notitiae*, 5 (1969) p. 68).

4. The translation of the text of the "Ordo Missae" should be one and the same for all the countries which use the same language (cf. Letter to the Presidents of the Episcopal Conferences, October 16, 1969: *Notitiae* I (1965); Instruction "De popularibus interpretationibus conficiendis, January 25, 1969, nos. 41-42: *Notitiae*, 5 (1969) pp. 11-12). This also applies to other texts which call for the direct participation of the people.
5. It is for Episcopal Conferences to approve the new melodies for vernacular texts which are to be sung by the celebrant and ministers (cf. Instruction "Inter Oecumenici", September 26, 1964, no. 42; Instruction "Musicam sacram", March 5, 1967 no. 57).
6. Careful catechesis is required before the texts and rites of the new "Ordo Missae" are introduced. National liturgical institutes and diocesan liturgical commissions will be able to offer the means to achieve this (e.g. study sessions, conferences, articles in the press and other publications, radio and television broadcasts, etc). This is necessary if the clergy and faithful are to perceive and appreciate the spirit and purpose of the reform.
7. Each Episcopal Conference will determine the date from which the use of the new "Ordo Missae" is to become obligatory, with the exception of the special cases mentioned in nos. 19-20. This date should be no later than November 2, 1971.
8. It is for the Episcopal Conference to determine with the assistance of the competent Episcopal Commissions and liturgical centers, those parts of the Mass which the "Institutio Generalis Missalis Romani" leaves to their discretion, namely:
 - a) the actions and postures of the faithful during the Mass (cf. IG, no. 21);
 - b) the gestures by which the altar and the book of the Gospels are to be venerated (cf. IG, no. 232);
 - c) the sign of peace (cf. IG, no. 56b);
 - d) the faculty of using only two readings in the Mass on Sundays and holydays of obligation (cf. IG, no. 318);
 - e) the faculty by which women may be allowed to read the biblical readings occurring before the Gospel (cf. IG, no. 66)

II. The Other Texts of the Roman Missal

9. The Latin text of the Roman Missal may be used as soon as it is published.
10. Each Episcopal Conference will decide on what date the vernacular texts of the new Roman Missal may begin to be used. This may be done by stages. When some of the texts have been approved, they could be introduced without waiting for all the texts to be translated. For example, the texts of the Temporal cycle could be introduced, even if the texts of the Sanctoral cycle, the Commons, the votive Masses and the Masses "ad diversa" were not yet ready. The new texts are best introduced at the beginning of a liturgical season (e.g. Advent, Lent, Eastertide).

11. The translations of the new texts of the Roman Missal will be approved, at least "ad interim," by the Episcopal Conference (or by the National Liturgical Commission and at least by the 'Council of Presidency' of the Conference). These vernacular texts will be submitted to this Sacred Congregation for confirmation (cf. above, no. 3).
12. It is for the Episcopal Conference to prepare — selection of vernacular texts, which may be used as entrance, offertory or communion songs (IG, nos. 26, 50, 56e). At the same time as it gives this approval, the Episcopal Conference will warmly encourage those competent in this field to increase and perfect this selection, taking into account the texts put forward in the new Missal and the special characteristics of each particular language.
13. If the new "Ordo Missae" is used before the new Roman Missal is published, the texts of the antiphons and Prayers of the present Missal will be used, bearing in mind the following points:
 - a) if the introit antiphon is not sung, it is read once only. The psalm verse and the "Gloria Patri" are not said (cf. IG, no. 26);
 - b) if the offertory antiphon is not sung it is omitted (cf. IG, no. 50);
 - c) the Prayer over the gifts and the Prayer after communion will end with the short conclusion (cf. IG, no. 32).
14. Each Episcopal Conference will determine the date from which the use of the texts of the new Roman Missal is to become obligatory, with the exception of the case mentioned in nos. 19-20. This date should be no later than November 28, 1971.

III. The "Ordo Lectionum Missae"

15. Each Episcopal Conference will determine the day from which the new "Ordo lectionum Missae" may or should be used.
16. While waiting for the translation of the new readings and their confirmation by this Sacred Congregation, the Episcopal Conferences may permit the use "ad interim" of one or more of the duly approved versions of the Sacred Scriptures. In this case, care will be taken to ensure that the precise biblical references are made available to priests (i.e. the indications of chapter and verse; the way the reading begins; the way the passages are divided). This is especially important for the readings of the B cycle of Sundays which begin on November 30, 1969.
17. Until the texts of the new lectionary are ready for use, the readings of the present Roman Missal are retained for each part. The lectionaries already approved "ad experimentum" and which are at present in use may continue to be used "ad interim," e.g. the present ferial lectionaries, the series of readings for such occasions as the celebration of the sacraments, Masses for the dead, certain votive Masses, etc. (cf. Instruction "De editionibus apparandis et de usu novi Ordinis lectionum Missae," July 25, 1969, nos. 4-5).
18. In order to safeguard the liturgical and pastoral importance of the responsorial psalm, the competent National Commissions should estab-

lish a provisional list of psalms and responses. They should choose from among those at present in use the psalms and responses which best correspond to the texts of the "Ordo lectionum Missae" (see also the Common texts for the singing of the responsorial psalm in this same "Ordo," nos. 174-175). These National Commissions will warmly encourage those competent in this field to increase and perfect the heritage of texts and melodies that has come down to us, taking into account the texts put forward in the new lectionary and the special characteristics of each particular language. A similar selection should also be prepared for the Alleluia and other chants before the Gospel.

IV. SPECIAL CASES

19. Elderly priests who celebrate Mass without a congregation and perhaps experience especial difficulty adjusting themselves to the use of new Order of the Mass, the new texts of the Roman Missal and the new lectionary, may, with the consent of their Ordinary, continue to use the rites and texts which are at present in use.
20. Special cases, however, such as priests who are sick or who have other difficulties, should be submitted to this Sacred Congregation.

His Holiness Pope Paul VI approved the present Instruction on October 18, 1969. He ordered that it should be published and carefully observed by all concerned.

All things to the contrary notwithstanding.
Vatican City, October 20, 1969.

(BENNO CARD. GUT.)
Praefectus

(A. BUGNINI)
a Secretis

DOCTRINAL SECTION

FREEMASONRY AND THE ROMAN CATHOLIC CHURCH*

● Dr. Raymond E. Wilmarth, PGM

The picture appearing on the front cover of this issue of our *Cabletow* is evidence that what once seemed to be barriers that would keep the Roman Catholic Church at a perpetual distance from Freemasonry have in a few short years become, in the new light of Ecumenical Dialogue, bridges of approach to a complete reevaluation and thorough understanding of the Relationship of Freemasonry and the Church. Neither Freemasonry nor the Church has essentially changed. What has changed are the people in Freemasonry and the Church. In turn this change has resulted in a change in Church leadership and in Masonic leadership. We now find Masonic leaders who openly welcome Roman Catholics into Freemasonry and Catholic Church leaders who, finding nothing objectionable to Freemasonry in their respective areas, have opened their Churches to Freemasons.

Someday a history of the relationship of Freemasonry and the Roman Catholic Church may be compiled. It will be a most interesting work to read. In it will be all of the issues that drove the wedge between the Church and Freemasonry and the resolution of those issues which restored mutual understanding. At this very moment each of us is making that history. Each day in our daily relationship with members of the Church, we Masons are resolving those issues and restoring mutual understanding.

Occasionally our relationships may be such that instead of resolving an issue, by lack of understanding ourselves, we may act in a manner

* Reprinted with permission from *THE CABLETOW*, Official Organ of the Grand Lodge of the Philippines, Vol. XLIV No. 12, December 1968.

which we feel is truly Masonic but which is actually perpetuating an issue or heightening a barrier. Although well intended, these acts of Masons only tend to prolong the time that will have to pass before a perfect accord can be reached. How can we know what to say or what to do? The best answer is to practice the Golden Rule: *Masons should act and speak to Catholics as we want Catholics to act and speak to Masons.*

But there is a great deal more each of us can do to help quicken the time for a perfect accord. This will, of course require some time, some effort, and much study. Most of all it will require an understanding within each of us as to what the ultimate goal of Freemasonry is, in its effort to reach an understanding with the Church. Briefly but precisely put, Freemasonry being a Brotherhood of Men under the Fatherhood of God must make every effort to remove any obstacle preventing men who believe in God and the immortality of the soul from entering our Fraternity with a clear conscience.

Entering Masonry must be of each man's own free will and accord. No man will be invited or induced to join our Order. However, once a man has chosen to apply for the degrees of Freemasonry, we must make sure there is nothing in our ritual that will react adversely to his conscience, such as a conflict with the teachings of his religion. If such a conflict does exist, he can not take our Masonic obligations "without equivocation, mental reservation, or secret evasion of mind." To practice the truth it professes, Freemasonry must take the first act of a Mason—the taking of his obligation — an act that can be done with a clear conscience.

During the past few years a tremendous effort both in the Church and Freemasonry has been accelerating all over the world toward reaching a perfect accord. *One of the most difficult problems to overcome is to get acceptance of the new idea by old members of both the Church and Freemasonry.* Many have said that it can't be done! They say that there will always be Catholics who will hate Masons and Masons who will hate Catholics.

Neither the Church nor Freemasonry is founded on hate. Both stand solidly on a foundation of brotherly love. Therefore, if some retain hatred in their hearts, they are neither good Catholics nor good Masons.

These are the men we must reach. These are the men God wants both the Church and Freemasonry to show the way to truth through brotherly love and understanding. These are the men who need a helping hand.

Not much can be done if such men will not meet each other face to face, and without fear, but with humility before God, in Ecumenical Dialogue to discuss those matters which, because of lack of understanding, remain barriers to final accord.

In every Lodge throughout this Masonic Jurisdiction, there should be Ecumenical Dialogue with members of the Catholic Church and Ecumenical Fraternization with the Knights of Columbus and other organizations of the Church. If we don't see the other man's problem, how can we ever appreciate his point of view? Perhaps a few hours of dialogue will reveal the fact there are no real issues, just suspicions predicated on misunderstanding. What one does not know, one cannot understand.

How does misunderstanding arise? In Freemasonry, where every Mason interprets for himself what Freemasonry means to him, there are as many chances for misunderstanding as there are Masons. Every Mason can express what Freemasonry means to him in his own choice of words. But the meaning of the words to the Mason speaking them may not be the same as the meaning implanted in the mind of the person hearing. Such misunderstanding is what has caused many issue to arise between the Church and Freemasonry. Masons speaking for themselves as individuals have been misunderstood by Catholics who thought they were speaking for Freemasonry as a Fraternity.

One great misunderstanding by Catholics has been that Freemasonry is a religion. How this misconception started, we do not know. Perhaps in the distant past some Mason may have said that Freemasonry was like a religion to him. Since Freemasons must believe in God and immortality of the soul and the Craft is admittedly a highly religious society where the Holy Bible is required to be open in every Lodge, it is not difficult to visualize the evolution of an idea among the profane that Freemasonry is some kind of religion. The Catholic Church has misjudged Freemasonry to be a sort of naturalistic religion. By definition, naturalism is the denial of the miraculous and supernatural in religion

and the rejection of revelation as a means of attaining truth. The legend of Hiram Abiff is miraculous. Freemasonry consistently admits truth by revelation. Therefore, Freemasonry is not naturalistic.

The Constitution of our Grand Lodge specifically states there will be no baptismal ceremony in this Jurisdiction. Therefore, since Masons believe in immortality of the soul, who will prepare the soul for immortality? Freemasonry leaves the ceremony of baptism up to the religion of the Mason.

The same is true for marriage. Although a Masonic funeral service is provided in our Jurisdiction, it is merely a memorial service at which each Brother in a Lodge may have a last chance to pay respect to a departed Brother. Freemasonry leaves to religion the final act of committing the departed Brother's soul to God. Freemasonry neither provides for forgiveness of sins, nor communion for a Mason to prepare his soul for eternity. It is obvious then, when seriously considered, Freemasonry cannot be a religion as it is not a system, or belief that provides complete salvation to man. Freemasonry leaves the essential functions of religion up to the religion of each Mason.

When you meet a Catholic, greet him as a Brother, because he is a brother. Whether he is a Mason or not does not matter. Do not dwell on past differences. Make plans for the future. If he has questions to ask about Freemasonry, don't hesitate to answer him exactly the same way you would any other person who might be interested in joining your Lodge. If you are not sure of the answer to his question, tell him you will get him the answer. If he hurls a challenge at you, always remember that your image as a Mason and the image of Freemasonry rests in your hands. How you act and what you say will determine the image you project.

To better understand the aims and purposes of Freemasonry as expressed in some of the other Jurisdiction, the following is quoted from the Constitution of the Grand Lodge of Scotland:

"In August 1938, the Grand Lodges of England, Ireland and Scotland each agreed upon and issued a statement identical in terms except that the name of the issuing Grand Lodge appeared throughout. This

statement, which was entitled 'Aims and Relationships of the Craft' was in the following terms:—

1. From time to time the Grand Lodge of Scotland has deemed it desirable to set forth in precise form the aims of Freemasonry as consistently practiced under its jurisdiction since it came into being as an organized body in 1736, and also to define the principles governing its relations with those other Grand Lodges with which it is in fraternal accord.

2. In view of representations which have been received, and of statements recently issued which have distorted or obscured the true objects of Freemasonry, it is once again considered necessary to emphasize certain fundamental principles of the Order.

3. The first condition of admission into, and membership of, the Order is a belief in the Supreme Being. This is essential and admits of no compromise.

4. The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the Lodges. Every candidate is required to take his obligation on that Book, or on the Volume which is held by his particular Creed to impart sanctity to an oath or promise taken upon it.

5. Everyone who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society, he must pay due obedience to the law of any State in which he resides or which may afford him protection, and he must never be remiss in the allegiance due to the Sovereign of his native land.

6. While Scottish Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any Lodge nor at any time in his capacity as a Freemason is he permitted to discuss or to advance his views on theological or political questions.

7. The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic state policy either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable

policy of standing aloof from every question affecting the relations between one Government and another, or between political parties, or questions as to rival theories of government.

8. The Grand Lodge is aware that there do exist bodies styling themselves Freemasons, which do not adhere to these principles, and while that attitude exists the Grand Lodge of Scotland refuses absolutely to have any relations with such bodies or to regard them as Freemasons.

9. The Grand Lodge of Scotland is a sovereign and independent body practising Freemasonry only within the three Degrees and only within the limits defined in its Constitution. It does not recognize or admit the existence of any superior Masonic authority however styled.

10. On more than one occasion the Grand Lodge has refused, and it will continue to refuse, to participate in conferences with so-called International Associations claiming to represent Freemasonry, which admit to membership bodies failing to conform strictly to the principles upon which the Grand Lodge does not admit any such claim, nor can its views be represented by any such Association.

11. There is no secret with regard to any of the basic principles of Freemasonry some of which have been stated above. The Grand Lodge will always consider the recognition of those Grand Lodges which profess and practice, and can show that they have consistently professed and practiced, those established and unaltered principles, but in no circumstances will it enter into discussion with a view to any new or varied interpretation of them. They must be accepted and practiced whole-heartedly and in their entirety by those who desire to be recognized as Freemasons by the Grand Lodge of Scotland."

Within the Philippines, the Supreme Council of the 33rd and Last Degree of Ancient and Accepted Scottish Rite announced its DECLARATION OF PRINCIPLES in the Proceedings for 1951 as follows:

"In view of the many allegations that Freemasonry concerns itself in controversies, both of a religious and a political nature, this Supreme Council hereby declares to the world the following statement of principles:

This Supreme Council affirms its unswerving loyalty to the fundamental purpose and principles of Freemasonry.

It understands that purpose to be the improvement and strengthening of the character of the individual man, and through the individual, of the community.

It believes that this purpose is to be attained by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite, rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing that good and wise men can be trusted to act well and wisely, it considers it the duty of the Fraternity to impress upon its members the principles of personal righteousness and personal responsibility, to enlighten them as to those things which make for human welfare, and to inspire them with that feeling of charity, or well-wishing toward all mankind which will move them to translate principle and conviction into action.

To that end, it reaches and stands for the worship of God, for truth and justice, liberty and enlightenment, fraternity and philanthropy.

It believes in principles rather than programs. Principles unite men; programs divide them. Men may agree on principles without agreeing upon their particular application to some specific problem.

Nothing can be more important than the preservation of the essential and permanent sympathy and unity of purpose of those who are unable to agree as to the wisest action under special and temporary conditions.

It is the essence of Freemasonry that this unity be preserved.

Believing this, this Supreme Council affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion within tyed doors of creeds, politics, or other topics apt to to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but exceedingly dangerous to its unity, strength, usefulness and welfare for Masonic Bodies in their official

capacity to take formal action or attempt to exercise pressure or influence for or against any particular legislative project or proposal, or in any way to attempt to procure the election or appointment of governmental officials, whether executive, legislative or judicial, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason should act in judgment and the dictates of his conscience."

The Catholic Church has alleged that Freemasonry is anti-catholic and subversive in character. Whatever may be said of Freemasonry elsewhere, the Free and Accepted Masons of the Philippines have never been subversive of the Philippine government. The promise of every Master of a Lodge to support government is contained in Charges II, III, and IV of the Installation Service. As Filipinos all know, many of the Masonic brethren have been famous patriots. As for Freemasonry being anti-catholic, to our knowledge there is nothing essentially anti-catholic in our constitutions. In the past there may have been differences and even quarrels between the Catholic Church and the Free and Accepted Masons of the Philippines. But the past is past. Today we are fully committed to a cooperation with the Catholic Church. Such antagonism in the past must have been more due to subjective reasons, to the resentment mainly which Masons felt at being excommunicated by the Catholic Church.

We have time and again insisted that the Free and Accepted Masons of the Philippines do not hold communion with some Masonic groups and are not in amity with some of the Grand Orient Lodges. Our Grand Lodge was founded on Dec. 19, 1912, by the three American Lodges holding charters from the Grand Lodge of California, and therefore could not have had relationship with anti-catholic Masonic Lodges existing during the Spanish times.

The Free and Accepted Masons of the Philippines believe in God and the immortality of the soul. It admits people of any faith who believe in God and the soul's immortality. It has no intention, however, of separating them from the religion of their respective consciences. On the contrary, it promises to encourage each to follow the religion of his choice. Freemasonry does not pretend to be a religion.

The Free and Accepted Masons of the Philippines does not oppose the dogmas and official doctrines of the Church, nor religious instruction in Philippine schools as provided by law, which is according to the wishes of the parent, nor the directive of Philippine Catholic Bishops in their territory. In fact, it is more than willing to cooperate with the Roman Catholic Church.

Some of the profane have objected to the Masonic oaths saying they seem immoral, both by reason of the terrible punishments the candidate invokes on himself as well as the object whose nature the candidate does not know about upon taking the oath. Our answer to questions of this sort is that the ancient oaths are symbolic in character, and are not enforced by the terrible punishments mentioned. Neither would the Grand Lodge of Free and Accepted Masons of the Philippines command things that are immoral, subversive or against the official teachings of the Roman Catholic or any other Church. In some Masonic Jurisdictions an alternative penalty is prescribed as follows: "or the equally effective punishment of being branded as a willfully perjured individual, void of all moral worth, and unfit to be received in this or any other Lodge, or society of men who prize honour and virtue above the merely external advantages of rank and fortune."

Freemasonry is a world-wide voluntary association of closely united men who, employing symbolic forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others. It is a unique institution in that it does not invite anyone to join it; it accepts only men of good character and reputation in the community in which they live, and who believe in the existence of God, in a life after death and in the Brotherhood of Man irrespective of race, language, nationality, color, or creed.

While our Grand Lodge has never made any formal proclamation of the aims, principles, and purposes of Freemasonry, the following summary may be taken as a guide to aid our Masonic Brethren who may be called upon from time to time to answer questions which may be asked of them by persons outside the Fraternity.

1. The Jurisdiction of the Grand Lodge of the Philippines wherein it is the Supreme Masonic power and Authority is defined by the territorial boundaries of the Philippines, and in addition thereto extends to its Lodges in Guam, Saipan, Kwajalein, Okinawa, Japan, South Korea, South Vietnam, and wheresoever other Lodges may be constituted under its authority.

2. The Grand Lodge of the Philippines as the Supreme Masonic power and authority is sovereign in its jurisdiction and is not beholden to, subject to review by, or dependent on any other Grand Lodge, Jurisdiction, Masonic Authority or Masonic entity. Its pronouncements are absolute within its Jurisdiction.

3. The Grand Lodge of the Philippines administers directly the Subordinate Lodges within its Jurisdiction generally known as Symbolic Lodges, its administrative concern being the first degrees of Masonry viz; the first degree or Entered Apprentice; the second degree; or Fellowcraft and the third degree, or Master Mason.

4. The Grand Lodge of the Philippines manifests Freemasonry is not a religion, has no pretense of being a religion, has no aspiration toward being a religion; has no sacraments or pretenses thereto; and has no rituals that could be construed, however remotely, as being part of any religion. It does not provide for the salvation of men.

5. The Grand Lodge of the Philippines declares Freemasonry does not, can not, and will not favor, in any manner in which the words can be construed, a member or members belonging to any specific religion, political party or group. Neither does it, can it, nor will it disfavor, in any manner in which the words can be construed, any member or members belonging to any specific religion, political party or group. In the implementation of its traditional teaching of harmony among men, it does not permit the discussion, debate, argument or reference to, or about religion, or politics at any Lodge meeting. However, it does not interfere with the Human Rights of Men, and Masons are completely free to enter into any such discussions as any private citizen may, outside the Lodge.

6. The Grand Lodge of the Philippines asserts Freemasonry consistently urges its members to greater devotion to the religion of their choice,

and never has or will try to influence any member in his choice of the manner or place of his devotions, being fully content that its members improve their moral character through their own religious preferences.

7. In the Grand Lodge of the Philippines no atheist can become a Mason, since belief in one Supreme Being is the first prerequisite and belief in the immortality of the soul is the second but equally essential prerequisite to acceptance into the Fraternity. Yet Freemasonry does not provide a baptismal ceremony, but leaves such to be provided by the religion of the individual Mason.

8. In the Grand Lodge of the Philippines no woman can become a Mason, nor a youth in his nonage; or a man in his dotage.

9. In the Grand Lodge of the Philippines Freemasonry, although not a religion, is practiced as a highly religious Brotherhood of Man under the Fatherhood of God.

10. The Grand Lodge of the Philippines is for unsectarian religious education in our Public Schools, as provided by law believing that any religious instruction in Public Schools must be open to all religions on an equal basis with no religion having any advantage over any other and in accordance with the wishes of the parents of the children concerned.

11. In the Grand Lodge of the Philippines the Masonic Funeral Service is a ritual of Freemasonry, giving surviving Brethren a means of paying public homage to their departed, is not designed to supersede any Church Service, nor superimpose itself as such. It is performed at the request of the dying Brother with the consent of his family, or at the request of the family alone, if the departed had been unable to express such a wish before death.

12. In the Grand Lodge of the Philippines no ritual appertaining to any degree in Masonry, Symbolic or otherwise, has any intended reference or allusion, derogatory or otherwise to any specific religion, political party, or group. Freemasonry in this Jurisdiction is always willing to reexamine its rituals in the light of the many changing attitudes in this modern world and make changes therein for a better understanding of the fundamental concepts of Freemasonry. However, no changes can be made in the Ancient Landmarks or the tenets of Freemasonry.

These are best known to us as the ancient charges and regulations which are the following duties of the Masters of a Lodge that on no account are ever to be neglected or departed from :

I. You agree to be a good man and true, and strictly to obey the moral law.

II. You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.

III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decision of the Supreme Legislature.

IV. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.

V. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren, when convened, in every case consistent with the Constitution of the Order.

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

VII. You agree to be cautious in carriage and behaviour courteous to your Brethren, and faithful to your Lodge.

VIII. You promise to respect genuine Brethren, and to discountenance impostors and all dissenters from the original plan of Masonry.

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the Art.

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

XI. You admit that it is not in the power of any man or body of men to make innovations in the body of Masonry.

XII. You promise a regular attendance in the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention at all the duties of Masonry on convenient occasions.

XIII. You admit that no new Lodge should be formed without permission of the Grand Lodge; and that no countenance should be given to any irregular Lodge, or to any person clandestinely initiated therein — being contrary to the ancient charges of the Order.

XIV. You admit that no person can be regularly made a Mason in, or admitted a member of any regular Lodge, without previous notice and due inquiry into his character.

XV. You agree that no visitors shall be received into your Lodge without the examination, and producing proper vouchers of their having been initiated in a regular Lodge.”

Personally, I am looking forward to the day in the not too far distant future when Masons and Catholics can reach a perfect accord. Catholic Bishops in some dioceses have already welcomed Masons into their churches and offered no objections to members of their churches entering Freemasonry. In this Christmas season I ask all Masons and Catholics to join in prayers that once again, and soon, there will be Peace On Earth among Men of Good Will.

The New Prophetic Movement and The New Charismatic Church

(continued)

by Fr. Manuel Piñon, O.P.

II. IDEOLOGY OF THE NEW MOVEMENT

WORLD VISION

Great interest is placed towards attaining the realities of the actual world. This is taken as a necessary premise for the purpose of adjusting the Church to these realities.

For the effect of discovering the "signs of the times" the modern techniques of social investigation are employed, to wit: Sociology and Statistics. But the use of these techniques, however necessary, suffers in this particular application, from the following basic shortcomings:

1. Any kind of reality that may not be grasped or explained through these techniques are simply left aside. In the study of the realities of the Church, socio-political criteria are made use of in such an exclusive manner, as to lead to ideological relativism.
2. In many instances inquiries are conducted not merely to seek data but to strike "finds" under the light desired by the researcher. Questionnaires are prepared in such a manner that answers may only be given either along archaic or superseded avenues, or in the sense desired by the researcher and hinted in an attractive manner.

The results are obvious. When confronted with something to be done quickly and without sufficient time for thinking over, or when confronted with matters with which we are not fully conversant we prefer nowadays to pass for "progressives" rather than "old-fashioned".

3. Undue value is attached to these sciences which from merely *indicative* are taken as normative things. What are pointed out by them as facts are taken simply for the reality that *should be*: identification of *what is* with *what should be*, is done.

No room is allowed for the question: *How should it be?* These sciences are no longer taken for the purpose of indicating to us the "signs of the times," but whatever they indicate are taken as the "signs of the times" which must be acknowledged and accepted by the Church. Consequently, what are indicated by these sciences are "necessary developments", which do not allow opposition or adjustments, but call for change and adaptation to them. For this reason we should not aim "to sanctify the world", but "to desanctify religion".⁴

ATHEISM AND ATHEISTIC MEN —

When studying the present day world we come across the following brute fact: the *massive phenomenon of atheism*. This incontrovertible fact is raised to a general and fundamental principle from which the following conclusion is drawn: Modern man is essentially atheistic because he rejects every religion and admits only such help that will advance him culturally and socially.

Comparing atheism to its causes, atheism is pronounced as a coherent and logical phenomenon that corresponds, along its totality, to the adverse testimony given by Christians both on the individual and social planes. The following are salient evaluations:

1. "The world is not atheistic through its fault but through our fault."
2. "We have made of our God and of our Church a scarecrow which, logically, has deserved the contempt of those who love sincerity, freedom, and responsibility. For our own shame we have been loyal to this carry creation."
3. "We have so disfigured the face of the Church that She can not be accepted by modern men."
4. "Instead of presenting a living God, incarnate and realistic, we, Christians, have been nurturing ourselves from legends and religious myths so that we have rendered ourselves incapable of convincing men."⁵

On the other side, atheism is presented by them as a "positive fact". Rather than a "loss of faith", we should take it as a "process of purification and of maturation". The man of today, liberated by scientific progress from the ancestral stupor of mythification, has

⁴ Father Congar pointed out this idea and refuted it in his conference "The Call of God", addressed to the III World Congress of the Lay Apostolate, held in Rome on October 1967. The full text of this conference may be found in Fr. Congar's publication "A mes Frères", Editions du Cerf., 1968, Ch. III, p. 77-104.

⁵ L. Evelyn: *A Religion for Our Time*, pp. 27-28.

replaced religious myths for something more rational and therefore, more conformable to his nature.

In this way the figure of the atheist has acquired before their eyes a new dimension. He is not an incomplete or stunted man as we have been made to believe before. On the contrary, he is frequently a man of "high stature who marches at the vanguard," and has the courage to face his problems and those of the world without the aid of a "God support" or a "God explanation".

This new outlook leads them to pose the following question: "In that case, wherein does a Christian differ from an Atheist?" Their answer is disconcerting: "We have often dealt on the matter in our discussions, but we have not obtained satisfactory answers."⁶

SECULARIZATION —

The evaluation of the atheist is extended to the contemporary atheistic ideal of the modern world. They consider that this ideal has attained goals, in the face of which, we Christians have miserably failed. These goals sooner or later will impose themselves.

This sense of frustration, and the impression about the immediate effectiveness of Marxism, lead them to admire the latter and to accept collaboration with Marxists in the task of transforming society, along unionistic and political lines.

Their conclusion regarding atheism is that, in the last analysis, it is just a "process of secularization".

Their concept of secularization is not limited to:

- a) the acknowledgment of the autonomy of the Laws of Nature;
- b) the appraisal, within certain limits, of temporal things without reference to pseudo-sacred or pseudo-religious causes;
- c) the elimination of the abuses into which men, or Christians, may have fallen in particular periods or situations.

They understand secularization in terms of a radical suppression, for the reason of being out of phase, of whatever indicates traces or presence of realities that are of a superior order to the human and natural ones, which are common to all men and are acceptable to all.⁷

⁶ L. Evelyn: *Op. cit.*, p. 31.

⁷ Perhaps a significant and concrete expression of this is the acclaim given, on the one hand, to the "Lay Saints", who are men without faith, but possessing a "Lay Mysticism" which leads them to outlay their lives for a human cause; and, on the other hand, the oblivion and detraction of Christian Martyrs.

Alceu Amoroso, member of the Pontifical Commission on Justice and Peace, writes the following in an article entitled: *Apropos the Victims of Violence*, Camilo Torres, Che Guevara and Régis Debray (I.C.C., n. 301, p. 21.)

"I can praise, without reservations, the heroism of these three unusual men, a priest, a philosopher and a physician... I cannot deny that these three victims of violence represent in our age of technological pragmatism, an example of what is purest in human nature, namely, the capacity for sacrifice for a just cause. They also represent the extreme protest of human dignity against pessimism, false complacency, and the injustice of civilization; against prosperity founded on injustice."

In their view, the only way to bring the Church closer to men in this secularized world, is by living and carrying out a humanism which coincides with the humanism of other groups bearing different denominations.

Therefore, as the result of their analysis, the Church should undergo a drastic reform in order to be adjusted to the actual world. The actual world demands from the Church:

- a) New Commitments;
- b) New Structures;
- c) A new concept of evangelization.⁸

III. INDICTMENT AGAINST THE OLD CHURCH

THE NEED FOR CRITICISM —

The technique of criticism is laid down as a necessary premise for the building up of the "New Church" owing to the following reasons:

- 1. It engenders the conviction, that the actual corruption of the Church demands a radical change;
- 2. It shows, in an evident manner, that the reform must be initiated by the laymen, because there is nothing that can be expected from the hierarchy.

This criticism, which at times, takes the dramatic form of confrontation and world-wide protest, oftentimes evokes apprehensions owing to its radical features.⁹ For this reason they endeavor to justify it, by presenting it:

- a) as the result of a deep concern for the survival of the Church which, according to them, is at the brink of failure "for having betrayed her mission";
- b) as a clear indication of the vitality of the Church in which the Laity has, finally, outgrown the stage of sheepish passivity.¹⁰

It is noteworthy that this criticism easily takes root and succeeds in drawing people along its more destructive swirls, because it is often premised on real facts and half-truths. But, far from engaging its listeners in the building up of a "New Church", it often-

⁸ J. Grotaers: Conf. cit., pp. 14-16.

⁹ I.C.I., n. 321, p. 11-13. "The Youth Invade Katholikentag."

n. 321, p. 13: "Occupation of the Cathedral of Parma."

n. 319, p. 7: "Occupation of the Cathedral of Chile."

n. 315, p. 86 fol.: "The Agitations of the Contesting Church, Lille."

¹⁰ I.C.I., n. 319, p. 1, editorial.

"The authority of the Papal Magisterium is, nowadays, the topic of heated debates. In several countries talk is made about 'the Crisis of Authority'. We are not indifferent or estranged from these debates. We think they are something unavoidable, and that they are a healthy sign in a Living Church."

times leaves them, with a feeling of frustration, bitterness and resentment that lead to a total rupture with the ecclesial community."¹¹

The protagonists of the "Prophetic Movement" are aware of this risk, but they are not moved by it. They reason out that the individuals, who cannot take the shock and purify their faith therefrom, are part of the "alienated masses" who, anyhow, sooner or later, would drift away and leave behind a Church made-up of a select minority, devoid of triumphalism and ostentations of power.¹²

THE CHURCH OF THE PAST —

The whole past history of the Church is evaluated in a merciless and negative manner, under the light of socio-political "criteria". In their view, the Church started to degenerate under Constantine, and all its subsequent development has been conditioned thereby. In this manner, the hidden Church, the Church of the Catacombs developed into:

- a) A Church statified within the State, triumphalistic. Westernized Christianity supported merely by official and external props has become a mythified religion. It was not a Christianity that developed from faith, but from political deviation;
- b) A Church dominated by a Providentialistic paternalism and by a Clerical paternalism that have been the cause of the "infantilism" of the laity;
- c) A Church ruled by a Magisterium, that is suffused with abuses and contradictions, which has not only stepped over the autonomy of the individual conscience, but has gone so far as to compel the world to march along "Our Truth";¹³
- d) A dehumanized Church. By premising the love of men on the love of God, the Church has betrayed the love of man for his own sake. "In order to love men, it has become necessary to break away from the Church";
- e) A rigid and inflexible Church which, in the critical periods of Her own history, has preferred Her structures over the "spirit". "During the Reformation, the Protestants took with them the Holy Spirit and the Bible. We were left behind with the Hierarchy and the rituals";
- f) An institutionalized Church with a network of institutions and closed organizations that hinder, nowadays, the development of a genuine commitment imbued with missionary zeal;

¹¹ I.C.I., n. 313-314, p. 15.

"We can even witness groups of these Christians, who abandon the Church and, for practical purposes, are outside the Church. These are movements of committed Christian youths, in which no mention is made of the Church, no sadness is felt over her situation. These Christians stay out of the Church. Even if they maintain the Christian Faith, they do not see any reason for staying in Christian communities."

¹² G. Casalis in I.C.I., on 303, p. 8, quotes the theory of Robinson, according to which, the Church must admit death as a social reality "in order to participate in the self-abasement of Christ".

¹³ Nicholas Boulte, President of the French JUC in *Le Monde*, Nov. 3, 1965.

- g) A Church, that in all Her history, has been incapable of contributing anything positive for humanity.

"For centuries we have achieved nothing but failures and we still think of nothing else but to presume. We have failed in the democratic ideal and movement; we have failed in the social problem; we have failed in Biblical matters..." "The failure of Catholic Missions is tragic and evident."

"The realms of modern science, modern philosophy and modern technology have been so *ignored* and *disregarded* by us to such an extent as if we did not live in this world."

"The history of the last two centuries is not, as many Catholic historians think, the revolution of man against God; but the stubborn resistance of some conservative, lazy and tyrannical Christians who have been roadblocks to those who wished to advance in Politics, Economics, Sociology, Science, Philosophy, including Theology, Exegesis, Liturgy, etc."¹⁴

AGAINST THE HIERARCHY —

Special charges are levelled against the Bishops who, according to the Prophetics, have been responsible for the sclerosis of the Church, because "far from involving themselves with the problems of our times, they constitute the greatest obstacle to renewal". Their strictures may be expressed in the following terms:

1. The maturity and actual dynamism of laymen confer on them a new vision with regards to "witness-bearing" and temporal commitment.
2. In a secularized society it is utopic to aim to conquer the outside circles from the inside, in the manner propounded by *Cardijn*. Today, the Christian has to take secularized society as it is, and mingle with all men without distinction from them.

We should, therefore, forthwith reject all activities and denominational groups, namely, those that carry the Christian label.

3. Hence, the only valid temporal involvement, the only valid witnessing is the enrollment in any group that aims to uplift the plight of the oppressed. This involvement should be so root-deep that it should not shirk from marching to the extreme of violent revolution.¹⁵
4. The hierarchy should endorse this new concept of temporal involvement, and move the organizations to adopt it in order not to hinder the onward march of history.

But th hierarchy does not do so because:

- a) It is out of phase;
- b) It is rooted on superseded bases;
- c) It is bound by constantinian commitments.

¹⁴ L. Evelyn: *Op. cit.*, pp. 27-29.

Its a-political stand is, at the bottom, nothing else than a "disguised form of conservatism". Its placidness can be interpreted as the "acceptance of an established disorder." By holding fast to archaic structures, like the hierarchical mandate, it resists, in point of fact the renewal of the Lay Apostolate.¹⁶

5. In consequence, the more "dynamic vocations" clash with the inflexibility of the Institutional Church, a fact that today is taking place in the most diverse countries.

The ideal, in the *present* situation, is to liberate the organizations from the control of the hierarchy. But this plan is often impossible. Hence, it becomes necessary to desert them, in order to form flexible groups that possess full liberty of movement, when the hour strikes to undertake temporal commitments.¹⁷

ON THE COUNCIL —

The Council, in their view, was a hope: but it fell short from expectations, and is now something superseded.

The Church, therewith never attained to get involved. Solutions had been advanced, but no deeper thinking was given in order to arrive at their ultimate conclusions. In fact, the hierarchy never abandoned its traditional immobility, except in rare instances, and laymen were never given opportunity to express themselves in full.

This constrains the adult Christians to keep on the lookout and to prepare a New Council, in which the ample and dynamic representation of a qualified laity should accomplish the task of overcoming the wall that separates the Church from the world.¹⁸

¹⁵ Review: Croissance des Jeunes Nations, n. 67, p. 24.

In an article on "The Just Violence of the Oppressed" Georges Hourdin, Director of I.C.I., quotes Arlino Souza, ex-coordinator of Catholic Youths, who states in the Review Modern Times, April, 1967: "Christianity and revolution are reconcilable. One should be able to be Communist and Christian... Christian and guerilla? Why not? if there is no other alternative?"

In Uruguay the Pax Romana magazine Vispera (Jan. 1968) of students, devotes two-thirds of its contents to Che Guevara, the revolution and guerilla warfare. The purpose is not criticism. (I.C.I., n. 306, p. 6.)

Open letter of the Latin-American Christian Unions to the Pope (C.L.A.S.C.): "With regards to revolution, the important thing is not violence or non-violence. What must simply be done is to push the revolution to its last consequences." (I.C.I., n. 321, p. 8.)

Letter of 800 Priests of the Latin-American continent to the Episcopate, demanding "an ample margin of liberty for the choice of the most effective means to liberate the masses from passive violence."

¹⁶ J. Grotaers: Conf. cit., pages 8, 11 and 13.

¹⁷ An example of this is the instance of the French JEC/F during the crisis of 1965. The resigned leaders, in order to keep their commitments to the UNEF (National Union of French Students integrated with the international Marxist UIE), founded a movement, the JUC, which defined itself as "prophetic".

¹⁸ I.C.E., n. 315, p. 36 fol.

The movement "Bible and Revolution" demands the "early celebration of a Council which should take into account the base".

THE DECREE ON THE LAY APOSTOLATE —

The criticisms levelled against the Council are aimed principally at the Decree on the Lay Apostolate. They consider the decree as a "second rate Conciliar document which has no great future," and owes its existence to episcopal groups who were intent in maintaining, at all costs, the existing structures. They assign two important mistakes to the Decree:

1. The ratification of the hierarchical mandate;
2. The endorsement of the temporal and spiritual duality that is something superseded, nowadays.

With regards to the mandate, these are their views:

- a) It is damaging to the concept of the responsibility of layman in the Church.
- b) The laity that is subject to it is bound to be a "submissive spokesman" of the hierarchy which, instead of coming to a dialogue, maintains its monologue.
- c) If there are some leaders that still admit it, they do so "because of the prestige and moral advantages that the submission to the hierarchy affords them".¹⁹

With regards to the temporal and spiritual dualism:²⁰

- a) They deny that a secular action has to be inspired by Christian principles;
- b) They deny that the Lay Apostolate has evangelization as its direct and proper mission. At most, a direct evangelizing action may take place, only after the more pressing problems of men are solved (hunger, social injustice, poverty).
- c) They identify the history of Salvation with Cosmic history, the kingdom of God with the progress of civilization. They believe that the development of humanity, in accordance with their movement, is development of the Mystical Body of Christ.

IV. THE NEW CHURCH

NEEDED REFORMS —

Both the study of the actual situation and the criticisms, bear out an evident fact: the Church, as She is found, is not valid for our new world. Therefore, if She wishes to serve the men of today, She has no other alternative but to "break down her structures and march in the path of secularization". The Prophetics, therefore, feel a calling for an urgent task: the reform of the Church, the task of giving to the Church a "new face".

¹⁹ J. Grotaers: Conf. cit., p. 13 fol.

²⁰ J. Grotaers: Conf. cit., p. 9.

This reform involves the following:

- a) A new concept of the Church.
- b) New Contents and Features.
- c) Democratization as the only means of accomplishing the reform.
- d) A radical revision of particular components.

NEW CONCEPT OF THE CHURCH —

"The criticisms of atheists, their denunciations, their demands, all lay out for us genuine program; they point out the features that should identify and characterize the true Church of the true God."²¹

In order to meet those criticisms and to follow the said program, and in order to be able to subsist in a secularized atheistic world, the only possibility left out for the Church is the "prophetic structuration".

This structuration implies revolutionary concepts about the Church, to wit:

1. The fundamental requirements for belonging to her, are: love for men and a commitment to fight socio-politically in order to liberate them. "The principal thing for us is our militant and revolutionary commitment."
2. The following are secondary matters:
 The concept that one may have concerning religion, whether it be a supreme value, or a deviation.
 The rapport with God, whether it be a passive denial, or a direct attack.
 The attitude towards believers, whether it be respect, or atheistic proselytism.
3. What a person may think about God has no relevance whatsoever as long as he has concern for his fellowmen. In truth, he who loves man also loves God, even if he should think that he is fighting God.
4. For this reason, the atheist and the communist, who are fighting for men, are part of the Church in the fuller sense of the term, than the baptized person, who is not involved in the revolutionary fight

NEW CONTENTS AND FEATURES:

A CHURCH THAT IS POOR AND FOR THE POOR —

A) The first wealth that the Church must rid herself of is "the unbearable self-sufficiency of possessing the Truth"²²

For centuries we have fabricated a "God explanation" for everything that exists, a "God support" for human weakness. We have used religion as morphine. We have presented Truth as if it were a monolithic and granitic block.

²¹ L. Evely: Op. cit., p. 28.

²² L. Evely: Op. cit., p. 28.

We have made of religious education a protective shell that has not placed us on an "offensive" stance. The aim was to avoid being seduced, but preserving the capacity to seduce.

In the face of this superseded self-sufficiency, which masks up an infantilism, the call of the times is for a new type of mature and adult Christian, to wit:

1. One who knows that Truth does not exist, but only "your truth" and "my truth".
2. One that admits doubt, uncertainty, darkness.
3. One who marches forward unarmed, vulnerable, open. One who stretches out a friendly hand to all men.
4. One who does not antagonize others with the complex of certainty and superiority of his faith.

In-short, a true "poor". With one who is truly poor, men feel at ease, because they know that he has no wealth to dole away and is always ready to receive.

B) The Church will never be poor and she shall never be ready to enter through the path of secularization as long as she does not dismiss away her "cathedrals", her institutions, her enterprises, as long as she does not abandon all organized, massive external ostentation. In consequence:

1. The Church has to get rid of her educational institutions, on all levels.²³

"The Catholic University is a hindrance for evangelization."

"The denominational School is a seedbed for division, and is inimical to universal brotherhood."

"Education, in general, must be lay, uncontaminated. The Religious Orders, which, heretofore have been engaged in this task, should confine themselves to the exercise for a purely cultural role and adopt a laical way of life."

2. The social undertakings of the Church, namely, beneficent, cultural, informative, etc., should limit their activity to the plane of simple humanism, on which aid is given to man for his sake, with no religious underpinnings of any kind.²⁴
3. The apostolic organizations stand before this alternative: either substitute an outmoded evangelizing action, with an entirely non-denominational temporal commitment, that is to say, a revolutionary commitment; or die.²⁵
4. Christians should abandon all social or political action that should imply defense of a social conception attuned to Chris-

²³ I.C.L., n. 321, p. 31; n. 319, p. 18.

La vie catholique illustrée, n. 1, 156, p. 23 fol.: "I bring my son to the lay school in order that his faith may be more true. The contact with other religious confessions and with atheism in professors, students, will make him constantly think of his faith, purify it and reduce it to essentials."

²⁴ Fêtes et Saisons, August-Sept., 1967, n. 217, p. 9. The issue is entirely dedicated to the preparation of the III World Congress of the Lay Apostolate.

²⁵ J. Grottaers: Conf. cit., pp. 14-16.

tian principles. Hence, they should disown any kind of political party or denominational organization, which should hinder association of Christians with other men, in particular with the Marxists.²⁶

INVOLVED, DESACRALIZED, DEMYTHIFIED, ANTHROPOLOGIZED CHURCH —

The New Church should be reduced to small communities shorn of any ostentation of power, without idealisms or triumphalisms.

She should be involved in the fight for the poor. Her members should afford an answer to the problems of hunger, social injustice, underdevelopment. She should stay away from the philosophy of the past. She should give testimony not through word or cult, but through action and temporal involvement: "Social justice and love for men, not idolatrous cults."

She must be a free Church, without Constantinian bonds, that is to say, she must be totally cut away from the temporal power so that she should not only brush aside concordats, but also any other linkage of permanent nature.

The collaboration with and participation of Christians in the governments of western capitalistic countries should be taken as involvement with the "established disorder" and must be replaced with an opposition and guerrilla action from a Church "in the catacombs". This norm is valid only for western countries. In socialistic countries the Church and Christians, as such, should collaborate with the regimes of their countries and accept positions in government.

The Germans, in particular, have the historical and providential mission of bridging the West with the East, of reconciling both Germanies through the reconciliation of Christians and Marxists within the folds of the "Prophetic Church".

CHARISMATIC CHURCH —

The New Church should be one guided and led not by a Hierarchical Magisterium but by "charisms", which manifest themselves, in a better way, in the Lay Church.

By virtue of his Baptism, the layman receives from the Holy Spirit certain charisms, which of their nature, elude the judgment and evaluation of the Hierarchical Church. This autonomy had been shelved away and stifled in the wake of the Protestant Reform and as a reaction against it. Only four centuries later, during Vatican II, the Church has admitted her error.

Nonetheless, the Magisterium is unwilling to accept "Lay Prophetism" in all its consequences. This makes it necessary for laymen to unite and vindicate, in the face of the Institutional Church, their

²⁶ J. Grottaers: *Conf. cit.*, pp. 14-16.

genuine right to fiscalize the latest decisions of the Magisterium, in such a way that it may not be able to take a stand against the general consensus of the Laity.²⁷

DEMOCRATIZATION²⁸ —

The only means for the Church to acquire this New Face is "radical democratization". This owes to the reason that in the confrontation with an ever reactionary hierarchy, only the pressure of laymen, can bring into effect the necessary changes.

The democratization of the Church presupposes:

1. That the "view of the faithful" (*sensus fidelium*) should effectively influence the decisions of the hierarchy.
2. The creation of Lay "institutionalized organs" that:
 - a) should be the exclusive mouthpiece of the "view of the faithful";
 - b) should make possible the existence of genuine lay "co-government" which, on a parallel level with the hierarchy, should formulate the decisions and pastoral orientations of the whole Church.

The latter will become possible when a world-wide organization of laymen should be set up, having enough power to face the hierarchy, on a plane of equality.

The "prophetic groups", by virtue of their charism, their dynamism, and their command of key positions in the organs of public opinion of the Church, are called to occupy the representative posts in the institutionalized organs of dialogue as the spokesmen of the aspirations of the People of God.

3. That laymen should take part in elections for key positions, in particular, in the election of Bishops. If State privileges, in this field, are unacceptable intrusions, it is neither convenient to leave the matter to the Episcopal Conferences which can also be sectarian.
4. That laymen should have access to the internal life of the Church with regards to information, even with regards to those matters which until now have been reserved to the highest rungs of the hierarchy. The information should be made open to all levels, through total publication.

²⁷ Marietta Peitz: I.C.I., n. 303, p. 8.

"The problem of the 'Two Churches' is, perhaps formulated more in Latin America than in Europe... In Peru, I have found a tragic chasm between the official and omnipotent hierarchical Church, and the youth, which is alone, and fights alone. I have only found ten priests who have understood what the Church of the Poor means. They are at odds with the Nuncio." This idea was dominant in some sections of the III World Congress of the Lay Apostolate (Rome, Oct., 1968). In support of this theory, among the texts more commonly presented, is the recent work of Hans Kung, *The Church, in particular the Chapter dedicated to the study of 'The Charismatic Church'.*

²⁸ I.C.I., pages 11, 38 and 39.

See the proposal of the Philippine Delegation to the III World Congress for the Lay Apostolate (Rome, October, 1968).

V. THE NEW THEOLOGY

NEW MORALITY²⁹ —

The traditional morality of the past, casuistic, infected with "taboos", the sense of sin, and narrowed down to concrete norms, should be replaced by a new morality, broad and general, that is proper to mature and free men.

Christianity is just a vital outlook, an *ethos* that derives from the consideration and presentation of Jesus Christ as the perfect man. It is anthropological and social morality.

The individual conscience, according to the concrete situation of each man, has priority over objective norms. The Church should not encroach by dictating general norms or principles to rule concrete problems. Canon Law should be eliminated, not revised.

Christian morality should be reformed by laymen, not by the hierarchy (Pope, bishops, and priests, who, by virtue of their celibacy and their isolation from the problems of this world, are incapacitated to deal with the more serious problems).

THE SACRAMENTS —

Creation and Incarnation are the two fundamental facts of the History of Salvation. Through them God has purified, dignified and elevated matter (the world) and man, in such a manner, so that these are the only two important "sacraments".

What entails addition, superimposition to this elevation of the world and of man, is to sacralize, mythify and substract autonomy from the order of Creation. Consequently, the Christian Sacraments do not add anything new, or if they do it, it is something insignificant. Thus, it cannot be said that the first religious act of a man is his Baptism, but simply his birth.³⁰

The administration of Baptism to children involves an encroachment on the dignity and liberty of the human person. It is they who should ask for Baptism when they acquire maturity to understand the duties that this sacrament imposes.

Penance, is under question nowadays in Christian circles. That is because, as it is practised, it is something alien and intolerable for present-day laymen. It must be replaced by collective penitential rites. What is important is that man should acknowledge and take the posture of a sinner. The disclosure of sins to a priest is a superimposition, something we invented from masochism, owing to eagerness of incorporating in our religion something unpleasant.³¹

²⁹ *retes et Saisons*, August-September, 1967, n. 217, p. 12 fol.

"The important thing is love and the orientation of conduct towards love. Conjugal morals have no meaning for couples who are truly in love. The sin is not to love." (I.C.L., n. 319, p. 15.)

³⁰ Quoted by Congar in his conference to the III World Congress of Lay Apostolate (Rome, October, 1967)

³¹ *Fetes et Saisons*, n. 217, pp. 14-18; n. 218, p. 10. Enquiry: "Why don't they want to confess?"

The Mass, of itself, purifies and justifies a man that is found in mortal sin, without the need of confession. Collective homilies are the best instrumentalities for bringing to the Church, and to the free confrontation and discussion of laymen, all the problems that are actually formulated in the Church and in the world (doctrinal, theological, political, social, etc.)³²

The marriage bond is automatically dissolved with the disappearance of love. In case of separation, the innocent party should be authorized by the Church to contract new nuptials.³³

RELIGIOUS VOWS, CELIBACY, PRIESTHOOD —

Religious vows involve a "consecration" which is superseded, nowadays, because it isolates from the world those who take them, alienating a massive portion of the Church. They depersonalize and dehumanize, and produce the religious type that is closed to temporal realities. Nuns, in particular, are an anachronism in the secularized society of the 20th Century.^{33a}

Celibacy creates the type of slothful man, asexual and truly repulsive. It should be abolished, and priests should get married in order to exclude, in this manner, the idea that sexuality and marriage are something imperfect. We are witnesses nowadays, of a mass desertion of the priesthood. The causes are:

- a) Disappointment over the slowness, on the part of the Church, in the introduction of social and ecclesiastical reforms;
- b) The asphyxiating mold which the Council has ratified for Priests. "To recruit young and generous men in order to squeeze them into the priestly mold, in the manner outlined by Vatican II, will end up by being an offense against public morality."

The term "consecration" is already stale. It must be replaced by "ordination" and by the consideration of the priest as an Official in the service of the People of God, and of all men. The distinctions between priests and laymen must be abolished. The figure of the priest should be desacralized by viewing him as an "ordained layman".

Priests should devote only half of their working day to the ministry, and dedicate the rest to some manual task or professional

³² I.C.I., n. 305, p. 32 fol. Federal Germany.

"As it is impossible for us to dialogue with our Bishop, only one way is open to us: provoke the Institution. How? Either declaring ourselves in favor of Vietnam, or dragging politics into the Mass."

³³ Fetes et Saisons, n. 217, p. 35:

"The Church has spoken to the woman too much about resignation and sacrifice, which, at times, imply shying away from effort... Other teachers advise her, nowadays, to renounce the Christian Faith, which is tied up to values that are, more or less, deformed."

"The Church has to allow a solution to the problem of estranged spouses, by making it possible for women, abandoned by their husbands to remarry."

^{33a} Sisters are a special target of attack, owing to their massive influence in the Christian education of youth through their numerous schools, and owing to their socio-beneficial undertakings in hospitals, orphanages, etc.

activity. This should be done, not only for economic reasons, but also for purposes of pastoral efficiency.³⁴

The aspirant for the priesthood must be formed in the "prophetic circles". He should start as a member, later on practise the diaconate for a time, and finally attain priesthood after having taken a theological course of studies in a regime of externship. This means that seminaries should be dissolved.³⁵

PARISH AND LITURGY³⁶ —

The Parish should lay aside all activities organized under its supervision, like schools, confraternities, works of charity, study and athletic clubs, etc. This does not mean that Christians should lose interest in these kinds of activities and undertakings. What they were doing as members of a parish, they should hereafter do, as members of secular institutions in collaboration with non-believers.

The Parish should break up into small groups, whose members should freely join hands according to their affinities and temporal commitments. "I do not experience the feeling that I am the Church, except when I take part in a small group with friends, in which we pray and work together, united together by a minimum of common desires."

These groups assemble in private houses, where they celebrate the Eucharist seated together at table, after a modest supper. These Masses are celebrated in an atmosphere of marked "desacralization". The priest does away with his paraphernalia, consecrates portions of common bread, from which everyone partakes, and ordinary wine in a large container from which everyone drinks. The development of the liturgy is left to a free course, according to the particular inspiration of each one.

The church building is not necessary. God is found in men, not in the church building. The church should be considered, not as a "house of God" but a "house of the People of God". By being so, the Church building must be placed at the service of the people, for other secular uses like lectures, conferences, conventions, etc., and must be open to all men without ideological discriminations.

VI. ORGANIZATION AND TECHNIQUES

THEIR ALLEGED HISTORICAL MISSION

"Organized Lay Apostolate, it is alleged, has reached nowadays the moment for liberation from excessively heavy structures, it has reached the moment of temporal disembodiment, in order to attain the prophetic form, aiming at new commitments."

³⁴ Roger Serrou: *Paris-Match*, n. 992, April 12, 1968, p. 88 fol.: "The Priest of Tomorrow is already with us." *I.C.I.*, n. 315, p. 11.

³⁵ *Fetes et Saisons*, August-September 1967, n. 217, pp. 24-25.

³⁶ *Fetes et Saisons*, August-September, 1967, n. 217, p. 8 and p. 19.

R. Serrou: *Blanco y Negro*, n. 2, 946, Oct. 19, 1968, pp. 36-56.

The evolution of the Lay Apostolate, towards the creation of prophetic groups, is a phenomenon that fits squarely in the process of the unstoppable progress of history. Hence, it would be vain to attempt to put a stop to it.

The first stage in this evolution, (that is, before World War II), was the stage of the "Catholic Works", which purported to preserve the Christian World from the process of secularization. This was the stage of unitary Catholic Action.

In the second stage the Church intended to take the offensive and to conquer the milieu from the inside. Specialized movements came into being. They attained their dynamic peak sometime before World War II. After the War they took the downward plunge so that we hear talks about the "crisis of Catholic Action."

The postwar period is the period of the prophetic movements. They no longer aim at conquering the milieu, but accept the secularized society and endeavour to adapt to it.³⁷ Natural evolution explains, sociologically, the remarkable proliferation of the prophetic groups, not only in Europe (West and East Germany, Belgium, France, Italy, Spain, Holland, etc.,) but also in both North and South America, and in the Countries of the third world.

In these countries the prophetic movement is well developed, owing to the impulse imparted to the "Ad Lucem" groups by Louis Evelyn, their international director residing in France. These groups focus their action on Asian and African countries. After an existence of twenty years they have members in more than twenty countries.³⁸

In the actuality, many Catholic Action movements have evolved towards prophetism. It is expected that others will soon follow suit.³⁹

NATURE AND STRUCTURE —

The prophetic groups are very flexible. They are put into orbit under the influence of a layman, a "prophetic" priest, or a publication. They are strongly backed, on the international level, by powerful organizations like the IDO-C.

In May 1967, the IDO-C Review published a special issue devoted to a conference of its co-founder Jean Grotaers, in which the latter pointed to the partakers of the III World Congress for the Lay Apostolate, that their primary task was: "the liberation of the Lay Apostolate from the overlay of too cumbersome structures, and the severance from the hierarchy, in order to constitute prophetic groups."

The prophetic groups are composed, in an indiscriminate manner, of Catholics, Protestants, and Marxists, who are bound together by a personalized temporal commitment that interests them in common. The members are men and women married or single, from all ages and walks of life. But the majority is comprised of competent pro-

³⁷ J. Grotaers: Conf. cit., p. 14.

³⁸ L. Evelyn: Op. cit., pages 11 and 14.

³⁹ J. Grotaers: Conf. cit., pages 8 and 16.

professionals working along different occupations. There are also priests among them. The latter work on the same plane as laymen, and call themselves "ordained laymen".

The relations distinguishing the members of the prophetic groups are not those of paternalism, but of brotherhood. Within the prophetic structure, the distinction between clergy and laity has been overruled. The groups are not isolated. In the conference mentioned above, Grotaers made reference to a week-end convention held in the Flemish Belgium, in which he took part. In that convention, twenty partaking groups of intellectuals banded together.

We may not always find these groups at the margin of organized apostolate. They also emerge and consolidate within the bosom of apostolic organizations. In which case, their role is to venture on the directorate, in order to stamp the "prophetic seal" on the organization.

MEETING AND TECHNIQUES —

1. Each group is put up through the instrumentality of a "Prophet", whether simple layman or "ordained" one, working with three or four persons, preferably workmen and students. Married couples can also do.

2. In the first stage, the group is interested in "confessionalism", that is to say, in a real or apparent endorsement by a parish, or by an apostolic organization, or religious institute. Occasionally, it even invites the Bishop to a meeting, so that he may bless and endorse the "work", allowing its establishment in the diocese.

All this becomes necessary in order not to alarm sympathizers. "We still are weak, and have to avail of the Bishop, or the Parish Priest in order to take the initial steps. Later on, however, we ignore this." "Nobody is apprehensive, because this is born within the Church."

3. The first meetings aim at recruiting potential members. Use is made of a kind of "liturgy of the Word" done in an atmosphere of friendship, in which, on the basis of Scripture readings, songs and recitation of Psalms, attractive topics, like Charity, Peace, etc. are discussed. The affair ends with a "colloquium" and informal conversation.

4. A program for a living together is later prepared, to which the more impressed and restive individuals are invited. The aim of this "live-in" is "conversion", which includes the following:

- a) The acknowledgment of oneself as a sinner, for not having lived in charity and for having followed a false religion;
- b) An individual acknowledgment is not enough. It is also necessary to make acknowledgment of the sins of the Church.
- c) Self-humiliation and assumption of the bearing of poverty. One has to acquire the awareness of being poor in the Church of the Poor.

- d) The request for pardon. All delinquencies are pardoned, upon being admitted to the community by the brethren, and upon starting to "love".

5. There is a Catechumenate. In order to partake in it, one has to dress up in "white". One has to forget every trace of the false superated religion. This is necessary in order to open oneself to others, and to love them in the New Church. If the latter adaptability is lacking, the new member is invited, in one way or another, to leave the group.

6. With regards to the Magisterium and the hierarchy, the attitude is "evolutionary", according to a process of "progressive radicalism".

- a) In the early stages no mention is made of them. "Charity", "Peace", etc., take all the time and subject matter.
- b) Later, starting with ridicule, progressive headway is made through puns and jokes carried, in a more or less spaced manner, until destructive criticism is reached.
- c) The terminus is the atmosphere of confrontation, severance and opposition.

7. During the first contacts of the groups, insistence is made on the allegation that the meetings are something spontaneous that follow no preparation, and that there are hardly any techniques for action. "Everything is spontaneous, resulting merely from the actualization of the charisms of the Holy Spirit."

Nevertheless, the liturgical meetings are prepared beforehand, in such a manner, that if anyone of the group raises a question, or presents for discussion an unforeseen topic, it is merely by-passed without a comment.

8. The ties with other groups are kept in secrecy. They deny the existence of brains behind the movement. They ascribe it merely to the Holy Spirit, Who is said to be the cause of its wide extension in the Church.

9. Only the masterleaders of the groups know all the contents of the prophetic ideology, which they are careful to dole away, gently and with great caution, particularly in the initial stages.

They, themselves, admit that their views on the "New Church", baptism, confession, relation with the Magisterium, the Pope, etc., are not known, except by only a few members of the groups.

EPILOGUE: THE SHADOWS OF THE DARK HAND.—

These may be observed in the following moves:

- 1) "The Church is the Church of the Poor!", so it is now loudly said, under the guise of "concern" for the poor. But the aim is to discredit the Church. "Therefore, the Church has betrayed her mission, she is not the true Church of Christ because She has done little for the poor. She must be changed through 'reforms!'"

2) "The call of the hour is for priests to be socially committed and involved, to engage in the social apostolate of the pre-evangelical tasks of social reforms!" So it is clamored under the guise of post-conciliar enlightenment and concern for the downtrodden. But the aim is to destroy the clerical state. "If that is the work to be done, which is not sacred ministry, then priesthood is senseless; it is encumbrance."

This kind of social apostolate is not the same as that of the apostles who said, "It is not reasonable that we should leave the word and serve tables." (Acts, 6, 2.) What would you say if carpenters and soldiers engaged in farming? They should not be carpenters or soldiers. So, St. Paul says: "the soldiers of God should not engage in secular affairs." (2 Tim. 2, 4.)⁴⁰

3) "In order to be able to dialogue with modern men, the religious must adapt themselves to secular culture, pull down distinctions, and liken themselves to the man of the world." So the religious are told to do under the guise of *aggiornamento* and modernization. But the aim is the destruction of the religious state. "If religious are to be like seculars, there is no sense at all in being a religious." It is the final and sad discovery that many religious have made. They have lost their own self-identity. They are neither secular nor religious... they are false seculars and stunted religious. All religious attraction has been wiped away

4) "We have to re-examine and to rethink our dogmas and our morals in order to adapt them to modern men." So, it is alleged, under the guise of *aggiornamento*. But the aim is to destroy our supernatural dogmas and traditional morals. "Supernaturalism" it is said, "is not acceptable to modern scientific men, and the old moral rules are an encroachment on the right to follow one's conscience. We must demythify our beliefs; demythification is just desupernaturalization, that is, getting rid of irrelevant trappings".

But without the supernatural element, what is the Christian religion? Nothing, but an empty shell.^{40a}

"Theology, according to the latest clamor, must be oriented towards man, anthropocentric, anthropological, horizontal; not vertical, God oriented." In this manner, we can have a Godless Theology, atheistic. Atheism can pass for Theology. It is the destruction of Theology.

⁴⁰ The "heaven action" can do only when the heaven is ripe. We do not make use of newly-harvested palay or immature corn for seeding purposes. Young seminarians sent to do heaven action are not yet ripe. Their likely failure will not redound to the credit of the Church. The master-brains know that thereby they can destroy vocations and sow discredit.

^{40a} Under the excuse of changing the obsolete expressions and presentation, they are changing the contents of our Christian dogmas. Are we to change the "old" formulas of Physics because they do not make sense to the masses? Or should we not rather change men by education, and not the science of Physics? Are we to change the centuries-old manner of preparing our "lechon", simply because it is old? No, because according to the old-manner, it tastes better.

5) "Dialogue". It is the modern and "conciliar" formula. It is used to promote confrontation with the hierarchy and to discredit the Magisterium. "The hierarchy and the Pope must listen to us, accept our ideas, do what we demand; otherwise, they do not want dialogue! It is the duty of the bishops to entertain us, otherwise they do not want dialogue!"

6) "Love all men as they are! All believers belong to the People of God!" These are the new slogans circulated under the alleged "spirit" of ecumenism. But the aim is to promote acceptance of secularism and to choke out the missionary zeal for the propagation of the Kingdom of Christ.

7) Finally, there is the profanation of the liturgy under the guise of popularization, and of making church worship "relevant and meaningful". The aim is to destroy the sacred nature of liturgical worship and its concept, through the elimination of the basic distinction between the sacred and the profane, by the uninhibited replacement of the sacred with profane elements. "For greater participation of the people, we should have jazz Mass, pop Mass. People, specially the young, like them!" And what do we have? Something less of divine worship and more of social entertainment.

The more advanced ones have come out with this idea: "Why not eliminate the whole liturgy in favor of a discotheque affair? Anyway, the church is the house of the people of God." Can you engage greater participation of the community than through a discotheque affair? The idea has already been implemented.

"By their fruits you shall know them." These are not the fruits of the Holy Spirit. They are making use of the Council, not for renewal but for upheaval in the Church. "Renewal" the Pope has said, "involves return to the sources". It stands to sense if we do not return to the sources the changes will not be renewal, but upheaval, the elimination of the Christianity that draws from Christ and its substitution for something that does not draw from Christ.⁴¹

The *aggiornamento* we have outlined above is off-beat in nature and in style. The danger lies in the ready appeal it plays on the present generation, because it is attuned to its off-beat ideology and ways. This is well known to the master-brains, and they are

⁴¹ "Believe not every spirit", says St. John (1 John 4, 1 fol.) "but try the spirits if they be of God, because many false prophets are gone out into the world".

"Every spirit that dissolveth Jesus is not of God. And this is Anti-christ, of whom you have heard that he cometh; and he is now already in the world.

"They are of the world. Therefore of the world they speak; and the world heareth them. We are of God. He that knoweth God heareth us. He that is not of God heareth us not. By this we know the spirit of truth and the spirit of error."

In our confrontation with the "prophesies" these words are significant. Are these 'signs of the times' indicative of the reign of the Antichrist? Christ made mention of the "abomination of desolation... standing in the holy place". (Matt. 24, 15.) Can it not be possible that the abomination of desolation might also start from a holy place?

Yesterday, they made use of the theme of "renewal" in order to effect change. Today, they play the tune of "change" in order to stir rebellion and revolution in the Church.

quick to strike capital from a rich gold mine. In fact, they have nothing solid and concrete to propose in lieu of the present set-up of the Church, aside from their abstract slogans and loud-mouthed protests.

PRE-EVANGELICAL SOCIAL REFORMS. —

The pre-evangelical task of social reforms, assigned by the local prophetic groups as the post-conciliar apostolate to be engaged in by the Church, is not an apostolate but a secular role. It is essentially a role of the State. It calls for special technical preparation and logistical machinery, which the Church cannot command.

We can observe here a clever denunciation and imputation on the Church of a grave omission of a task that does not belong to her, for purposes of downgrading. The likely failure to follow from such kind of commitment by Church leaders, stemming from lack of necessary instrumentalities, can only serve to heap up more discredit for the Church. The correct apostolic stand in this matter is: "It is not reasonable for us to leave the word and serve tables." (Conf. Acts 6, 2.)

Reform through violence is not reform, but revolution. In this case, the ones who will take over will not be priests, but the original apostles of revolution.

What shall priests get from dramatic and public denunciations of the rich, but to stir the have-nots and antagonize the rich, that is, push the class, struggle to the critical or breaking point? Is this not the dream-end of Marxists?⁴²

⁴² Let us not engage in demagoguery. The rich have no rights just because they are rich; but then, neither the poor have rights, just because they are poor. Neither wealth nor poverty are bases of rights.

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NOTES AND COMMENTS

MIXED PRIESTLY TRAINING

IN THE LIGHT OF HISTORY AND MAGISTERIUM

An appraisal of certain disastrous reforms in Seminary education which boast of "inventing" today experiences that have failed yesterday.

• JESUS MA. CAVANNA, C.M.

V

Seminaries in the post-tridentine era (XVI - XX Centuries)

"The Church of Rome brought about in the Council of Trent the true renewal of life and ecclesiastical discipline which the Protestants had tried but in vain. The main target of this renewal was to be *the clergy*. EXPERIENCE HAD SHOWN THAT THE EDUCATION OF THE CLERGY IN THE UNIVERSITIES (where they mingled with laymen -C.) WAS NOT SATISFACTORY. INsofar AS MORAL EDUCATION WAS CONCERNED, THESE CENTERS WERE NOT A MATCH WITH THE CATHEDRAL SCHOOLS. THE SEMINARY, although new as an institution, WAS NOT WITHOUT PRECEDENT IN THE CHURCH. ITS MISSION WAS BASICALLY THE SAME AS THAT OF THE EPISCOPAL SCHOOLS, although there was need to reform in some way their structure, adapting it to the demands of the times."¹

¹ Manuel Fernandez-Conde, *El decreto Tridentino sobre Seminarios y su aplicación en España hasta el año 1723*, Roma 1937. Unpublished doctoral thesis, ap. Biblioteca della Pontificia Università Gregoriana, Roma: cit. G. Pellicia, op. cit., p. 257, footnote 1.

Pius IV wished to be the first in implementing the tridentine decree by opening in Rome a Conciliar Seminary. By that time the Eternal City had already the *Collegio Romano*, the *Collegio Germanico* and the *Seminario Romano* — aside from other older, but less adequate institutes — for the training of the candidates for the priesthood. Pius IV turned his attention to the *Seminario Romano* and wanted to transform it into a prototype and pattern of an authentic Tridentine Seminary. But a heap of difficulties put off the realization of this plan until the beginning of the year 1565. Thus some zealous Bishops² went ahead of Rome. Most outstanding among them was the pioneer and patron of Seminaries, St. Charles Borromeo³ who founded the Seminary of Milan in 1564, and published in 1582 his famous "*Institutiones ad universum Seminarii regimen*" (Regulations for the over-all administration of a Seminary), which thenceforth served as guidelines for the fundamental rules of all authentic Conciliar Seminaries. In the said Rules we read: "Since in every priest and pastor of souls, sanctity and science are required, BOTH MUST BE ACQUIRED IN THE SEMINARY."⁴

A monumental renewal of this dimension would mean however a revamp of outdated structures and a change of deep-rooted educational systems, like the training of priests in the midst of the world or the exclusive stress on intellectual formation in Universities and Colleges. This demanded the erection of new buildings, dedicated teaching staffs, economic resources, etc. not easily available. These were insurmountable difficulties that stood quite often in the way for a ready and immediate implementation of the tridentine decree as desired by all. One thing was the ideal proposed by the Church, and another thing was the stark reality: the ideal was indeed beautiful, but its realization was regretfully subject to circumstances beyond human reckoning.

The first tridentine-typed Seminary in Rome accepted, together with the seminarians, others so-called "*convictores*", i. e. intern lay students, who did not aspire for the priesthood; the seminarians, on the other hand,

² G. Genacchi, op. cit., p. 93, footnote 14.

³ St. Pius X, Ep. *La ristorazione*, 5 maii 1904; cit. L. G. Garola, op. cit., p. 32, footnote 17.

⁴ S. C. de Sem., op. cit., pp. 277, footnote 66.

⁴ S. C. de Sem. opñ cit., pp. 109-110.

attended classes in the *Collegio Romano* where lay students were also admitted. Once again we meet a *mixed priestly training* to neutralize or devaluate the efficacy of the Seminaries!

But the baneful effects of such system did not remain unnoticed. A report of the Jesuits submitted to Pope Paul V, among other remarks, spoke of the NECESSITY OF SEPARATION BETWEEN THE "CONVICTORES" AND THE CLERICS.⁵ Economic reasons (at least partly, for there were other factors and circumstances proper of those times) seemed to justify this undesirable mingling of laymen and clerics in Seminaries, or in college and university classes. The set-up, however, was not so disastrous in its consequences, as later on it became, for we have to bear in mind that those "convictores" of the XVI century were bound to follow the same strict disciplinary rules of the seminarians, and received a religious education almost identical to that of the clerics.⁶ And yet, this notwithstanding, the same Jesuits who ran that Seminary soon became aware that AN ENVIRONMENT SET APART AND AND MORE RECOLLECTED WAS FOR THE CLERICS,⁷ inspite of the fact that the number of "convictores" in relation to that of the seminarians was not great. When the *Seminario Romano* was inaugurated in 1565 the "convictores" numbered 14 or 15, while the clerics were 63. This in some way explains how that first Seminary of Rome, although it was more a Seminary-Boarding House or Seminary-College than an authentic tridentine Seminary, was able to maintain a truly edifying measure of fervor among the candidates to the priesthood. And this — it is right to avow — was due to the zeal of the Jesuit Fathers who were its directors.

Among many other edifying details we take the occasion to quote some observations from Father Polanco, which confirm what we have already pointed out elsewhere, namely, that the education "segregated" from the world, required for aspirants to the priesthood, although it is somewhat "special" and above the ordinary, is not "abnormal", as contended today. "Admitted at the age of 12 or 18 — remarked Fr. Polanco — full of certain worldliness or tender attachment which at the begin-

⁵ G. Pellicia, op. cit., p. 277, footnote 66.

⁶ Ibid., p. 284.

⁷ Ibid., loc. cit., footnote 89.

ning they felt towards their parents and relatives, after making the spiritual retreat and general confession, they have changed much, and became obedient and humble, and so detached from their relatives that when they went to see and visit them, they tried to return as soon as possible (at the appointed hour) to the Seminary.”⁸

In 1568 a Canonical Visit was made in the *Seminario Romano*. According to the Visitors (the Bishops of Piacenza and of Castro) this Seminary did NOT DULY ACHIEVE ITS PURPOSES, for three reasons: FIRST, BECAUSE IT ALSO ADMITTED YOUNG MEN WHO DID NOT ASPIRE TO THE PRIESTHOOD; 2nd.,...; 3rd... Consequent upon this Visit it was decided to *decrease* the number of “convictores” to only 40, over and against the protests of their relatives. In 1586 the “convictores” were 58; the previous year there were 100. They went to the extent of reducing the number to 25. The register of January 18, 1586 showed that the “convictores” numbered 37, while the clerics were 52. THE MOST SERIOUS INCONVENIENCE detected by the aforesaid Visit as ALARMINGLY OBJECT-IONABLE was the LIVING TOGETHER OF “CONVICTORES” AND CLERICS. After the Visit the *necessity* of correcting such defect was felt more imperative than anything else in the *Seminario Romano*: the necessity of *separating the “convictores” from the clerics*, as the Jesuit Fathers made clear with a sense of urgency in the report submitted to Pope Paul V, as we have mentioned above.

Concerning this matter, stress was made on the fact that the DIFFERENCE OF PURPOSES (educational) DEMANDED ALSO A DIVERSITY OF MEANS IN THEIR RESPECTIVE FORMATION (i.e. of the seminarians and the laymen) IN STUDY, DISCIPLINE, CONDUCT, PIETY; IN THEIR DRESS, FOOD AND LODGING, AND “IN ALL OTHER THINGS THAT CONCERN BODILY COMFORT.” THE CLERICS (or seminarians) NEED A CLOSER ATTENTION AND CARE IN THEIR SPIRITUAL LIFE, FOSTERING RECOLLECTION, SIMPLICITY, MORTIFICATION, MODESTY AND SPIRIT OF POVERTY IN ALL THINGS; BUT IN ORDER TO ACHIEVE THIS, SEPARATION

⁸ Ibid., pp. 286-287.

IS ABSOLUTELY NEEDED, WITHOUT WHICH THE CLERICS UPON SEEING THE EASY LIFE OF THE "CONVICTORES" WILL NATURALLY WANT THE SAME WAY OF LIFE. FURTHERMORE, "THE PECULIAR FAMILIARITIES AND PRIVILEGES OF THE "CONVICTORES" ARE APT TO MAKE A CLERIC DEViate FROM THE RIGHT PATH OF HIS OWN VOCATION AND STATE OF LIFE. NEEDLESS TO SAY, EITHER THE EXERCISES (educative) OF BOTH GROUPS ARE CONFUSED IN THIS MINGLING (of seminarians and laymen), OR THE PROGRAMMING OF SAID EXERCISES ACCORDING TO THE RESPECTIVE VOCATIONS OF THE STUDENTS, IMPLIES A QUASI UNSURMOUNTABLE DIFFICULTY."⁹

Such from the very outset was the appraisal of the experienced directors of that pilot Seminary which was called upon to be the pattern and prototype of all the Seminaries of the catholic world. Unfortunately the higher authorities did not pay due attention to the wisdom contained in these observations. Under Paul V (1566-1572) THE LIVING TOGETHER OF THE "CONVICTORES" (laymen) AND THE SEMINARIANS CONTINUED. And worse still, the "convictores" increased in number, while the clerics decreased. In the Apostolic Visit of 1630 the "convictores" went up to 130. The laymen in the Seminary of Rome was already noted since 1593 under the pontificate of Clement VIII, whose solicitude for the good formation of the clergy was otherwise well known and undeniable.¹⁰

And with THIS FATAL LIVING TOGETHER, THE PROBLEM OF FORMING WELL THE FUTURE PRIESTS CONTINUED. AT TIMES IT BECAME CRITICAL WITH THE REVIVAL OF UNBECOMING PRACTICES IN THE PAST HAVE PROVED DISASTROUS, AND WHICH COULD HAVE BEEN SUPERSEDED HAD THE SEMINARY FOLLOWED FAITHFULLY THE NORMS TRACED OUT IN TRENT. And so in this state of things, the internal life of the *Seminario Romano* continued until the fateful days of the suppression of the Society of Jesus in the XVIII

⁹ Ibid., pp. 300-302.

¹⁰ Ibid., p. 302, footnote 145; cf. G. Genacchi, op. cit., p. 97.

¹¹ G. Pellicia, op. cit., p. 302.

century.¹¹ But this should not lead us to the conclusion that the Roman Seminary was a total failure. No, it produced indeed a great deal of good to the clergy and to the Church of Rome. BUT IT FELL SHORT OF THE EXPECTATION. It certainly could not be presented as the ideal Seminary, pattern and prototype of the Tridentine Seminaries.¹²

And if all this happened in the capital of the Catholic world, no one need be surprised that in the rest of Christendom most Seminaries in the XVII and XVIII centuries were far from being the authentic Tridentine Seminaries. As a matter of fact, most dioceses had no Seminary at all; or if there was one, it was generally a *Seminary-College*, where laymen as interns lived together with the seminarians, or where lay students attended classes mixed with the seminarians. Thus the fruits obtained in all parts were so meager and poor that the reform of Trent could have been readily considered a sham, and its marvellous decrees mere ink on paper.

A century after Trent, in France the so-called "firstborn of the Church during the time of St. Vincent de Paul, the Conciliar Seminaries were still unknown. What they called Seminaries (the few that existed then) were particularly mere "lodging houses" of clerics who attended, as in the Middle Ages, the colleges and universities outside, or at most Seminary-Colleges discredited by the pest of *mixed* priestly training. Hence the lamentable state of degradation in which the clergy of that nation was found in the XVII century. In 1643 a canon wrote St. Vincent de Paul: "In this diocese the clergy is without any discipline; the priests have neither piety nor pity; there are pulpits, but no preachers; the authority of the CHURCH is either hated or despised..." And a Bishop declared himself frustrated "because—as he wrote to the same St. Vincent — of the great and unbelievable number of ignorant and vicious priests that form my clergy... I feel horrified when I pause to think that my diocese has about 7,000 priests who are drunkards or lascivious, and who without any vocation ascend daily to the altar." And all the Bishops of an ecclesiastical province had to meet in order to deal about means to check and stop the vice of drunkenness to which most of their priests were addicted. "In some places—the Bishop of

¹² Ibid., p. 303.

Belley reported—the parish priests come out of the church, and with the surplice on, follow their parishioners to the tavern and talk and drink with them; in other places, once the Divine Office is finished, they harness their horses and join the chasers to the nearby forest.” And the Bishop of Cahors told St. Vincent that in the diocese of Rodez the priests were “so depraved that upon the death of their Bishop in 1648 they threw away their clerical attire. Some hanged their cassocks in the windows of the cabarets, others drank toasts to his health, and those who had abandoned their mistresses, took them back over again.”

The ignorance of the French clergy in those days was terrific. In a gathering of priests there were some who could not answer how many natures has Christ. There were pastors who heard confessions without knowing the formula of sacramental absolution. And the liturgy for the administration of the sacraments and the Mass were nowhere taught until Arian Bourdoise established his first seminary in 1620. For many the priesthood was a mere career, perhaps the easiest and most attractive in view of the beneficiary revenues. The will of the parents, almost always, took the place of a true vocation. Among the noble classes it was the custom to assign the eldest son to the priesthood if by nature he was unfit for the military career. Other wise, the second to the eldest, by all means, must climb the steps of the altar. Cardinal Medicis said in 1597: “Among the Church prelates there are few who are intelligent; and they are very careless in granting the Holy Orders. That is why we have so many ignorant priests, beggar priests, priests without any canonical title, or ordained before the canonical age and without any previous training, specially among the religious...” According to St. Vincent himself: “A man after a varnish of theology or some elements of philosophy, after his lower studies or after a little latin, would go to a parish and administer the sacraments the way he liked.”¹³

The well known historian Daniel-Rops strikes at the root of all these evils when he writes: “The Council of Trent, in its XXIIIrd session, had asked bishops to set up seminaries in their dioceses for

¹³ Jose Herrera, C. M.—Veremundo Pardo, C.M., *San Vicente de Paul*, B.A.C., Madrid 1955, 2a. ed., pp. 400-404.

the training of their future priests, but EVEN SEVENTY YEARS AFTER THE CLOSURE OF THE COUNCIL the *precise formula* on which it was to be based HAD NOT YET BEEN FOUND. All the reformers were thinking about it, especially Bérulle and Bourdoise. So far the results had been poor. The Fathers of the Oratory had been trying unsuccessfully for twenty-two years to do something. M. Bourdoise, at Saint-Nicolas du Chardonnet, had, in thirty years merely succeeded in founding a community of priests for the training of the young: a useful work, indeed, but with limited possibilities. All the bishops with whose training Monsieur Vincent had been more or less directly concerned begged him to establish REAL SEMINARIES. The saint still hesitated. Was that what God wanted of him? His sons had a vocation, to go and preach to the good people in the country districts, and there were not enough of them to enable him to branch out into such a vast undertaking as the *establishment of seminaries*. If only Heaven would given him a sign! Once more Providence did give him the sign he wanted; and it was through the medium of Cardinal Richelieu himself who during a memorable interview, invited Monsieur Vicent to resolve the problem which he had so much at heart.

"Accordingly the *College des Bons Enfants* became a *seminary*... This action by Monsieur Vincent resulted in there really being *two seminaries*: *le Grand*, or the big one, which provided at the Bons Enfants twelve future priests, and *le Petit*, or the small one, situated in Saint-Charles, which was an annexe of Saint-Lazare and where children did their studies *without necessarily intending to proceed to Holy Orders*. Thus THE SEPARATION OF ORDINARY STUDENTS FROM SEMINARIES, *which the French Episcopate had desired for seventeen years*, WAS NOW REALIZED. This took place early in 1642, during the period when M. Olier was founding the seminary of Vaugirard. A DEFINITE FORMULA FOR THE SEMINARY HAD AT LAST BEEN OUTLINED."¹⁴

The antecedents of this providential endeavour can be traced to the spiritual retreats for candidates to Holy Orders, which St. Vincent

¹⁴ Henri Daniel-Rops, *The Church in the Seventeenth Century*, Vol. I, Image Books, New York 1965, p. 45; J. Herrera-V. Pardo, op. cit., pp. 443-444.

started in 1628 upon the inspired request of Mons. Agustin Potier, Bishop of Beauvais. But this plan for the formation of a worthy clergy was utterly insufficient: *three days* of spiritual exercises combined with some hurried lessons on the fundamentals of dogmatic and moral theology with the essentials of liturgical practice and pastoral ministry, were obviously a minimum that could seem acceptable only in the impossibility of doing something more. In 1636 Monsieur Vincent decided to open a *minor* seminary in the *College des Bons Enfants* for boys in whom a seed of priestly vocation could possibly be found. Due to the urgent need of fostering vocations *at an early age*, according to the mind of the Council of Trent, a mistake—at that time quite understandable—crept however in this praiseworthy establishment; for admission it was *not* required that the boys should actually aim at the priesthood. Some eight years after, the harmful effects of such mistake were already felt in the poor results obtained of the *twenty four* seminarians, only *four* showed some hopes to reach the Priesthood. The founder was really disappointed. Taking into account the circumstances of those days he foresaw that such an enterprise could not prosper. Thus he remarked: “The tridentine decree was indeed inspired by the Holy Spirit, and as such deserves all our respect. However, experience manifests that the way the decree is put into practice, with regard to the age of seminarians, *does not succeed neither in France nor in Italy* since some withdraw before due time, others *enter without vocation*, some others seek to join religious communities, and the rest *leave the places which bind them to their (clerical) education, in search of other ventures.*”¹⁵

In this last phrase we may easily detect the very root of the evil that prevented the success of those *minor seminaries*, nay the cause of their actual failure. As it has been previously noticed the tridentine decree did not *explicitly* reject other ways of reaching the priesthood *outside the Seminary*: mixed priestly training was not *specifically* forbidden, and *Seminary education* was not made obligatory for all those aspiring to the Priesthood. These were the flaws in the text of the Council decree. Thus “in those days, two alternatives were given to the candidates for the priestly ministry: one, easy and free, *amidst the*

¹⁵ J. Herrera- V. Pardo, op. cit., p. 442.

turmoils of University life; the other, subject to discipline and privations, *in the Seminary*. The former was evidently more alluring, so that *the majority* was drawn to it. More often than not, upon reaching their adolescent years, the boys abandoned the Seminary, and in their desire for greater independence and liberty sought other ways to reach the priesthood."¹⁶

As a consequence of these conditions, the *minor* seminary founded by St. Vincent in 1636 at the *College des Bons Enfants* was obviously doomed to a languid life, if not actually to a complete failure. We have seen it from the results obtained during the first eight years: *four* possible candidates to the priesthood out of *twenty four* students. On the other hand, clerics following the theological course began to flock in the same College. Perhaps the founder sensed the dangers involved in the system of a mixed priestly training, and to forestall them we have seen already the course of action he took. He transferred the students of the *minor* Seminary to the Vincentian House annex called *Saint-Charles*, and left the Theology *seminarians* alone in the *College des Bons Enfants*, which thenceforth was to be reserved *exclusively* for clerics, as a real *Major* seminary.¹⁷ Thus he did not give up the education of boys in view of fostering priestly vocations in a propitious atmosphere such as that of *Saint-Charles* minor Seminary (or rather, Seminary-College), although the hope of success was quite dim, on account of the undesirable mixture of ordinary students with seminarians. But the Saint from that time on concentrated his efforts on the *Major* Seminary of *Bons Enfants* where he succeeded in fully crystallizing the mind of Trent with a clerical education exclusively aimed for candidates to the Priesthood. And it did not take long to notice its good results: in 1645 there were already 45 clerics preparing themselves for the Holy Orders at *Bons Enfants*. The *Major* Seminary, unlike the *minor*, was *effectively* contributing to foster clerical vocations and improving the formation of future priests.

"With such an arrangement the basis for *separate* Major and Minor Seminaries were definitely laid down by St. Vincent de Paul. That made the tridentine institution finally triumph in France"¹⁸ *though not*

¹⁶ Ibid., p. 443.

in all the perfection, but only to a certain degree. And this, we repeat, was due to the latent defect of a mixed priestly training which was not totally extirpated, but continued to exercise a detrimental effect upon the *minor* seminaries.

The greatest relevance of the Vincentian reform which *explicitly* brought forth the difference and the convenient or almost necessary separation of the Major and Minor departments in a Seminary (something that was only insinuated by Trent), is in our opinion the fact that it lessened the damaging effects of a mixed priestly training. The Hierarchy sought in vain seventeen years before) was finally attained at least for the clerics of the Major Seminary. The conditions of those times were not favorable to impose such separation in the Minor Seminaries. These remained, in most cases, not according to the authentic pattern set in the Council of Trent, but either as mere College-Seminaries (i.e. Seminaries where boys without any intention to become priests were admitted) or Seminary — Colleges (i. e., Catholic schools where some special efforts were done to promote priestly vocations). St. Vincent de Paul, with the separation of Minor and Major Seminaries (which three centuries later was to be sanctioned by the canons of the universal Church) gave a serious blow to the deep-rooted system of a mixed priestly training.

¹⁷ Ibid., pp. 443-444.

¹⁸ Ibid., p. 443.

PASTORAL SECTION

HOMILETICS

• D. Tither, C.SS.R.

January 1

SOLEMNITY OF THE MOTHER OF GOD

As a general rule, there will be a close connection between the Old Testament reading and the Gospel selection at each Mass — they will treat of the same theme. This is not the case today. Maybe the reason is because January 1st, the Solemnity of the Mother of God, is also New Year's Day.

The first reading, from the Book of Numbers, gives a formula for a priestly blessing that I would like to make my New Year's greeting to you. "The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious to you. The Lord lift up His countenance upon you, and give you peace." Num. 6.24-26. Allow me to extend to you this 3-fold blessing from God, Father, Son and Holy Spirit — in the form of God's loving protection and security against all misfortunes. I trust and pray that 1970 be truly a happy New Year for all of you.

Centuries ago, Jan. 1, New Year's Day, was the Solemnity of the Mother of God. That happy celebration has been reintroduced, and a better way of beginning the New Year can hardly be imagined. Maybe no past age needed a rediscovery of Mary more than ours.

To see Mary out of context, out of her relationship to God, would cause great glee in hell. Mary has nothing good that does not come from God, and everything good about her is infinitely more so in God. But surely an equal glee would come about in hell if we thought we would please God by ignoring Mary, if we disassociated ourselves from her divinely inspired prophecy: "From henceforth all generations shall call me blessed."

We must see Mary in context, and the context is her relationship with the Church. Besides being the first Christian and the most perfect Christian, she is the perfect ideal of the Church. Like the Church, she is the spiritual Mother of all men. The Council makes this clear. L.G., ch. 8. "As through Mary, by the action of the Holy Spirit, the body of Jesus was formed, so is He, through the Church, to be born and grow in the hearts of the faithful."

She became the Mother of Christ at the Incarnation. When her body became the first tabernacle, and throughout the nine months she carried

God-made-man under her heart, *we* were there too. He was our Representative, our Substitute — “we were all in that Man”. S. Aug.

At the foot of the Cross, as the parting legacy of her dying Son, she was given to us all as our Mother, and there her role as Mother of the whole Christ was proclaimed. And now, assumed into glory, She is the model of what the whole Church will one day be, totally united to Christ forever.

She is the model of the whole Church, specially in her trusting faith and perfect union with Christ. In her lifetime, she searched out and did the will of God in all things, and for this her Son praised her, far more than for the privilege of being His Mother. After all, special functions do not automatically guarantee a life of holiness, and this is true even of the Divine Maternity. Mary is God's greatest Saint, simply because she did His will most perfectly, and with flawless love.

Today's Gospel tells us how the very first who sought Jesus — the shepherds — found the Child with His Mother Lk. 2.16, and with no thought of keeping their incredible discovery to themselves, spread the good news far and wide. v. 17.

Let no one think that we will ever be led from Christ if we truly love His Mother. They are completely united in glory, you can't find the one without finding the other. She never was the kind of Mother who would steal the bread of her Child. She was and is the perfect type of self-effacing Mother who only wants her Child to be in centre-stage, the centre of all attraction and attention.

If we have a genuine longing to know Christ, who could better introduce us to this extraordinary Person, our Brother and our Savior, and at the same time our God, than Mary who was and is the closest to Him of all mankind? This 1970 and always, be like the shepherds — seek and find the Child with His Mother.

January 4

EPIPHANY

CHRIST, THE LIGHT OF THE WORLD

A little girl was overheard during her night prayer: “Dear Daddy — God, make all bad people good and all good people nice.” With the clear perception of children, she saw there was something lacking in the lives of some of the so-called devout. Not so much straight-out insincerity or full-fledged hypocrisy as a certain complacency, a smugness, a self-satisfied feeling that they're better than others because they carefully observe a routine of piety and avoid doing anything wrong. That this is negative and unattractive was apparent to our little girl, even though she couldn't put it into those words. That it is insufficient for salvation is the lesson of today's feast.

In the reading from Isaiah (a poetic masterpiece, by the way) we have a prophecy of the coming of Christ, when God's people will be

enlightened by the resplendent glory of God. Is. 60,1. This prophecy was made at a time of national disaster, when it was felt that the glory had departed from God's people.

The prophecy concerns us and not just the Jewish people. We gentiles are described as dwelling in darkness, thick darkness, v. 2, and coming to the light that appeared in Christ, v. 3. How often God describes Himself as the Eternal, Infinite Light: "God is light, and in Him there is no darkness at all — this is the message we have heard from Him and proclaim to you." 1Jo. 1.5. But, just as we cannot gaze directly at the sun because of its very brilliance, even more so "No man ever can see or has seen God, Who dwells in unapproachable light." 1Tim. 6.16.

It was through the Incarnation that this inaccessible light became visible to those who chose to see it. Christ's humanity is described as a curtain, through which, if we care to, we find access to the Father of light, Heb. 10.20. the Eternal Light, Wis. 7, 26. The Creed describes the Incarnate God as Light of Light, and the Christmas Preface as "the new Light showing us the brightness of God." His Incarnation brought God within our reach, and the veil of His Humanity prevents the dazzling splendour of His Divinity from blinding us. "He is visible Image of the invisible God." "He who sees Me," He said, "sees the Father also."

The glory of God, manifested in the pillar of fire and the radiant cloud, again became visible in Christ, the true Light that enlightens every man. "And we have seen His glory, glory as or the only Son from His Father." Jo. 1.14. "In Him was life and the life was the light of men." How often Jesus associated the Divine Life He came to give and the light which He was. "I am the light of the world, he who follows walks not in darkness, but will have the *light of life*." Jo. 8.12.

Walking in the light involves much more than going through the outward motions of religion. Being a "child of the light" means to accept Christ and His plans for us, unquestioningly and wholeheartedly, not just on Sundays or at daily prayer times, but all the time, and in everything. Then we'll not appear to God, as certain superficial would-be Christians do to children, as good people, maybe, but good for nothing, with an entirely negative goodness — fruit-trees producing only leaves.

We have to give our whole heart to Christ, without reserve, otherwise our religion can become stale and sour, repelling the very people whom we are meant to radiate the light of Christ. We must constantly respond to His ever-higher calls, finding our life by losing it in selfless service of others. If we don't do this, if like Ananias and Sapphira we keep something back for ourselves, we'll become mean and narrow, self-righteous and rash-judging, under the empty shell of seemingly pious practices.

The Gospel story of the Epiphany shows Christ inviting us non-Jews, in the person of the Magi, to faith in Himself. The star that called them appears, at least once, in the life of every adult. "God would have all men saved and all come to a knowledge of the truth." 1Tim. 2.4. This light, in one way or another, is given to all. How terrible if we refused the invitation, if through pride, we deliberately blinded ourselves to the light that is Christ. "Today if we hear His voice, harden not our hearts." Ps. 94.7-8.

January 11

THE BAPTISM OF THE LORD

In pre-Communist Czechoslovakia, babies were born in hospitals. As a matter of course, they were vaccinated by Doctors, their birth was registered by civil officials, and (if the parents were Catholic) duly baptized by the hospital chaplain. Since the Communists took over, babies are still born in hospitals, they are still vaccinated and their births duly registered as a matter of course. But, in a godless state, there are no hospital chaplains, so the baptism of the children is left to the parents. Sad to say, it is often neglected. People got so accustomed to not having to worry about baptism, that they forget its value and importance.

A similar problem could be at our doors. You remember how during the Japanese occupation there were no fiestas allowed. How many children born at that time were not baptized simply because there was no fiesta! Some of them have not yet got round to being baptized. So, the Solemnity of Our Lord's Baptism is timely indeed.

The most cursory reading of the Gospels shows that Jesus' Baptism was a crucial event in His life. Two of the four accounts make no mention at all of any event that preceded it. They simply begin the account of His life-work with His baptism. It was, in fact, His official acceptance of His role as our Representative, it was His formal taking up of His work as our Redeemer. It was also the occasion of the first public revelation of the Trinity — that God is our loving Father Who sent His Divine Son to be our Brother, and to bring us back to Himself in a family united by the Holy Spirit.

The Prophet Isaias, in the famous Servant Songs, foretells the functions of the Saviour. The reading we have just heard Is. 42. 1-7, the first of the these Songs, tells us of His office of revealing the goodness of God our Father. It is the Father who has chosen Christ, endowed His Humanity with the Holy Spirit, and appointed Him to instruct all mankind. v.1. cf. 11.2. His mission is to be one of meekness and sympathy, v.2. and will ultimately succeed. v. 4. St. John the Baptist quoted verse three: "The bruished reed He will not break, the smoldering flax, He will not quench" to tell how Our Lord would respect our liberty, would force no one to accept Him.

The Father's voice that came from Heaven at Jesus' baptism alludes to this Song that so long before had introduced the concept of Christ the Servant. No doubt this is the chief reason for the selection of this reading today.

The baptism of Jesus by John would have passed unnoticed, except for this voice, and the vision of the Holy Spirit as a dove hovering over Jesus. True, John at first refused to baptize His cousin, saying: "I ought to be baptized by You." Mt. 3.14. But Jesus' insistence would not have been noticed, except for the dramatic reminder of who He was and the Redemption to which His baptism committed Him.

Jesus mingled with those awaiting baptism, voluntarily making Himself, personally sinless, one with the sinful race He had come to redeem. He, the Head of sinful humanity, identified Himself with us to the extent of taking on our guilt. Says Isaias in another Servant Song: "All we

like sheep had gone astray ... and the Lord laid upon Him the iniquity of us all." Is. 53.

Make today an occasion for gratefully remembering your own baptism — that day of days when the Holy Spirit made Christ's death and resurrection as truly ours as if we had endured them ourselves. "We were buried with Him in the likeness (symbol) of His death by baptism, so that we may walk in newness of life." Rom. 6.4.

It did not happen to us just as individuals, nor will its marvellous outcome happen to us in isolation. "If we have been planted *together* in the likeness of His death, we shall be also in the likeness of His resurrection." Ibid. We are changed, as the Risen Christ was in His restored life — we live with His life, we are His brothers, children in our oneness with Him of God the Father, and inserted into God's family where a new life of love and concern for others is expected of us. Respecting the dignity and rights of others, never "using" other people for our own selfish advantage, trying in ways big and small to bring God's love into others' lives.

Thank God, the new rite of baptism will bring out most forcefully and clearly for all of us that our baptism is the most momentous and decisive happening of our whole lives. Witnessing it will impel us to live as we ought, not for ourselves, but for God and all our relatives in His Family.

"Let us give thanks to God, our Father through His Son in the Holy Spirit, for when we were dead in sin, He made us alive in Christ. Be conscious of our dignity. Remember the Head — and the Body — of which we are members." St. Leo.

January 18th II per annum.

CALL TO BE WITH CHRIST

"Come and see." — Gospel

We've just heard of God's call to the boy Samuel. 1Sam. 3, 3-10. The Ark of the Covenant was at that time in a tent in silo. In accordance with God's command Ex. 27.20, a lamp was lit before it each evening at dusk and kept burning till daybreak. The lad was sleeping nearby, when He heard a voice repeating his name. Thinking it was Eli the high-priest who called, Samuel want to ask what was required of him. "Lie down again, I did not call you," said the blind old man. This happened a second and a third time, and then Eli realized that it was God who was calling the boy. (Samuel, like every other Israelite, knew who the Lord was, but not yet by any personal revelation v.7.) So, Eli told him to lie down once more, and if he were called again to answer: "Speak, Lord, your servant is listening."

And it did happen in just that way. God called again: "Samuel, Samuel." And this time the boy did what he should have done in the first place, had he known: "Speak, Lord," he said, "your servant is listening." All Scripture is written for our instruction. When we are called, answer promptly and readily.

A New Testament call is recorded by St. John. Jo. 1.35-42. This was a great and memorable day in his young life. It was also the day when the Church began to find its Savior. Years later, John narrates it with all the solemnity it deserves, and so realistically that we can imagine the scene. John Baptist standing with two of his disciples, Andrew and John the Evangelist, and Jesus passing by. With the memory of Jesus' baptism still vivid in his mind, the Baptist repeats the words "Behold the Lamb of God, behold Him who takes away the sins of the world."

What follows is simplicity itself. The two disciples follow behind Jesus. The heavenly attraction of which John's Gospel tells so much Jo. 6.44; 12.32 is already showing its mysterious power. Jesus turns and gazes at them: "What is it you seek?" Embarrassed, the disciples respectfully state their desire to spend a while at home with Him. Graciously, Jesus invites them to "come and see" where he was staying. They came, they conversed, and since it was late, in accordance with Jewish hospitality, they spent the night there.

Next morning Andrew hurried off to find his brother Simon. The very first thing Jesus did on meeting Simon had a profound significance for a Jew — he changed Simon's name. To change a person's name means to assign some office or dignity to him. Looking fixedly on the Foundation-Elect of His Church, He said: "So you are Simon the son of Jonas. You shall be called Kepha" (Peter or Rock). v.42.

We have been called to Divine intimacy, as clearly and unmistakably as was Samuel at Silo. It happened at our baptism. Like the Apostles, each of us has been summoned personally and by name, to union with Christ, to live with His life, imperfectly here on earth, but eventually, when raised up with Him in glory, in perfect and everlasting life.

St. Paul compares the baptism to which we were called to Christ's Resurrection. Christ went down into the grave and rose from it into glorious life. We were called to a similar burial, and rose to the glory of a new and divine life. We live that new life imperfectly here. But, if we remain united to Christ till the end, we will rise to life with Him in the perfect glory of Heaven.

This is what gives sense and meaning to our lives as Christians, the conviction that if, we live with Christ, we will rise to glory with Him. "For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His."

In gratefully remembering our call, don't separate death and resurrection. We are saved, not by His death alone, but by His death and resurrection. He died in order to rise. Death and resurrection were part of the one movement, His passage to His Father. And He passed to His Father precisely to lift us up with Himself so that we might live forever with Him in glory.

This is the cause of intense joy for a Christian. We have a Brother before God who is always pleading our cause. Moreover, He has something to show for His labors on earth — the wounds He sustained in our behalf. Those called to share His life and labor will be lifted up with Him into glorious victory if only they remain united with Him till the end.

There is no room for depression or despair in a Christian's life. The worst natural calamity that can befall a man is death. But the death of a Christian is the last call, the culmination of what began at Baptism: Come, you blessed of my Father, possess the Kingdom prepared for you, because you lived out your Baptism, you saw and served Me in others.

January 25. III per annum

CALL TO CONVERSION

It is the duty of a priest to comfort the afflicted. But at times he must also afflict the comfortable. In the light of today's liturgy, this seems to be one of those occasions. Distasteful as this duty might be, it cannot be shirked. None of us can afford to be lulled into a complacent sleep, all of us are in constant need of conversion.

The story of Jonas, an unwilling preacher if ever there was one, is well known. Jonas' assignment was to preach the need of conversion to the wicked city of Niniveh. (A modern parallel would be if you were suddenly commanded to go to Red China and preach the imminent destruction of Peking). Jonas tried to escape, but there is no hiding from God. By the time of today's episode Jonas 3.1-5, he had learn this lesson and started out. v-v 1&2.

It would take three days to get through all parts of the city. v.3. But Jonas had only spent one day shouting through the streets. "In forty days time, Niniveh will be destroyed," when the message had passed quickly to all the inhabitants. From the king down they accepted the warning. They somehow knew that God would revoke His sentence if they repented. And "when God saw what they did, how they turned from evil ways, He repented of the evil He had said He would do to them and did not do it." v.10.

The warning is still timely. In fact, Our Lord Jesus Christ said it is even more for us Christians than for the Ninivites. "The men of Niniveh repented because of the preaching of Jonas and behold a greater than Jonas is here."

We have a further example of Our Lord's preaching of repentance in today's Gospel. Mk. 1.14-20. St. Mark has just told us of St. John Baptist's preaching in preparation for Our Lord's public ministry. And the Precursor's only topic was repentance! And Jesus, first recorded preaching also stressed this. "The time is fulfilled, the Kingdom of God is at hand, *repent* and believe the Gospel." The time of Redemption has come, and all are exhorted to prepare themselves for it by a change of heart and the acceptance of the good news proclaimed by Jesus. vv. 14 & 15.

Since the redeeming mission was not to end with His own death, He selected as intimate companions a group of disciples who, as duly accredited teachers, would carry on his preaching of penance and proclaiming of salvation to all. vv. 16-20.

In the first sermon at Pentecost, Acts 2, Peter with the other Apostles around him, urged his hearers to repent and be baptised. Real repentance calls for a radical change of life by correction of wrong attitudes.

External faults are symptoms of something much deeper — an inner attitude that is not at all what it should be.

Ask ourselves: Are we living on two levels? Are we only part-time Christians? God has always contacted men through creation — usually through other men. Since the Incarnation especially, Christ is still the way to the Father — the only way, but *as He is now*. It is through the Whole Christ — Head and members, that we go to God. The only Christ that those around us will ever see is *ourselves*. Yes, we can choose whether to let Him be available or not.

We must be Christ all day, every day. There are too many Catholics getting much self-satisfaction from belonging to apostolic organizations, who are hardly Christians the rest of the time. So, no Christian can take time out — in practice it means the same as being a drop-out or a fall-out — a wash-out. I'm serious — if we're going to be part-time Christians, closing up on ourselves in selfish isolation, we're putting ourselves squarely on the lonely road to Hell. Change our ways, be converted — or it would be better for us if we had never been born.

You And Your Service Sheet

• GUILLERMO TEJON, O.P.

I. — YOUR PIETY (continued)

4. — Your Communion

I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day. For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him. As I who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me. This is the bread come down from heaven; not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live forever (Jn. 6, 53-58)

Can you live without food? Can you be strong and healthy without sufficient food?...

Sanctifying Grace is the life of your soul. If that life is to be preserved, if your soul is to grow strong and healthy, you need spiritual food. You need the Sacrament of the Eucharist, where God Himself becomes the food of your soul.

And He wants you to take food. If you do, you will have life everlasting. If you don't, your soul will grow weaker and weaker, and eventually it might die ... by falling into sin; and perhaps by losing God's eternal happiness.

You should not be satisfied with receiving Communion once a year. That is the very minimum required of those who do not care much about the Eucharist. Keep the commitment of your Service Sheet. Receive Christ in the Eucharist every time you go to Mass; if possible, daily.

The benefits that you derive from Communion are many. Communion removes venial sins from your soul. Since Christ is the source of all grace,

Communion also increases the Sanctifying Grace that you already have. And it gives you strength to avoid sins in the future, and to continue working for your sanctification and the sanctification of others.

Communion is a sacrament of the living. It's to be received in a state of grace. If you have the misfortune of committing a mortal sin, make a good Confession before going to Communion. The fear of what others are going to think of you if you do not go to Communion is not an excuse. Remember what St. Paul says: "anyone who eats the bread or drinks the cup of the Lord unworthily will be behaving unworthily towards the body and blood of the Lord" (*I Cor.*, 11, 27). In other words, anyone who abuses the Sacrament of the Eucharist abuses Christ and, instead of increasing his grace, he increases his sin.

But if you are in a state of grace, do not hesitate to approach the Communion Rail. Christ will welcome you.

If you are in a state of grace there is no need for you to go to Confession every time you go to Communion.

Do not listen to those who say: "How dare you receive Communion every day? You are not worthy!"... — Of course you are not worthy! Nobody is! But, precisely because you are not worthy, you should go to Communion! To make yourself more and more similar to Christ, and therefore worthier of receiving Him!...

Routine is one of the worst enemies of Holy Communion. Prepare yourself to receive Christ; and give Him thanks after the Sacred Banquet. The best way to do this is to follow the Mass, as explained in the previous number.

However, please do not overdo things. A few days ago a new cursilista asked me if he could receive Communion two or three times a day. Perhaps one day the Church will allow that; but right now the rule is once a day. Actually, once a day is enough. To do it more often would probably make us lose respect for the Sacrament. Only on special occasions are we allowed to receive Communion twice on the same day. For instance, when you receive the Eucharist on Saturday morning, and in the evening you hear an anticipated Sunday Mass.

But even if you are allowed to receive the Eucharist only once a day, you can make as many spiritual communions as you like throughout the day.

A spiritual communion is a short prayer (vocal or mental) in which you tell the Lord how much you would like to receive Him in the Holy Sacrament of the Eucharist. You can make it in the Church, at home or

anywhere else. This is a wonderful way to keep up the fervor of your past communion and to prepare yourself for the next one.

Communion is an encounter with Christ. This encounter is not necessarily accompanied by emotion or tears. The fact that you feel dry inside should not prevent you from receiving Christ. The important thing is that your will and your heart be firmly determined to love Him and to follow Him!...

There is more merit in a "dry" communion — where you have to force yourself to make an act of faith — than in a communion made "easy" by an emotional feeling.

As a sign of respect for Christ — and to increase your spiritual preparation — you should keep the Eucharistic Fast. This means that you should abstain from food and drink (except water) one hour before Communion. Not before the beginning of Mass; but before *your* Communion.

In general, the best time to go to Mass and Communion is early in the morning. Yet, your Mass and Communion should not just be a morning act. They should effectively influence your whole day.

A day started with the Morning Offering, followed by Meditation and then by Mass and Communion is indeed a day started in the right way! Whoever does this has a bright day ahead. He can go into the daily activities of his profession with full confidence that God's Providence will be with him!...

THE PARISH COOPERATIVE CREDIT UNION

A PAROCHIAL FORM OF APOSTOLATE OF THE TEMPORAL ORDER ¹

• GUILLERMO TEJON, O.P.

Every time I pass by your Parish I cannot but notice two signs on two different doors. The first one reads: "Santisimo Rosario Parish Office;" the second: "Santisimo Rosario Parish Cooperative Credit Union, Inc. Office."

I am not inclined to eavesdropping; but if I stay around for a while I can hear the kind of conversation that goes on in these two offices.

In the parish office there is a priest at the table. He is talking with some Parishioners. The topic of their conversation is: arrangements for a Baptism, preparation for a wedding, someone's request for a mass, inquiries about Confession, an urgent sick call, etc.

The people in the next room are laymen; and they are talking about credit, interests, financial reports, loans, etc.

And I wonder: What is this; a parish or a bank?...

I think it over for a while. Once again I notice the sign on the door: "Santisimo Rosario Parish Cooperative Credit Union, Inc." This is the answer to my question. No matter what goes on in this office, this is a parochial activity. Actually, I can see that in reality this is only one office. Only that, for convenience's purposes, it has been divided into two rooms by a hollow block partition.

I am glad at the discovery. I am glad that things are like this, for the simple reason that they have to be like this.

The Church is a spiritual society; but it lives in a temporal world. It is composed of men and women, who are not only spirits (souls) but who also have a body and who therefore need temporal things.

Your parish is a Church in miniature. It has not only souls; but also bodies. It is not only spiritual society; it is a temporal one, too.

¹ Speech delivered at the Third Annual Assembly of the Santisimo Rosario Parish Cooperative Credit Union on March 9, 1969. The speech is now published upon the request of the members of the same Credit Union.

It is true that in man the most important part is the soul. But this does not mean that the body is not important.

It is true that the spiritual society is more important than the temporal society. But this does not mean that the temporal society is not important.

It is true that Grace is more important than bread. But this does not mean that bread is not important.

That the things of this world are important was made clear to us by Christ. He went around giving food to the hungry, health to the sick and life to the dead. And, of course, He was right; for, after all, not only the spiritual and immortal soul but also the physical and mortal body and the things that pertain to it are the result of God's creative power.

The very same man that was created by God was redeemed by Christ. I say "man"; not just "soul." And "man" includes also the body. And again Christ was right; for, don't we believe that the body shall one day rise in glory and join the glorious and resurrected Christ in heaven?...

The Church was entrusted by Christ with the mission of carrying on His redemptive work. And in the same way that Christ cared not only for things spiritual but also for those of a temporal nature, the Church has to engage not only in the apostolate of spiritual order but also in the apostolate of the temporal order.

As Vatican II says:

Christ's redemptive work, while of itself directed toward the salvation of men, involves also the renewal of the whole temporal order. Hence the mission of the Church is not only to bring to men the message and grace of Christ, but also to penetrate and perfect the temporal sphere with spirit of the gospel.

(Decree on the Apostolate of the Laity, 5).

The Apostolate of the Spiritual Order is very much needed in your parish. There are many people who do not know God, who do not care about Grace, about their souls. This apostolate is continuously being carried out in a very active manner. Parishioners are instructed in the Faith, Sacraments are administered, the Sacrifice of Calvary is reenacted in your daily masses, etc.

But the Apostolate of the Temporal Order is also urgently needed. In the parish there are people who are hungry, who are sick; families in financial distress; men without jobs; poor who cry out for justice, for opportunities to advance in life.

In the Church the Apostolate of the temporal order is a must.

Now, the Church is not the clergy; it is not the laity. It is both.

It is not only the Clergy that have to work for the expansion of the Kingdom of God on earth. The laity have to contribute there efforts too.

Being Christians, laymen have to be apostles. Vatican II makes it very clear:

For by its very nature the Christian vocation is also a vocation to the apostolate. (Laity, 2).

You are apostles; and it is your duty to do apostolic work.

The apostolate of the Church — of Christ — has to be carried out by the priest and the layman, not independently of, but in close collaboration with each other.

In the same way that in man body and soul are united to make up one being, in the Church the apostolates of the spiritual and of the temporal order are intimately connected with each other. For this reason the clergy and the layman have to care for both.

In fulfilling this mission of the Church, the laity, therefore, exercise their apostolate both in the Church and in the world, in both the spiritual and the temporal orders. These realms, although distinct, are so connected in the one plan of God that He Himself intends in Christ to appropriate the whole universe into a new creation, initially here on earth, fully on the last day. In both orders, the layman, being simultaneously a believer and a citizen, should be constantly led by the same Christian conscience. (Laity, 5).

However, just as the body and the soul are two different things with different qualities and needs, so the spiritual and temporal are two different fields or spheres; and therefore the apostolate of the spiritual order is in many ways different from the apostolate of the temporal order.

The apostolate of the spiritual order is mainly the responsibility of the Priest. The apostolate of the temporal order is mainly the responsibility of the Laymen. Of course, it is understood that in both fields of action the priest and the layman help each other in whatever way they can.

Let us once more listen to Vatican II:

The laity must take on the renewal of the temporal order as their own special obligation. (Laity, 7)

And again:

The apostolate of the social milieu, that is, the effort to infuse a Christian spirit into the mentality, customs, laws, and structures of the community in which a person lives, is so much the duty and responsibility of the laity that it can never be properly performed by others. (Ib., 13)

As individuals and as a group, you are apostles. And your main field of apostolic action is the temporal order.

In the temporal order there are many things that call for the zeal and the dedication of the layman. There are many ways in which a lay apostle can contribute to the Christian renewal of the world.

Look around and you will see many lay apostles engaged in a great variety of activities. Some are doing professional apostolate in classrooms, and hospitals, in offices; others do it through mass communications media; others channel their efforts towards the accomplishment of agricultural, industrial economic projects beneficial to the community, etc. . .

You have chosen your own way of doing apostolic work in the temporal order. Your way is the Cooperative Credit Union.

That today's society is badly in need of cooperative credit unions is an indisputable fact. There are too many people who do not know the meaning of "saving;" people who are forced to borrow money at exorbitant interests; people who cannot acquire the things they and their families need because nobody is ready to extend to them a helping hand. . .

These were the social conditions that gave rise to the Cooperative Credit Union Movement in the world. These are the reasons why cooperative credit unions are needed in the Philippines; why your credit union is needed in your parish.

Your objectives are worth striving for.

You encourage people to save; and thus imbue them with a sense of duty to care for their future and that of their families. In the process you help eradicate the social illness known as gambling.

You give loans at low interest rates; and thus go to the rescue of the poor who would otherwise fall pray to detestable usury.

Your readiness to help means hope to a family man when in a sudden emergency he has no one to turn to for financial assistance.

Your educational programs place education within the reach of poor but deserving students. . .

There are just a few of the many in which you cooperate with the Government in the improvement of the social conditions and in the economic growth of the country. Society is grateful to you. Yours is a social action worthy of the highest praise.

But this is not all. To you cooperative credit union work should not just be social action; it should be Christian social action.

Yours is not just a credit union like any other credit union. Your credit union has officers; but it also has a spiritual director. Your Office is the Parish Rectory.

Why? — Because your work is not just humanitarian service to the people. Your work is Christian apostolate.

It is important that you keep this in mind at all times. Your intentions should always be in perfect accordance with the high ideals of the Christian Apostolate. Your actions should always be guided by a supernatural motivation.

When you grant a loan to a poor man, do not do it simply because he is a poor man. Look at him with the eyes of your Faith. See in Him a man created in the image of God, a son of God, a brother of Christ, your own brother in Christ, another Christ. . .

This is the difference between a non-Christian and a Christian Credit Union. Both do the same kind of work; but they are motivated by different considerations. The former helps people for humanitarian, philanthropic reasons. These are good reasons indeed. But they are not good enough for you, Christian apostles. Your motivation should be supernatural.

You are working not only for society, for the world. You are working for the Church, for Christ. You are not only helping members of the human race, but also members of God's Family.

To give food to the hungry because he is a man in need is an act of humanitarian, natural love. To give it to him because we see Christ in Him is an act of supernatural love.

This does not go against your motto: "Not for profit, not for charity, but for service." When you say "not for charity" you exclude the pseudo-charity that looks down on others and gives them hand-outs as favors. You do not exclude the genuine Christian virtue of Charity that makes us see in the needy God's children and our own brothers and sisters in Christ.

Such love for others is entitled to supernatural merit and reward.

Remember Christ's words:

I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me

(Mt., 25, 35-36).

One day He is going to tell you this. And you are going to ask Him: Lord, when did we see you hungry or thirsty or sick? . . .

And He is to answer you: Remember your Credit Union? When you deposited your money there and thus made it available to others; when you helped poor students pay their tuition fees; when you went to the rescue of poor families suffering under the impact of unexpected misfortunes; when you dedicated your time and efforts to the organization of the Credit Union. . .

When you did all this for my brothers you did it for me; and because you did it for me I shall reward you accordingly...

The reward? — You know it:

Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. (Mt. 25.34).

It has been said that "the purpose of the Credit Union is to prove in a modest measure the practicability of the brotherhood of man." The purpose of your Credit Union should be to prove the practicability of the "Christian brotherhood of man."

Here is a guideline from Vatican II:

Led by the light of the Gospel and the mind of the Church, and motivated by Christian love, let them (the laity) act directly and definitely in the temporal sphere (Laity, 7).

When you act this way you do not work for the temporal sphere as an end in itself; you work for the kingdom of God in this world. You try to christianize the temporal order, and thus bring it to God.

...the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. (Constitution On The Church, 31)

And there is no doubt that you will succeed in your efforts to propagate God's Kingdom:

In this way, their (the laity's) temporal activity can openly bear witness to Christ and to promote the salvation of men (Laity, 2).

When others see your faith, your dedication, your love, your unselfishness ... they will be impressed; and will feel attracted to the Faith for which you give such and eloquent testimony.

By this love you have for one another, everyone will know that you are my disciples. (Jn., 13, 35)

This is the kind of apostolate that the Church expects of you:

In this way the lay person will throw himself wholly and energetically into the reality of the temporal order and effectively assume his role in conducting its affairs... At the same time, as a living member and witness of the Church, he will make the Church present and active in the midst of temporal affairs (Laity, 29)

Throw yourselves "wholly and energetically" into the Cooperative Credit Union work. But do it as "living members and witnesses of the Church," as living members and witnesses of your parish. And you will make your parish, the Church, Christ "present and active" in the midst of your community.

CASES AND QUERIES

THE "PILL" AS A PREVENTIVE MEDICINE

Is the "PILL" as a preventive medicine the medically indicated treatment and morally sound means?

To many of us the "contraception" issue is a "worn-out issue," to quote the words of a school paper. Overt and direct opposition in the press, from the Catholic elements of the local or national community is neither frequent nor appealing; the sympathetic response is rather weak; this fact in no way should be construed as meaning that the teaching of the Church in the "Humanae Vitae" encyclical is being complied with in a spirit of authentic religious submission to the voice of the "visible" Christ, for *indirect opposition in the form of new easy ways of eluding its observance*" (n. 17) are being "discovered" every day by priests and professionals and somewhat foisted on married couples who fear a new pregnancy too much. The following case submitted to *Boletín Eclesiástico* for comment and evaluation illustrates what I mean. The case reads as follows:

"Experience shows — doctors say — that women who live *continence* — total or partial or periodical (women under rhythm) *tend to develop a certain sickness of the uterus*. Accordingly, these doctors feel justified in allowing *Every Woman, who is practicing rhythm, to change*, and *To Take The "Pill" For Medical Reasons*. Even if they are *Perfectly Healthy they are given the "Pill" as a precaution: Preventive Medicine.*"

It is not the part of the moral theologians to challenge the medical judgment, when there is question of the *purely* medical aspect of a given case. The scientific verification of certain facts and laws, which some claim to be certain others hold to be debatable, we leave to the competent specialists. It is indispensable, in this specific instance, that the theologian be offered full medical information, all pertinent facts, otherwise the application of the moral principles to the case submitted for com-

ment, may turn out to be faulty, if not completely erroneous. In the absence of this desired information, it has been necessary to consult a score or so of medical men, general practitioners and gynecologists on matters related to our case, avoiding all unnecessary and misleading ambiguities which in the field of conduct abound today.

Coming down to our point, let me state that *total continence*, much less *periodical continence* (under the rhythm) *is not injurious to one's general health*. As far as we know, total continence, much less periodical continence, does *not* cause, does *not* give rise to any disease of the uterus. The prescription therefore by a doctor of the "Pill," deriving its justification in its being a "*preventive medicine*" seems to be a rather gratuitous, scientifically unsound justification, and one becomes highly suspicious that the one thing aimed at, it is not the prevention of a disease of the uterus, but a much feared pregnancy, *possible* in married women under the rhythm. It becomes instantly amusing to think what good, practical purpose the *Humanae Vitae* encyclical would serve as well as the endless theological discussions centering on its binding force — *if* and *when* one claims, with an air of take it or leave it, that the most effective "contraceptive" known today can be resorted to and made use of by healthy married women on the basis that — "IT IS A PREVENTIVE MEDICINE! Then think for a moment of the business perspective: the "Pill" from being the drug with the *second largest* market in the world, netting in more than 15 millions of dollars to some chemical laboratories per year then it would become *second to none*, profit increasing accordingly and *good contemplative nuns* in some places in northern Europe could without scruples, pack up "the Pill," and thus earn a decent living out of what is considered today by Catholics a morally miserable job-objectively speaking! . . .

It is well known to non-professionals, that in the some cases of *existing* diseases of the uterus, the "Pill" is medically indicated and in no way off ends moral principles (H.V., n. 15); the principles of "totality" *may* find valid application here; but this is not the case at present. Rather the case under study falls under n. 14 par. 2, which reads: "Equally to be excluded, . . . is direct sterilization, whether of the man or of the woman. *Similarly Excluded is Every Action* which either in *Anticipation of the Conjugal Act, . . . Proposes, Whether As An End*

or *As A Means To Render Procreation Impossible*." Additional pertinent literature is given in footnotes 14 and 15 (fr H.V., St. Paul's Publication's edition).

The "two-fold effect" principle has valid application frequently in medical deontology; let us see if the prescription of the so well known synthetic hormone, as a preventive medicine, can find sufficient moral justification in the light of this principle. One is allowed to perform an *action* that will produce *two effects*, one *Good*, the other *Bad*, if and when

- a) the action itself is good, or at least, indifferent;
- b) the *good* effect is *directly* intended, and the bad one *just permitted*;
- c) *the good effect is not produced by the evil or bad effect*, and
- d) *there is proportionate reason for permitting the foreseen evil or bad effect, to occur.*

In applying these conditions to the case under study, one readily discovers that,

- a) the taking or use of the "Pill" is an action known as *indifferent*;
- b) the *good effect*, is *directly* willed, viz. the *prevention of a disease in the uterus*; what this disease is, we are neither informed, nor have we been successful in our search for enlightenment to find it out by consulting a score of medical men, several of them outstanding gynecologists. The *bad effect* is the *suspension of ovulation* and thereby the *prevention of conception*.
- c) the *Bad Effect* is *certain*, and it is the *Means Whereby* the "*Supposed*" *good effect* is *being produced*, viz, the *prevention of a disease in the uterus*. The end does not justify the means'... (Rom. 3:8)
- d) There is *no proportionate reason*, in fact, we *see no reason*, at all, as stated above. We have invited gynecologists to supplement this brief medico-moral evaluation of this case our consultant has submitted for comment, but they politely declined the invi-

tation: there is no medical indication calling for the administration of the drug in question, as a *preventive medicine*, they said. Interference with the natural physiological processes in women is sure to be followed by manifold side effects, which are being discovered from day to day, and which no sensible physician can *afford to ignore*; it is in the interest both physical, mental as well as moral, that medical men should inform their women patients about these side effects, in order that women may know the right course of action. Half-truths are often times worse than plain errors! One must appeal to physicians, who are Catholic in name and in deed to listen attentively to the paternal words of Paul VI: "We hold those physicians and medical personnel in the highest esteem who, in the exercise of their profession, *value above every human interest, the superior demands of their Christian vocations*. Let them persevere therefore in promoting on every occasion the discovery of solutions inspired by faith and right reason, let them strive to arouse this conviction and this respect in their associates. Let them also consider *as their proper professional duty the task of acquiring all the knowledge needed in his delicate sector*, so as to be able to give to those married persons who consult them *wise counsel and healthy direction*, such as they have the right to expect" (H.V., n. 27)

We are facing a law of God which to men and women in today's world easily appears to be difficult, and even impossible of actuation, but one must remember that when our actions conflict with our ethical principles oftentimes we seek for specious reasons which will enable us to regard the actions in question as a peculiar case altogether justified by the circumstances in which they are carried out. The so-called, mechanism of *rationalization* no where is so evident as *in the field of moral conduct*. When the ethical principle and the action do not entirely accord with each other, writes psychiatrist B. Hart, *we amend the former* by a "series of rationalizations," until it is capable of posing as the explanation of the latter, and in this way to preserve our ideal of rationality."¹ Too

¹ The Psychology of Insanity by B. Hart, M.D. N.Y., 1938, pp. 83, 101

much rationalization is taking place on this matter of contraception, in clerical and professional circles, which in no way leads to enlarge or enlighten our knowledge of the objective problem, but rather paves the way to down right moral degeneration. In "The Linacre Quarterly" August, 1969, p. 202, G.C. Tom Nabore, M.D., writes: When will the American Catholic ever learn to stop trying to sneak in the back door like a dog, with his tail tucked between his hind legs when it comes to moral principles that are inconvenient?" These are strong words, indeed. Catholics through-out the world may well take time out and ponder — what they are doing...

● F. del Rio, O.P.

BOOK REVIEWS

PAPAL TEACHINGS on THE STATES OF PERFECTIONS, selected and arranged by the Benedictine Monks of Solesmes and translated

by Mother E. O'Gorman, R.S.C.J., St. Paul Publications
Pasay City, Philippines, 1967, pp. 736.

The "States of Perfection" is a compilation of papal teachings regarding the religious life as viewed from its multiple aspects: its nature, institution was of life, government and activities, its relationship with the Church and society, its reasons for existing and its unhampered growth explained through the centuries.

The present volume covers the pontificates starting from Benedict XIV (1740-1758) up to John XXIII (1958-1963). Even if the papal mind prior to the 18th century were set aside, the 223-years of solicitous care for Religious Orders and Institutes which the Roman Pontiffs have shown, other defence against erroneous opinions casting unfavorable shadow to religious entities plus their continuing praise for the service of religious men and women on behalf of the Church, prove, once and for all, the permanency of the church's magisterium concerning the practice of the evangelical counsel.

The life of religious congregations in the Catholic Church has survived not without criticisms and oftentimes insulting remarks from other sectarian or atheistic quarters. In their turn, Popes have not only defended it but continued to extol the dignity of superiority of religious States above the rest. This attitude stems from the fact that religious Orders and Congregations aim at the very same mission of the Church, i.e. to lead men to sanctity. Obviously the history of the Church register in its pages the fidelity with which Religious harnessed the full strength of their resources at the service of the Church. The Popes in this collection have voiced out the veracity of this identical purpose with the seal of their teaching authority.

One notable feature of this volume is the analytical Index which facilitates the reader to locate the subject matter that best interests him. It consists of three pages preceded by an introduction dealing on the Church and Religious Life.

Part I concerns the nature and forms of Religious Life revealing the beauty and charm of a life aimed at Christian perfection through the practice of evangelical counsels. Such beauty and charm do not fade in the face of

forms because all religious congregations are fundamentally unified by the ends and by the same inspiration of the Holy Spirit in their Founder which is the manifest acts of Divine Providence. The diversity and unity of religious congregations are at the time a convincing sign of the Church's vitality capable of responding to the needs of the times and souls.

Part II, is much shorter than the preceding part, yet it is the most important section as far as the persons of the religious is concerned. The main stream of ideas here is the identical mission with the Church, he should begin to appreciate the value of his state, making its dream of self-sanctification a reality in order to communicate more effectively such sanctity to the modern world.

St. Paul Publication should be congratulated for undertaking to have this precious work accessible in an adequately clear and handy printing. Every religious library should have this work, and every religious should not fail to read it.

● FR. L.Z. LEGASPI, O.P.

BOOKS RECEIVED

DICTIONNAIRE DE SPIRITUALITÉ Ascétique et Mystique, Doctrine et Histoire, Fascicules XLII-XLIII (Grecque (Église)-(Guzman). Fondé par M. Viller, F. Cavallera, J. De. Guibert, S.J., continué par André Rayez et Charles Baumgartner, S.J., assistés de Michel Olphe-Galliard, S.J., avec le concours d'un grand nombres de collaborateurs. Beauchesne, Paris, 1967, Pp. 814 & 1350.

FUNDAMENTO Y FINALIDAD DE LA PENA ECLESIASTICA SEGUN ANGEL AMOR RUIBAL, dissertation "ad lauream" in the Faculty of Canon Law, Gregorian Pontifical University by JESU GOMEZ SOBRINO, Salamanca, 1969, Pp. i-v, 63.

DINÁMICA JURÍDICA POSTCONCILIAR, obra en colaboracion de varios especialistas, Consejo Superior de Investigaciones Cientificas Instituto San Raimundo de Peñafort, Salamanca, 1969. Pp. 335.

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