

# BOLETIN ECLESIASTICO DE FILIPINAS

OFFICIAL INTERDIOCESAN ORGAN

● THE PHILIPPINE ECCLESIASTICAL REVIEW ●

**A FREE-FOR-ALL • CBCP ON PAPAL  
VISIT • SCHEMA CALENDARIII 1971 •  
"SACRAMENTAL COMMUNION" • A  
MULTI-PURPOSE CHAPEL • Q's AND  
A's ON LITURGICAL MATTERS •  
BURIAL OF A PUBLIC SINNER**

# BOLETIN ECLESIASTICO DE FILIPINAS

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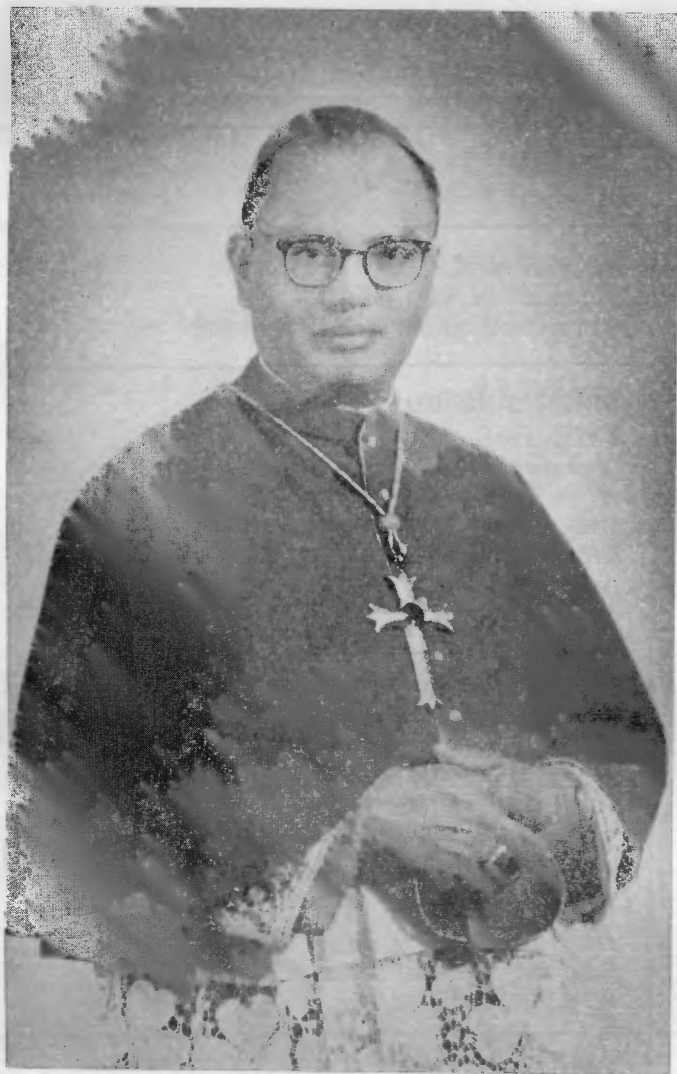
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## **EDITORIAL**

### **A Free-For-All**

"Our name is Peter." With these words Paul VI introduced himself to the members of the World Council of Churches in Geneva. Likewise, the name "We are Peter" places, from the start, the Pope's visit to the Philippines in its true perspective. It is not Montini nor the head of the Vatican who will be coming to our land. It is Peter. Re-read his words in Geneva: "Scripture tells us what meaning Christ wanted to attribute to this name, what duties He imposes upon us: the responsibilities of the Apostles and his successors. But permit Us to recall other titles which the Lord wished to give to Peter in order to signify other charisms. Peter is the fisher of men; Peter is shepherd." From these words we can gather the meaning and the purpose of the Pope's visit to the Philippines.

"Feed my lambs... feed my sheep" (Jn., 21:16-17) was the command of Jesus to the original Peter. A biblical scholar interprets this line thus: "Peter was consecrated by Jesus as universal shepherd. To establish his authority, even over those who will also be shepherds of souls, there is no need to look for the faithful in the lambs, and bishops and priests in the sheep. Lambs and sheep are almost synonymous here: both categories form part of Christ's flock. It is the whole flock that is subject to Peter's pastoral care" (Lagrance).

A simple glance at the schedule of the Pope's activities when he comes this month will reveal that the Holy Father intends to be true to his personality as the successor of St. Peter—Christ's Vicar on earth and the visible Head of God's Church. The Pope will have something significant for everyone, from the first to the last of the children of God.

He will address our rulers for as Vicar of Christ he was given the gospel, the fundamental Code of human society which should be adopted by all leaders throughout the world.

Of course, the role of the Pope in the deliberations of the Asian bishops will be paramount. His presence, without which

not even the College of Bishops may exist, is certainly to lend unparalleled authority to their various discussions.

Candidates for the priesthood will have the unique distinction of receiving the divine powers of the Eternal Priest from the hands of His Vicar on earth.

To religious men and women the Pope will explain, from the pastoral chair of the Manila cathedral, the meaning of their very *raison d'être* in the Church—religious sanctity as the Church's shepherds in service and obedience.

The studentry will also be addressed with words of exhortation, very timely in this time of universal confusion and skepticism.

But the most touching perhaps, of all the Pope's acts will be the spectacle of seeing innocent, children from the various nations of Asia receiving the "bread of angels" from the hands of the "sweet Christ on earth", as the Pope was called by St. Catherine of Siena.

Foremost nevertheless, in the Pope's intention will be the humble people of God, the poor and the destitute. For them will be apportioned a lion's share from the Papal visit to be realized in different acts which the Holy Father has from the start intended for them. Actually, "*pauperes evangelizantur*" has consistently been, from the days of the gospel, the most endearing of all Messianic signs. And the Church being eminently the Church of the poor makes the Pope's delight to be with his poor, the most noble souls of all, entrusted to him by Jesus' care.

The Pope will not forget, in these period of Ecumenism, our brethren still separated from us, especially here in the center of the mission lands with the unaccountable redeemable souls urgently claiming for laborers to be sent to his "harvest".

As can be gleaned, the Papal visit will be a happy sort of free-for-all affair. Faith, nevertheless, and the "gift of understanding" will be needed to profit from this significant event. The simple and the poor will not be lacking in this faith and understanding. But will the same faith and understanding be the lot also of the "wise and the prudent"?

**Quintin M. Garcia, O.P.**

## **DOCUMENTATION**

### **JOINT PASTORAL LETTER OF THE CATHOLIC HIERARCHY OF THE PHILIPPINES**

#### **ON THE VISIT OF THE HOLY FATHER**

On November 27 the Philippines will have the great joy and honor of welcoming the Vicar of Christ. Up till this time most Filipinos have had to be content to manifest their "love and loyalty to the common father" at a distance or in those prelates who represent him. But now we are to see him in person.

He is coming to attend the Meeting of the Asian Bishops, but his visit will at the same time be the fulfillment of a wish expressed by him, when in 1965 he sent Cardinal Antoniutti to the Fourth Centenary Celebration. "How it would please us on this occasion to visit your beautiful country, . . . to give by our presence a new testimony of the affection which the Vicar of Christ professes for this great people." This ardent desire will not have cooled in the five years that have intervened, during which the Church in the Philippines has had more than one opportunity to demonstrate its loyalty to him in his time of trial.

When Some 400 years ago in the Providence of God the Filipino people began to embrace the Catholic faith, they entered upon a long history of close unity with the Roman Pontiffs, which even certain critical religious events did not interrupt. When in 1953 the Philippine Hierarchy gathered for the First Plenary Council of Manila, they greeted Pope Pius XII in words that may be taken as a summary of this long history: "emphatically attesting their own and the Filipino people's most earnest filial homage and unceasing devotion and fidelity to the Chair of Peter."

The Popes on their part have on many occasions shown their solicitude and love for the Filipino people. When events of the fifteenth and sixteenth centuries brought entire nations for the first time within the

salutary influence of the Church's teaching, our nation too was an object of that general concern which the Roman Pontiffs manifested for the new peoples. Always the Popes were anxious that these nations should be treated with every consideration, wishing, as Clement VII said in 1605, "to water the tender plants of this new growth, the faithful of those lands, with the gentle dew of kindness."

When the islands came under American rule, Leo XIII wrote his Apostolic Constitution, *Quae Mari Sinico*, Sept. 17, 1902. He recalled the long relations of the Popes with this nation. From the very moment of Spain's occupation, he said, "It became the chief and most earnest endeavor of the Roman Pontiffs . . . to convert the inhabitants of these islands to the faith . . . The people were advanced in human culture through the discipline of letters and art . . . (and) Catholic interests progressed in the Philippines under the patronage of the Roman Pontiffs."

In recent years the Supreme Pontiffs have continued the concern of their predecessors. Pius XII "followed with keen interest and fatherly participation the experiences of this country," "separated from Rome by vast stretches of ocean, nevertheless bound to the See of Peter by close bonds of reverence and charity." When he spoke of the Philippines his eyes glowed with love.

John XXIII in turn told of "the affection which his fatherly heart felt for this great nation," and of the warm ties that held the Philippines to the Holy See. Recalling the deep solicitude of Pius XI, John insisted that he too felt "the same burning love."

Our present Holy Father therefore, our guest of November, has a long precedent for his interest in the Filipino nation, "that great people" as he called them, "so full of promise."

It is appropriate to pause here and to ask who it is that we are receiving and what is his true position in the Church. Holy Scripture tells us that "our Lord after praying to the Father, called to Himself those whom He desired, and appointed twelve . . . and these He formed into a college of stable group."

Then, "to establish His Holy Church everywhere in the world till the end of time, He entrusted to this College of twelve, the task of



teaching, ruling and sanctifying. Among their number he selected Peter" and "placed him over them that the group might be one and undivided, instituting in Peter a permanent and visible source and foundation of unity and faith and communion."

"After Peter's confession of faith, Christ determined that on him he would build His Church. To Peter too He promised the keys of the Kingdom of Heaven, and after his profession of love, entrusted all His sheep to him to be confirmed in faith and shepherded into perfect unity. Christ Jesus was Himself forever to remain the chief cornerstone and shepherd of our souls, but He willed that the apostles and their successors — the bishops with Peter's successors as their head — should preach the Gospel faithfully, administer the sacraments, and rule the Church in love."

"In this Church of Christ, the Roman Pontiff, as the successor of Peter, enjoys supreme, full, immediate and universal authority over the care of souls by divine institution. Therefore as Pastor of all the faithful, he is sent to provide for the common good of the universal Church and for the good of the individual Churches."

The Holy Father is therefore supreme teacher of the faithful. "He enjoys infallibility as head of the college of bishops in virtue of his office, when, as supreme shepherd and teacher of the faithful, who confirms his brethren in their faith, by a definitive act he proclaims a doctrine of faith or morals..." "But even when he is not speaking *ex cathedra*, religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff; that is, it must be shown in such a way that the supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will."

The Bishops too have been appointed by the Holy Spirit as successors of the Apostles and pastors of souls. Together with the supreme pontiff and under his authority they are to continue throughout the ages the work of Christ the eternal Pastor." "But the Pope's power of primacy over all, both pastors and faithful remains whole and intact, in virtue of his office, that is, as Vicar of Christ and pastor of the whole Church. And he is always free to exercise this power."

"The order of bishops, which succeeds to the college of the apostles, is also the subject of supreme and full power over the universal Church, provided we understand this body together with its head, they exercise only with the consent of the Roman Pontiff, for our Lord placed Simon alone as the rock and the bearer of the keys of the Church and made him shepherd of the whole flock."

This description of the office of our Holy Father, as given in the Second Vatican Council, will enable us in some measure to appreciate the great honor that is ours in his visit and will quicken us to respond to the desires he entertains in our regard. It is obvious that the popes look with equal love upon all the nations of the world and that the Philippines can assert no special claim in this regard. Nevertheless the Sovereign Pontiffs have expressed a special interest in the Philippines because of the special role assigned this nation by the Providence of God, a role that is being highlighted by the convening of the Asian Bishops Meeting in Manila. Pius XII said: "A glance at the map of Southeast Asia and Oceania reveals strikingly the vital point on the earth's globe in which Providence has placed this people, the field of life and action which it has assigned them in the community of nations."

This too is the mind of our present pontiff: "One wonders about the intention of Divine Providence regarding your singular position. Surely it is to radiate the faith to the surrounding lands." "As a great Catholic nation you are truly a city set upon a mountain . . . The geographical position and historical destiny of your country in the Extreme Orient, the splendor of the religious life of your homes, . . . are calls . . . to give your sincere Catholic profession a wider missionary expression." The Pope in coming to the Asian Bishops Meeting in Manila is at once coming to all the nations present at it and is re-emphasizing this central vocation of the Philippines.

The Bishops who meet in this conference come together with pastoral problems that are peculiar to their countries and yet shared by their neighbors. They come together with the Sovereign Pontiff in collegiality to find with one another and with him solutions to their problems, to study what is the role of the Churches in this part of the world and of each of them in the universal Church. The Holy Father will be able to help

them and he in turn will be helped by this first-hand knowledge of the problems in the Far East.

At the same time his mere presence here will be a reminder of what Vatican II again and again said of the Pope. He is the sign of unity. His presence in the Conference will be a sign of unity among the bishops present as well as a sign of their unity with the Holy Father and through him with the bishops of the whole world, and what is more important the unity of all in Christ.

It is obvious that the faithful of the Philippines must respond to the Holy Father's visit in a spiritual manner. It is the Vicar of Christ who is visiting us, the successor of Peter, the shepherd of the flock of Christ, the head of Christ's Church, the chief of the episcopal college, the Rock, the holder of the keys. The Pope's visit will be a reminder of the great grace Catholics have in the Papacy. In a world and at a time full of doubt and rebellion, it is a source of great spiritual satisfaction to know that there is one authority to whom we can turn with security and follow with peace of soul.

The visit will also be an occasion to question our own Catholic life. Especially it will be an hour of self-examination on our concern for our less privileged brothers. Paul is the Pope of *Populorum Progressio*, who wrote: "There is the scandal of glaring inequalities not merely in the enjoyment of possessions but even more in the exercise of power. While a small restricted group enjoys a refined civilization in certain regions, the remainder of the population, poor and scattered, is 'deprived of nearly all possibility of personal initiative and responsibility, and often times even its living and working conditions are unworthy of the human person.' He is the Pope who appealed to the faithful "to infuse a Christian spirit into the mentality, customs, laws and structures in which they live."

The visit of the Pope will remind us of our vocation in a new world. He himself is an example of readiness to admit new ideas and programs with prudent retention of what is of value in the legacy of the past. Those Catholics among us who are such in name only, or who find passive satisfaction in inherited forms, "jealous guardians of a pious Christ-

ian memory or tradition," should experience an awakening from the Holy Father's visit, whose very journey itself, so arduous, so new in papal practice, is an example of concrete adjustment to a new world and an exhortation to adaptability, a reminder that many Catholics may have long journeys to make before they meet the world of today and the Catholic demands of our times.

The visit of our Holy Father will have been fruitful and successful if it gives encouragement to the spirit and momentum of this renewal, to the unmistakable work being done by Holy Spirit in making Christians conscious of their responsibility and encouraging them to serve Christ and the Church in all circumstances.

For the Catholic Hierarchy of  
the Philippines:

TEOPISTO V. ALBERTO, D.D.  
Archbishop of Caceres  
President  
Catholic Bishops Conference of the  
Philippines

Manila, Philippines  
September 22, 1970

## PONTIFICAL BULL

Most Rev. Nicolas Mondejar, DD

PAULUS EPISCOPUS SERVUS SERVORUM DEI

dilecto filio *Nicolao Mondejar*, ex archidioecesi Jarensi, Episcopo titulo Trumentino renunciato, atque Auxiliari nominato sacri Praesulis Caebuani, salutem et apostolicam benedictionem. Qui secreto Dei consilio in hac beati Petri cathedra constituti sumus ut apostolorum principis sollicitudine atque dilectione populum Dei pascere inque eius mandatis contineremus, id sane magnam partem Nos fecisse putamus, cum singulis Ecclesiis copiam bonorum atque prudentum Antistitum fecerimus; ex eorum enim sapientia, usu rerum, pietate, sufficientia, saepe pendet Ecclesiarum populorumque progressio atque prosperitas. Quam ob rem, cum venerabilis frater Noster Julius S.R.E. Cardinalis Rosales, Archiepiscopus Caebuanus, gliscentibus cotidie negotiis, auxilium desideraret, censuimus Te, dilecte fili, bene ei adesse posse, qui, ut est tua intellegentia, atque laudes ingenii, spem certam facis Te esse magno cum fructu eius Ecclesiae, si ei assigneris, laboraturum. Quae cum ita sint, consilio ante petito a venerabilibus fratribus nostris S.R.E. Cardinalibus, Sacrae Congregationi pro Episcopis praesidentibus, Te simul Auxiliarem nominamus sacri Antistitis, quem memoravimus, simul Episcopum titulo *Trumentinum*, quae sedes certo vacabat, olim illustris. Utriusque autem dignitatis iura Tibi iusta facimus, onera imponimus. Tuo vero commodo studentes, facultatem facimus ut extra urbem Romanam a quolibet catholico Praesule Episcopus consecreris, assistentibus duobus eiusdem auctoritatis viris, una consecrantibus, qui omnes sint cum hac beati Petri Cathedra fidei sinceritate coniuncti. Non tamen antehaec fieri poterunt, quam sive fidei professionem fecisti sive ius iurandum fidelitatis dedisti erga Nos et hanc Romanam Ecclesiam, item coram aliquo Antistite rectae religionis. Re vero acta, formulas, ad quas iuraveris, debite subscriptas atque sigillo impressas, ad Sacram Congregationem pro Episcopis cito mittere. Ceterum, dilecte fili, qui modo unus eras de populo, iam pastor atque praeses christianae gentis factus es, etsi post Praesulem tuum. Dignitatem tuam ergo omni ope tuere, ceterisque praei lumine virtutis, exemplo integritatis, caelestis sapientiae amore. Datum Romae, apud S. Petrum, die decimo septimo mensis iulii, anno Domini millesimo nongentesimo septuagesimo, Pontificatus Nostri octavo. — T.R. —

Aloisius Card. Traglia  
S.R.E. Cancellarius

Franciscus Tinello  
Apostolicam Cancellariam Regens  
Expedita die VII. Sept. anno Pontiff. VIII m. orsini Plumbator

Joannes Calleti, Proton. Apost.  
Eugenius Levi, Proton. Apost.  
In Canc. Ap. tab. Vol. CXXXVI n. 48

## LITURGICAL SECTION

### **SCHEMA CALENDARIII GENERALIS PRO ANNO DOMINI 1971\***

#### **IANUARIUS**

1 feria VI	In octava Nativitatis Domini. SOLLEMNITAS SANCTAE DEI GENETRICIS MARIAE Soll (I cl).
2 sabbato	De feria temporis Nativitatis
3 dominica	DOMINICA II POST NATIVITATEM Ordinarium de tempore Nativitatis, antiphonae et psalmi de dominica, lectiones S. Scripturae e die 3 ianuarii. Ubi sollemnitas Epiphaniae non est de praecepto ser- vanda, fit hac die. In feriis sequentibus, Ordinarium dicitur ut olim tempore Epiphaniae.
4 ferit II	De feria temporis Nativitatis
5 feria III	De feria temporis Nativitatis
6 feria IV	IN EPIPHANIA DOMINI Soll (I cl.). Ubi sollemnitas Epiphaniae celebrata est die 3 ian., fit de feria temporis Nativitatis. Lectiones S. Script. hodie et diebus sequentibus uno die anticipantur.
7 feria V	De feria temporis Nativitatis Ordinarium ut olim temp. Epiph.
8 feria VI	De feria temporis Nativitatis
9 sabbato	De feria temporis Nativitatis
10 dominica	BAPTISMUS DOMINI Festum (II cl.). Partes propriae ut die 13 ianuarii. Lectiones S. Scriptu- rae, in Officio, ut die 12 ianuarii.

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\* Adapted from *NOTITIAE*, 56, Jul.-Aug., 1970.

- 11 feria II hebdomadae I per annum (I post Epiphaniam).  
De feria per annum
- 12 feria III De feria per annum
- 13 feria IV De feria per annum
- 14 feria V De feria per annum  
vel, *ad libitum*, S. Hilarii, *episc. et Ecc. doct.*
- 15 feria VI De feria per annum
- 16 sabbato De feria per annum  
vel, *ad libitum*, *Officium de sancta Maria in sabbato.*
- 17 dominica DOMINICA II PER ANNUM (II post Epiphaniam).  
De S. Antonio, abbate, hoc anno nihil fit.
- 18 feria II De feria per annum
- 19 feria III De feria per annum
- 20 feria IV De feria per annum  
vel, *ad libitum*, Ss. Fabiani, papae, et Sebastiani *mart.*
- 21 feria V S. Agnetis, virginis et martyris Mem. (III cl.).
- 22 feria VI De feria per annum  
vel, *ad libitum*, S. Vincentii, diaconi et martyris.
- 23 sabbato De feria per annum  
vel, *ad libitum*, S. Raimundi de Penyafort, *presb.*  
vel, *ad libitum*, *Officium de sancta Maria in sabbato.*
- 24 dominica DOMINICA III PER ANNUM (III post Epiphani-  
am).  
De S. Timotheo hoc anno nihil fit.
- 25 feria II IN CONVERSIONE S. PAULI, Apostoli  
Festum (II cl.).
- 26 feria III S. Polycarpi, *episc. et mart.* Mem. (III cl.).
- 27 feria IV S. Ioannis Chrysostomi, *episc. et Ecc. doct.*  
Mem. (III cl.).
- 28 feria V De feria per annum

- 29 feria VI S. Francisci de Sales, episc. et Eccl. doct.  
Mem. (III cl.).
- 30 sabbato De feria per annum  
vel, *ad libitum*, *Officium de sancta Maria in sabbato*.
- 31 dominica DOMINICA IV PER ANNUM (IV post Epiphaniam)  
De S. Ioanne Bosco hoc anno nihil fit.

## FEBRUARIUS

- 1 feria II S. Ignatii Antiocheni, episc. et mart. Mem. (III cl.).
- 2 feria III In PRAESENTATIONE DOMINI Festum (II cl.).
- 3 feria IV De feria per annum  
vel, *ad libitum*, *S. Blasii, episc. et mart.*  
vel, *ad libitum*, *S. Ansgarii, episc.*
- 4 feria V De feria per annum
- 5 feria VI S. Agathae, virg. et mart.
- 6 sabbato De feria per annum  
vel, *ad libitum*, *S. Titi, Episc.*  
vel, *ad libitum*, *Ss. Pauli Miki et soc. mart.*  
vel, *ad libitum*, *Officium de sancta Maria in sabbato*.
- 7 dominica DOMINICA V PER ANNUM (V post Epiphaniam).  
De S. Romualdo hoc anno nihil fit.
- 8 feria II De feria per annum
- 9 feria III De feria per annum  
vel, *ad libitum*, *S. Cyrilli Alexandrini, episc. et Eccl. doct.*
- 10 feria IV S. Scholasticae, virginis Mem. (III cl.).
- 11 feria V De feria per annum  
vel, *ad libitum*, *B. Mariae Virg. de Lourdes*.



- 12 feria VI De feria per annum  
vel, *ad libitum*, SS. VII Fundatorum O.S.M.
- 13 sabbato De feria per annum  
vel, *ad libitum*, Officium de sancta Maria in sabbato.
- 14 dominica DOMINICA VI PER ANNUM (VI post Epiphaniam).
- 15 feria II De feria per annum
- 16 feria III De feria per annum
- 17 feria IV De feria per annum
- 18 feria V De feria per annum
- 19 feria VI De feria per annum
- 20 sabbato De feria per annum  
vel, *ad libitum*, Officium de sancta Maria in sabbato.
- 21 dominica DOMINICA VII PER ANNUM  
Lectiones, S. Scripturae in Officio, ant. *ad Benedictus et ad Magnificat* et oratio sumuntur e dominica Quinquagesimae. Qui utuntur Missali praecedente, sumunt Missam e dominica Quinquagesimae, cum colore viridi et *Gloria*, et *Alleluia*, ut dominica praecedente.
- 22 feria II CATHEDRAE S. PETRI, Apostoli Festum (II cl.).
- 23 feria III De feria per annum  
vel, *ad libitum*, S. Petri Damiani, Episc. et Eccl. doct. Lectiones S. Scrip., in Officio, sumuntur e feria III post dominicam Quinquagesimae.
- 24 feria IV FERIA IV CINERUM  
De S. Matthia Apostolo, hoc anno nihil fit.
- 25 feria V De feria V post Cineres
- 26 feria VI De feria VI post Cineres
- 27 sabbato De sabbato post Cineres
- 28 dominica DOMINICA I IN QUADRAGESIMA

## MARTIUS

1 feria II	De feria temp. Quadragesimae
2 feria III	De feria temp. Quadragesimae
3 feria IV	De feria temp. Quadragesimae Hodie, feria VI et sabbato, qui utuntur Missali praece- dente ante orationem non dicunt <i>Flectamus genua</i> , et le- gunt unam tantum lectionem cum graduali sequente.
4 feria V	De feria temp. Quadragesimae <i>ad libitum, commemoratio S. Casimiri.</i> <sup>1</sup>
5 feria VI	De feria temp. Quadragesimae
6 sabbato	De feria temp. Quadragesimae <i>ad libitum, commemoratio Ss. Perpetuae et Felicitatis.</i>
7 dominica	DOMINICA II IN QUADRAGESIMAE De S. Thoma Aquinate hoc anno nihil fit.
8 feria II	De feria temp. Quadragesimae <i>ad libitum, commemoratio S. Ioannis a Deo.</i>
9 feria III	De feria temp. Quadragesimae <i>ad libitum, commemoratio S. Franciscæ Romanae.</i>
10 feria IV	De feria temp. Quadragesimae
11 feria V	De feria temp. Quadragesimae
12 feria VI	De feria temp. Quadragesimae <i>ad libitum, commemoratio S. Gregorii Magni papae et Eccl. Doct.</i>
13 sabbato	De feria temp. Quadragesimae
14 dominica	DOMINICA III IN QUADRAGESIMA
15 feria II	De feria temp. Quadragesimae
16 feria III	De feria temp. Quadragesimae
17 feria IV	De feria temp. Quadragesimae <i>ad libitum, commemoratio S. Patricii, episcopi.</i>

<sup>1</sup> Nomine commemorationis alicuius Sancti in feriis Quadragesimae, intelligitur facultas addendi, ad Laudes antiphonam, versum et orationem de Sancto; et dicendi, in Missa, collectam de Sancto, loco collectae de feria.

18 feria V	De feria temp. Quadragesimae vel, <i>ad libitum</i> , <i>commemoratio S. Cyrilli Hierosolymitani</i> episc. et Eccl. doct.	
19 feria VI	S. IOSEPH, Sponsi B.V.M.	Soll (I cl.).
20 sabbato	De feria temp. Quadragesimae	
21 dominica	DOMINICA IV IN QUADRAGESIMA De S. Benedicto hoc anno nihil fit.	
22 feria II	De feria temp. Quadragesimae	
23 feria III	De feria temp. Quadragesimae <i>ad libitum</i> , <i>commemoratio S. Turibii de Mongrovejo</i> , <i>episcopi</i> .	
24 feria IV	De feria temp. Quadragesimae	
25 feria V	IN ANNUNTIATIONE DOMINI	Soll (1 cl.).
26 feria VI	De feria temp. Quadragesimae	
27 feria VI	De feria temp. Quadragesimae <i>ad libitum</i> , <i>commemoratio S. Ioannis Damasceni</i> , <i>presb.</i> <i>et Eccl. doct.</i>	
28 dominica	DOMINICA V IN QUADRAGESIMA (I Passio- nis). Ordinarium ut olim tempore Passionis. De S. Ioanne de Capestrano hoc anno nihil fit.	
29 feria II	De feria temp. Quadragesimae	
30 feria III	De feria temp. Quadragesimae	
31 feria IV	De feria temp. Quadragesimae	

## APRILIS

1 feria V	De feria temp. Quadragesimae	
2 feria VI	De feria temp. Quadragesimae <i>ad libitum</i> , <i>commemoratio S. Francisci de Paola</i> , <i>eremitaë</i> .	

- 3 sabbato De feria temp. Quadragesimae
- 4 dominica DOMINICA IN PALMIS DE PASSIONE DOMINI  
D. S. Isidoro hoc anno nihil fit.
- 5 feria II HEBDOMADAE SANCTAE  
De S. Vincentio Ferrer hoc anno nihil fit.
- 6 feria III HEBDOMADAE SANCTAE
- 7 feria IV HEBDOMADAE SANCTAE  
Qui utuntur Missali praecedente, ante orationem non dicunt *Flectamus genua*, et legunt unam tantum lectionem cum graduali sequente.
- 8 feria V HEBDOMADAE SANCTAE  
Mane celebratur Missa chrismatis.  
Sero, cum Missa in Cena Domini, incipit Triduum paschale.
- 9 feria VI IN PASSIONE DOMINI
- 10 sabbato SABBATUM SANCTUM
- 11 dominica DOMINICA PASCHAE IN RESURRECTIONE DOMINI Soll (I cl.).  
De S. Leone Magno hoc anno nihil fit.
- 12 feria II INFRA OCTAVAM PASCHAE
- 13 feria III INFRA OCTAVAM PASCHAE
- 14 feria IV INFRA OCTAVAM PASCHAE  
De S. Iustino hoc anno nihil fit.
- 15 feria V INFRA OCTAVAM PASCHAE
- 16 feria VI INFRA OCTAVAM PASCHAE
- 17 sabbato INFRA OCTAVAM PASCHAE
- 18 dominica DOMINICA II PASCHAE seu in octava Paschae.
- 19 feria II De feria temporis paschalis
- 20 feria III De feria temporis paschalis

21 feria IV	De feria temporis paschalis vel, <i>ad libitum</i> , S. Anselmi, Episc. et Eccl. doct.
22 feria V	De feria temporis paschalis
23 feria VI	De feria temporis paschalis vel, <i>ad libitum</i> , S. Georgii, martyr.
24 sabbato	De feria temporis paschalis vel, <i>ad libitum</i> , S. Fidelis de Sigmaringen, presbyteri et martyr.
25 dominica	DOMINICA III PASCHAE (II post Pascha.). De S. Marco, Evangelista, hoc anno nihil fit.
26 feria II	De feria temporis paschalis
27 feria III	De feria temporis paschalis vel, <i>ad libitum</i> , S. Petri Canisii, presb. et Eccl. doct.
28 feria IV	De feria temporis paschalis vel, <i>ad libitum</i> , S. Pauli a Cruce, presb. vel, <i>ad libitum</i> , S. Petri Chanel, presb. et mart.
29 feria V	De feria temporis paschalis
30 feria VI	S. Catharinae Senensis, virginis Mem. (III. cl.).

### MAIUS

1 sabbato	De feria temporis paschalis vel, <i>ad libitum</i> , S. Ioseph opificis
2 dominica	DOMINICA IV PASCHAE (III post Pascha). De S. Athanasio hoc anno nihil fit.
3 feria II	De feria temporis paschalis
4 feria III	S. Monicæ Mem. (III cl.).
5 feria IV	De feria temporis paschalis vel, <i>ad libitum</i> , S. Pii V, papæ.
6 feria V	De feria temporis paschalis

- 7 feria VI De feria temporis paschalis  
vel, *ad libitum*, S. *Stanislai*, *episc. et mart.*
- 8 sabbato De feria temporis paschalis
- 9 dominica DOMINICA V PASCHAE (IV Pascha).  
De S. Gregorio Nazianzeno hoc anno nihil fit.
- 10 feria II De feria temporis paschalis
- 11 feria III Ss. PHILIPPI ET IACOBI, Apostolorum  
Festum (II cl.).
- 12 feria IV De feria temporis paschalis  
vel, *ad libitum*, Ss. *Nerei*, *Achillei atque Pancratii*, *mart.*
- 13 feria V De feria temporis paschalis  
vel, *ad libitum*, S. *Roberti Bellarmino*, *episc. et Eccl. doct.*
- 14 feria VI De feria temporis paschalis
- 15 sabbato S. Ioannis Bapt. de la Salle, presb. Mem. (III cl.).
- 16 dominica DOMINICA VI PASCHAE (V post Pacha).
- 17 feria II De feria temporis paschalis
- 18 feria III De feria temporis paschalis
- 19 feria IV De feria temporis paschalis  
Ad Matutinum leguntur lectiones de homilia olim in  
vigilia Ascensionis.  
Ubi sollemnitas Ascensionis non est de praecepto ser-  
vanda, hac die leguntur feriae VI post Ascensionem.
- 20 feria V IN ASCENSIONE DOMINI Soll (I cl.).  
De S. Bernardino Senensi hoc anno nihil fit.  
Ubi sollemnitas Ascensionis Domini non est de prae-  
cepto servanda, transfertur in dominicam sequentem. Hac  
vero die fit aut de feria temporis paschalis (cum lectioni-  
bus ad Matutinum e sabbato sequenti) aut de S. Bernar-  
dino Sen.

- 21 feria VI De feria temporis paschalis  
Ordinarium ut olim tempore Ascensionis  
Ubi sollemnitas Ascensionis Domini celebratur dominica  
sequenti, in Matutino huius diei 'adhibentur lectiones  
S. Scripturae e dom. seq.
- 22 sabbato De feria temporis paschalis  
Ubi sollemnitas Ascensionis Domini celebratur die se-  
quenti, in Matutino huius diei dicuntur lectiones homi-  
lecticae vigiliae Ascensionis.
- 23 dominica DOMINICA VII PASCHAE (VI post Pascha).  
Ubi sollemnitas Ascensionis Domini non est de Praecep-  
to servanda, transfertur in hanc dominicam.  
Expedit ut hac hebdomada, quando permittitur, dicatur  
Missa de feria, quae directe praeparat ad sollemnitatem  
Pentecostes.
- 24 feria II De feria temporis paschalis  
Ordinarium ut olim tempore Ascensionis.
- 25 feria III De feria temporis paschalis  
vel, *ad libitum*, S. Gregorii VII, papae.
- 26 feria IV S. Philippi Neri, presbyteri Mem. (III cl.).
- 27 feria V De feria temporis paschalis  
vel, *ad libitum*, S. Bedae Venerabilis, presb. et Eccl. doct.  
vel, *ad libitum*, S. Ioannis I. papae et mart.
- 28 feria VI De feria temporis paschalis  
vel, *ad libitum*, S. Augustini Cantuariensis, episc.
- 29 sabbato De feria temporis paschalis  
vel, *ad libitum*, S. Mariae Magd. de' Pazzi, virg.  
Missa vespertina est Missa "in Vigilia" pentecostes.
- 30 dominica DOMINICA PENTECOSTES Soll (I cl.).  
A feria II post dominicam Pentecostes incipit altera pars  
temporis per annum.  
Cum hebdomadae per annum, hoc anno, sint 33, omitti-  
tur hebdomada VIII.
- 31 feria II B. Mariae Virginis Reginae Mem. (III cl.).

## IUNIUS

- 1 feria III hebdomadae IX per annum.  
De feria per annum  
vel, *ad libitum*, S. *Angelae Merici*, *virg.*  
Cum haec hebdomada, suppressa octava Pentecostes, careat lectionibus S. Scripturae pro Matutino, huiusmodi lectiones sumuntur ex hebdomada septuagesimae, quae hoc anno non sunt lectae.  
Missa autem de feria pro hac hebdomada, in Missali praecedente sumitur e dominica VI post Epiphaniam; in novo Missali vero sumitur Missa dominicae IX per annum aut alia ex serie earundem dominicarum.
- 2 feria IV De feria per annum  
vel, *ad libitum*, Ss. *Petri et Marcellini*, *mart.*
- 3 feria V De feria per annum  
vel, *ad libitum*, Ss. *Caroli Lwanga et soc.*, *mart.*
- 4 feria VI De feria per annum
- 5 sabbato S. Bonifatii, episc. et mart. Mem. (III cl.).
- 6 dominica SS. TRINITATIS Soll (I cl.)  
De S. Norberto hoc anno nihil fit.
- 7 feria II hebdomadae X per annum (I post Pentecosten)  
De feria per annum
- 8 feria III De feria per annum
- 9 feria IV De feria per annum
- 10 feria V SS. MI CORPORIS ET SANGUINIS CHRISTI Soll (I cl.).  
De S. Margarita Scotiae hoc anno nihil fit.  
Ubi sollemnitas Ss.mi Corporis et Sanguinis Christi non est de praecepto servanda, transfertur in dominicam sequentem. Hac vero die fit aut de feria per annum aut de S. Margarita Scotiae. Lectiones S. Script. in Officio anticipantur uno die.



11 feria VI	S. Barnabe, apostoli	Mem. (III cl.).
12 sabbato	De feria per annum vel, <i>ad libitum</i> , <i>Officium de sancta Maria in sabbato</i> .	
13 dominica	DOMINICA XI PER ANNUM (II post Pentecosten). De S. Antonio de Padova hoc anno nihil fit. Ubi sollemnitatis Ss. mi Corporis et Sanguinis Christi non est de praecepto servanda, celebratur hac die.	
14 feria II	S. Basilii Magni, episc. et Eccl. doct.	Mem. (III cl.).
15 feria III	De feria per annum	
16 feria IV	De feria per annum	
17 feria V	De feria per annum	
18 feria VI	SS.MI CORDIS IESU De S. Ephraem hoc anno nihil fit.	Soll (I cl.)
19 sabbato	De feria per annum Vel, <i>ad libitum</i> , <i>Officium de Santa Maria in sabbato</i> .	
20 dominica	DOMINICA XII PER ANNUM (III post Pentecosten).	
21 feria II	S. Aloisii Gonzaga, religiosi	Mem. (III cl.).
22 feria III	De feria per annum vel <i>ad libitum</i> , <i>S. Paulini Nolani, episc.</i> vel, <i>ad libitum</i> , <i>Ss. Ioannis Fischer, episc., et Thomae More, mart.</i>	
23 feria IV	De feria per annum Missa vespertina est Missa (in Vigilia) S. Ioannis Bapt.	
24 feria V	IN NATIVITATE S. IOANNIS BAPTISTAE Soll (I cl.).	
25 feria VI	De feria per annum	
26 sabbato	De feria per annum vel, <i>ad libitum</i> , <i>Officium de sancta Maria in sabbato</i> .	

- 27 dominica DOMINICA XIII PER ANNUM (IV post Pentecosten).
- 28 feria II De feria per annum  
Missa vespertina est Missa (in Vigilia) Ss. Apostolorum.
- 29 feria III SS. PETRI ET PAULI, Apostolorum Soll (I cl.).
- 30 feria IV De feria per annum  
vel, *ad libitum*, Ss. *Protomartyrum*, S. *Romanae Ecclesiae*

## IULIUS

- 1 feria V De feria per annum
- 2 feria VI IN VISITATIONE B.V.M. Festum (II cl.)
- 3 sabbato S. Irenaei, episcopi et martyris Mem (III cl.).
- 4 dominica DOMINICA XIV PER ANNUM (V post Pentecosten).
- 5 feria II De feria per annum  
vel, *ad libitum*, S. *Antonii M. Zacarria*, presb.
- 6 feria III De feria per annum  
vel, *ad libitum*, S. *Mariae Goretti*, virg. et mart.
- 7 feria IV S. Cyrilli, monachi, et Methodii, episc. Mem (III cl.).
- 8 feria V De feria per annum  
vel, *ad libitum*, S. *Elizabeth Lusitaniae*.
- 9 feria VI De feria per annum
- 10 sabbato De feria per annum  
vel, *ad libitum*, *Officium de sancta Maria in sabbato*.
- 11 dominica DOMINICA XV PER ANNUM (VI post Pentecosten).
- 12 feria II De feria per annum
- 13 feria III De feria per annum

14 feria IV	S. Bonaventurae, episc. et Eccl. doct. Mem (III. cl.). vel, <i>ad libitum</i> , S. Henrici.
15 feria V	De feria per annum vel, <i>ad libitum</i> , S. Henrici.
16 feria VI	De feria per annum vel, <i>ad libitum</i> , B. V. M. de Monte Carmelo.
17 sabbato	De feria per annum vel, <i>ad libitum</i> , Officium de sancta Maria in sabbato.
18 dominica	DOMINICA XVI PER ANNUM (VII post Pentecosten). De S. Camillo de Lellis hoc anno nihil fit.
19 feria II	S. Vincentii de Paul, Presbyteri Mem (III cl.).
20 feria III	De feria per annum vel, <i>ad libitum</i> , S. Hieronymi Emiliani.
21 feria IV	De feria per annum vel, <i>ad libitum</i> , S. Laurentii de Brindisi, presb. et Eccl. doct.
22 feria V	S. Mariae Magdalenae
23 feria VI	De feria per annum
24 sabbato	De feria per annum vel, <i>ad libitum</i> , Officium de sancta Maria in sabbato.
25 dominica	DOMINICA XVII PER ANNUM (VIII Post Pentecosten). De S. Iacobo, Apostolo, hoc anno nihil fit.
26 feria II	S. Annae, Matris B.V.M. Mem. (III cl.).
27 feria III	De feria per annum
28 feria IV	De feria per annum
29 feria V	S. Marthae Mem (III cl.).
30 feria VI	De feria per annum
31 sabbato	S. Ignatii de Loyola, presbyteri Mem (III cl.).

## AUGUSTUS

- 1 dominica DOMINICA XVIII PER ANNUM (IX Post Pentecosten) I augusti.
- 2 feria II S. Alfonsi M. de 'Liguori, episcopi et Eccl. doct.  
Mem (III cl.).
- 3 feria III De feria per annum
- 4 feria IV S. Dominici, presbyteri Mem (III cl.).
- 5 feria V De feria per annum  
vel, *ad libitum*, In Dedicatione basilicae S. Mariae  
vel, *ad libitum*, Ss. Xysti II, papae, et soc. mart.
- 6 feria VI IN TRANSFIGURATIONE DOMINI  
Festum(II cl.).
- 7 sabbato De feria per annum  
vel, *ad libitum*, S. Caietani, presb.  
vel, *ad libitum*, Officium de sancta Maria in Sabbato
- 8 dominica DOMINICA XIX PER ANNUM (X post Pentecosten). II augusti  
De S. Ioanne M. Vianney hoc anno nihil fit.
- 9 feria II De feria per annum
- 10 feria III S. LAURENTII, diaconi et martyris Festum (II cl.).
- 11 feria IV De feria per annum
- 12 feria V S. Clarae, virginis Mem (III cl.).
- 13 feria VI De feria per annum  
vel, *ad libitum*, Ss. Pontiani, papae, et Hippolyti, mart.
- 14 sabbato De feria per annum  
vel, *ad libitum*, Officium de sancta Maria in sabbato.  
Missa vespertina, est Missa (In Vigilia) Assumptionis  
B. V. M.
- 15 dominica DOMINICA XX PER ANNUM (XI Post Pentecosten). III augusti.  
IN ASSUMPTIONE B. MARIAE VIRG. Soll (I cl.).

16 feria II	S. Ioachim, Patris B.V.M.	Mem (III cl.).
17 feria III	De feria per annum	
18 feria IV	De feria per annum	
19 feria V	De feria per annum vel, <i>ad libitum</i> , S. Ioannis Eudes, presbyteri.	
20 feria VI	S. Bernardi, abbatis et Eccl. doct.	Mem (III cl.).
21 sabbato	De feria per annum vel, <i>ad libitum</i> , S. Ioannae Franciscæ de Chantal, religiosæ. vel, <i>ad libitum</i> , Officium de sancta Maria in sabbato.	
22 dominica	DOMINICA XXI PER ANNUM (XII post Pentecosten). IV augusti. De Immaculato Corde B. V. M. hoc anno nihil fit.	
25 feria II	De feria per annum	
24 feria III	S. BARTHOLOMAEI, Apostoli	Festum (II cl.).
25 feria IV	De feria per annum vel, <i>ad libitum</i> , S. Ludovici.	
26 feria V	De feria per annum	
27 feria VI	De feria per annum vel, <i>ad libitum</i> , S. Ioseph de Calasanz, presbyteri.	
28 sabbato	S. Augustini, episc. et Eccl. doct.	Mem (III cl.).
29 dominica	DOMINICA XXII PER ANNUM (XIII Post Pentecosten). V augusti. De Passione S. Ioannis Bapt. hoc anno nihil fit.	
30 feria II	De feria per annum vel, <i>ad libitum</i> , S. Rosæ de Lima, virginis.	
31 feria III	De feria per annum	

## SEPTEMBER

1 feria IV	De feria per annum
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2 feria V	De feria per annum vel, <i>ad libitum</i> , <i>S. Stephani Hungariae</i> .	
3 feria VI	S. Pii X, papae	Mem (III cl.).
4 sabbato	De feria per annum vel, <i>ad libitum</i> , <i>Officium de sancta Maria in sabbato</i> .	
5 dominica	DOMINICA XXIII PER ANNUM (XIV post Pentecosten). I septembris.	
6 feria II	De feria per annum	
7 feria III	De feria per annum	
8 feria IV	IN NATIVITATE B. MARIAE VIRGINIS	Festum (II cl.).
9 feria V	De feria per annum	
10 feria VI	De feria per annum	
11 sabbato	De feria per annum vel, <i>ad libitum</i> , <i>Officium de sancta Maria in sabbato</i> .	
12 dominica	DOMINICA XXIV PER ANNUM (XV post Pentecosten). II septembris.	
13 feria II	De feria per annum	
14 feria III	IN EXALTATIONE SANCTAE CRUCIS	Festum (II cl.).
15 feria IV	B. Mariae Virginis Perdolentis	Mem (III cl.).
16 feria V	Ss. Cornelii, papae, et Cypriani, episc., martyrum	Mem (III cl.).
17 feria VI	De feria per annum	
18 sabbato	De feria per annum vel, <i>ad libitum</i> , <i>Officium de sancta Maria in sabbato</i> .	
19 dominica	DOMINICA XXV PER ANNUM (XVI post Pentecosten). IV septembris. De S. Ianuario hoc anno nihil fit. Lectiones S. Scripturae, in Officio, hebdomadae III septembris assignatae hoc anno omittuntur.	

20 feria II	De feria per annum	
21 feria III	S. MATTHAEI, Apostoli et Evangelistae	Festum (II cl.).
22 feria IV	De feria per annum	
23 feria V	De feria per annum	
24 feria VI	De feria per annum	
25 sabbato	De feria per annum vel, <i>ad libitum</i> , <i>Officium de sancta Maria in sabbato</i> .	
26 dominica	DOMINICA XXVI PER ANNUM (XVII post Pentecosten). V septembris.	
27 feria II	De feria per annum vel, <i>ad libitum</i> , <i>Ss. Cosmae et Damiani, martyrum</i> .	
28 feria III	De feria per annum vel, <i>ad libitum</i> , <i>S. Venceslai, martyris</i> .	
29 feria IV	SS. MICHAELIS, GABRIELIS ET RAPHAELIS, Archang.	Festum (II cl.).
30 feria V	S. Hieronymi, presb. et Eccl. doct.	Mem (III cl.).

## OCTOBER

1 feria VI	De feria per annum	
2 sabbato	Ss. Angelorum Custodum	Mem (III cl.).
3 dominica	DOMINICA XXVII PER ANNUM (XVIII Post Pentecosten). I octobris. De S. Teresia a Iesu hoc anno nihil fit.	
4 feria II	S. Francisci Assisiensis	Mem (III cl.).
5 feria III	De feria per annum	
6 feria IV	De feria per annum vel, <i>ad libitum</i> , <i>S. Brunonis, presbyteri</i>	
7 feria V	B. Mariae Virg. a Rosario	Mem (III cl.).
8 feria VI	De feria per annum vel, <i>ad libitum</i> , <i>S. Brigittae, religiosae</i> .	

- 9 sabbato De feria per annum  
vel, *ad libitum*, Ss. *Dionysii, episc., et soc., mart.*  
vel, *ad libitum*, S. *Ioannis Leonardi, presbyteri.*  
vel, *ad libitum*, *Officium de sancta Maria in sabbato.*
- 10 dominica DOMINICA XXVIII PER ANNUM (XIX post Pentecosten). II octobris.
- 11 feria II De feria per annum
- 12 feria III De feria per annum
- 13 feria IV De feria per annum
- 14 feria V De feria per annum  
vel, *ad libitum*, S. *Callisti I, papae et martyris.*
- 15 feria VI S. *Teresiae de Avila, virginis.* Mem (III cl.).
- 16 sabbato De feria per annum  
vel, *ad libitum*, S. *Hedvigis, religiosae.*  
vel, *ad libitum*, *Officium de sancta Maria in sabbato.*
- 17 dominica DOMINICA XXIX PER ANNUM (XX Post Pentecosten). III octobris.  
De S. *Margarita Maria Alacoque* hoc anno nihil fit.
- 18 feria II S. *LUCAE, Evangelistae* Festum (II cl.).
- 19 feria III De feria per annum  
vel, *ad libitum*, Ss. *Ioannis de Brebeuf et Isaac Jogues, presb., et sociorum, martyrum.*
- 20 feria IV De feria per annum  
vel, *ad libitum*, S. *Ioannis de Kety, presbyteri.*
- 21 feria V De feria per annum
- 22 feria VI De feria per annum
- 23 sabbato De feria per annum  
vel, *ad libitum*, S. *Antonii Mariae Claret, episcopi.*  
vel, *ad libitum*, *Officium de sancta Maria in sabbato.*
- 24 dominica DOMINICA XXX PER ANNUM (XXI Post Pentecosten). IV octobris.



25 feria II	De feria per annum
26 feria III	De feria per annum
27 feria IV	De feria per annum
28 feria V	SS. SIMONIS ET IUDAE, Apost. Festum (II cl.).
29 feria VI	De feria per annum
30 sabbato	De feria per annum vel, <i>ad libitum</i> , <i>Officium de sancta Maria in sabbato</i> .
31 dominica	DOMINICA XXXI PER ANNUM (XXII Post Pentecosten). I novembris. Lectiones S. Scripturae, in Officio, hebdomadae V octobris assignatae hoc anno omittuntur.

### NOVEMBER

1 feria II	OMNIUM SACTORUM	Soll (I cl.).
2 feria III	IN COMMEMORATIONE OMNIUM FIDELIUM DEFUNCTORUM	
3 feria IV	De feria per annum vel, <i>ad libitum</i> , <i>S. Martini de Porres, religiosi</i>	
4 feria V	S. Caroli Borromeo, episcopi	Mem (III cl.).
5 feria VI	De feria per annum	
6 sabbato	De feria per annum vel, <i>ad libitum</i> <i>Officium de sancta Maria in sabbato</i> .	
7 dominica	DOMINICA XXXII PER ANNUM (XXIII post Pentecosten). III novembris. Lectiones S. Scripturae, in Officio, hebdomadae II nov. assignatae omittuntur.	
8 feria II	De feria per annum	
9 feria III	IN DEDICATIONE BASILICAE LATERANENSIS	Festum (II cl.).

- 10 feria IV De feria per annum
- 11 feria V S. Martini Turonensis, episcopi Mem (III cl.).
- 12 feria VI De feria per annum  
vel, *ad libitum*, S. Martini, papae et martyris.
- 13 sabbato De feria per annum  
vel, *ad libitum*, Officium de sancta Maria in sabbato.
- 14 dominica DOMINICA XXXIII PER ANNUM (XXIV post Pentecosten). IV novembris.  
De S. Iosaphat hos anno nihil fit.  
Partes propriae huius dom. sumuntur e dominica III quae superfuit post Epiphaniam.
- 15 feria II De feria per annum  
vel, *ad libitum*, S. Alberti Magni, episcopi et Eccl. doct.
- 16 feria III De feria per annum  
vel, *ad libitum*, S. Gertrudis, virginis.
- 17 feria IV De feria per annum
- 18 feria V De feria per annum  
vel, *ad libitum*, Dedicationis basilicarum SS. Petri et Pauli, Apostolorum.
- 19 feria VI S. Elisabeth Hungariae, religiosae Mem (III cl.).
- 20 sabbato De feria per annum  
vel, *ad libitum*, Officium de sancta Maria in sabbato.
- 21 dominica DOMINICA XXXIV PER ANNUM (ult. post Pentecosten). V novembris.  
D. N. IESU CHRISTI UNIVERSORUM REGIS  
Soll (I cl.).  
De Praesentatione B.M.V. hoc anno nihil fit.
- 22 feria II S. Caeciliae, virginis et martyris Mem (III cl.).
- 23 feria III De feria per annum  
vel, *ad libitum*, S. Clementis I, papae et mart.  
vel, *ad libitum*, S. Columbani, abbatis.

24 feria IV	S. Ioannis a Cruce, presb., Eccl. doct.	Mem (III cl.).
25 feria V	De feria per annum	
26 feria VI	De feria per annum	
27 sabbato	De feria per annum vel, <i>ad libitum</i> , <i>Officium de sancta Maria in sabbato</i> .	
28 dominica	DOMINICA I ADVENTUS	
27 feria II	De feria temp. Adventus	
30 feria III	S. Andreae, Apostoli	Festum (II cl.)

## DECEMBER

1 feria IV	De feria temp. Adventus	
2 feria V	De feria temp. Adventus	
3 feria VI	S. Francisci Xavier, presbyteri	Mem (III cl.).
4 sabbato	De feria temp. Adventus vel, <i>ad libitum</i> , <i>S. Petri Chrysologi, episc. et Eccl. doct.</i>	
5 dominica	DOMINICA II ADVENTUS	
6 feria II	De feria temp. Adventus vel, <i>ad libitum</i> , <i>S. Nicolai, episcopi</i> .	
7 feria III	S. Ambrosii, episc., et Eccl. doct.	Mem (III cl.).
8 feria IV	IN CONCEPTIONE IMMACULATE B. M. V. Soll (I cl.).	
9 feria V	De feria temp. Adventus	
10 feria VI	De feria temp. Adventus	
11 sabbato	De feria temp. Adventus vel, <i>ad libitum</i> , <i>S. Damasi I, papae</i> .	
12 dominica	DOMINICA III ADVENTUS	
13 feria II	S. Luciae, virginis et martyris	Mem (III cl.).
14 feria III	De feria temp. Adventus	

- 15 feria IV De feria temp. Adventus  
Hodie, feria VI et sabbato, qui utuntur Missali praecedente ante orationem non dicunt *Flectamus genua*, et legunt unam tantum lectionem cum graduali sequente.
- 16 feria V De feria temp. Adventus  
vel, *ad libitum*, *S. Eusebii Vercellensis, episc.*
- 17 feria VI De feria temp. Adventus
- 18 sabbato De feria temp. Adventus
- 19 dominica DOMINICA IV ADVENTUS
- 20 feria II De feria temp. Adventus
- 21 feria III S. THOMAE, Apostoli Festum (II cl.).
- 22 feria IV De feria temp. Adventus
- 23 feria V De feria temp. Adventus
- 24 feria VI De feria temp. Adventus  
Missa vespertina dicitur de "Vigilia", cum *Gloria*, *Alleluia*, *Credo*, adhibito colore albo.
- 25 sabbato IN NATIVITATE DOMINI Soll (I cl.).
- 26 dominic Dominica infra octavam Nativitatis Domini.  
S. FAMILIAE IESU, MARIAE, IOSEPH  
Festum (II cl.).  
De S. Stephano hoc anno nihil fit.
- 27 feria II S. IOANNIS, Apostoli et Evangelistae Festum (II cl.).
- 28 feria III SS. INNOCENTIUM, Martyrum Festum (II cl.).
- 29 feria IV De V, die infra octavam Nativitatis Domini.  
*ad libitum, commemoratio S. Thomae Becket, episc. et mart.*
- 30 feria V De VI die infra octavam Nativitatis Domini.
- 31 feria VI De VII infra octavam Nativitatis Domini.  
*ad libitum, commemoratio S. Silvestri I, papae.*

## INSTRUCTION ON "SACRAMENTAL COMMUNION"

by the

### SACRED CONGREGATION FOR DIVINE WORSHIP

Through sacramental communion the faithful take part more perfectly in the eucharistic celebration. This is the teaching of the entire tradition of the Church. By communion in fact, the faithful share fully in the eucharistic sacrifice. In this way they are not limited to sharing in the sacrifice by faith and prayer, nor merely to spiritual communion with Christ offered on the altar, but they receive Christ himself sacramentally so as to receive more fully the fruits of this most holy sacrifice.

In order that the fullness of sign in the eucharistic banquet may be seen more clearly by the faithful<sup>1</sup>, the Second Vatican Ecumenical Council laid down that in certain cases—to be decided by the Holy See—the faithful should be able to receive holy communion under both kinds. This leaves intact the dogmatic principles recognized in the Council of Trent, by which it is taught that Christ whole and entire and the true sacrament<sup>2</sup> are also received under one species alone<sup>3</sup>.

This desire of the Council has gradually been put into effect<sup>4</sup>. The preparation of the faithful has accompanied this gradual develop-

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<sup>1</sup> Cf. *Institutio generalis Missalis romani*, n. 240.

<sup>2</sup> Cf. *Conc. Trid.*, Sess. XXI, *Decr. de Communione eucharistica*, c. 1-3; *Denz.* 929-932 e (1725-1729).

<sup>3</sup> Cf. *Const. de sacra Liturgia*, *Sacrosanctum Concilium*, n. 55.

<sup>4</sup> *S. Congr. Rituum*, *Decretum Generale quo ritus concelebrationis et Communionis sub utraque specie promulgatur*, *Ecclesiae semper*, 7 martii 1965: *A.A.S.* 57 (1965), pp. 411-412; *Instructio de cultu Mysterii eucharistici*, *Eucharisticum Mysterium*, 25 maii 1967, n. 32: *A.A.S.* (59) (1967) n. 32: *A.A.S.* 59 (1967), pp. 558-559; *Institutio generalis Missalis romani*, nn. 76, 242.

ment, so that from this change in ecclesiastical discipline there should come ever more abundant fruits of devotion and spiritual growth.

As time has gone on it has been possible to witness an ever increasing desire that the number of cases, in which it is possible to administer communion under both kinds, should be further extended according to the needs of different regions and people.

### Requests Heeded

Therefore this Sacred Congregation for Divine Worship, taking into account the requests of numerous Bishops, and indeed of Episcopal Conferences, and the requests of the Superiors of Religious families, lays down, by mandate of his Holiness the Pope, all that follows regarding the faculty of distributing holy communion under both kinds:

1. Communion under both kinds may be distributed, in accordance with the judgment of the Ordinary, in the cases determined by the Holy See — as given in the list adjoining this instruction.

2. Moreover, the Episcopal Conferences may decide to what extent, for what motives and in what conditions, Ordinaries may concede communion under both kinds in other cases which have great importance for the spiritual life of a particular community or group of the faithful.

3. Within the limits, the Ordinaries may indicate particular cases. This is on the condition however that the faculty should not be conceded indiscriminately, and that the celebration should be clearly indicated, together with those points to which particular attention must be paid. This faculty should not be granted on occasions where there are large numbers of communicants. The groups to whom the faculty is conceded should be adequately instructed on the significance of the rite.

4. The Ordinary of the place may grant these faculties for all the churches and oratories in his territory; the Religious Ordinary for those houses dependent on him. It is for these to ensure that the norms given by the Holy See or by the Episcopal Conferences should be observed. Before they grant the faculty, they should be sure that everything will be carried out in a way befitting the holiness of this sacrament.

5. Before the faithful are to receive communion under both kinds, they should be adequately instructed on the significance of the rite.

6. In order that communion under both kinds may be properly administered, care should be taken to maintain due reverence and to carry out the rite in the way described in nos. 244-251 of the General Instruction of the Roman Missal.

That method of distribution should be chosen which best ensures that communion is received with devotion and dignity, and also avoids the dangers of irreverence. The nature of each liturgical group, and the age, conditions, and preparation of those wishing to receive communion must also be taken into account.

### Drinking From the Chalice

Among the ways of distribution given by the Instruction of the Roman Missal, the reception of communion by drinking from the chalice itself certainly has pre-eminence. However this method should only be chosen when everything can be carried out in an orderly fashion and without any danger of irreverence towards the Blood of the Lord. If there are other priests present, or deacons or acolytes, they should therefore be asked to help by presenting the chalice. On the other hand, it does not seem that manner of distribution should be approved in which the chalice is passed from one to another, or in which the communicants come up directly to take the chalice themselves and receive the Blood of the Lord. When the ministers mentioned above are not available; then if the communicants are few in number and communion is taken directly from the chalice, the same priest should distribute communion first under the species of bread and afterwards under the species of wine.

Otherwise the rite of communion under both kinds by distinction is to be preferred in order that practical difficulties may be avoided and that due reverence might the more aptly be given to the sacrament. In this way, access to communion under both kinds is offered more easily and more safely to the faithful, whatever their age or condition, and at the same time the fullness of sign is preserved.

On 26 June 1970 His Holiness Pope Paul VI confirmed and ratified the present Instruction, and ordered that it be promulgated.

From the Sacred Congregation for Divine Worship, 29 June 1970.

BENNO Card. GUT  
Prefect.

A. BUGNINI  
Secretary

#### APPENDIX

*Occasions on which, as laid down by the General Instructions (Institutio Generali) of the Roman Missal (n. 242), Communion may be administered under both kinds.*

Communion under both kinds is permitted in the following cases, in accordance with the Ordinary's judgment and when preceded by due catechesis.

1. To neophytes during the Mass following their Baptism; to newly confirmed adults, in the Mass following their Confirmation; to baptized persons who have been received into the Church's communion;

2. To spouses, during their wedding Mass;

3. To newly ordained, during their ordination Mass;

4. To abbesses during their blessing Mass; to virgins during their consecration Mass; to profess and their parents, family and fellow religious during the Mass of their first religious profession, renewal of vows or perpetual religious profession, on condition that the vows be taken or renewed during the Mass;

5. To lay missionary auxiliaries, during the Mass at which they are officially sent on the mission, and to others who receive an ecclesiastical mission during a Mass;

6. To the sick person and all others present at administration of Viaticum, when the Mass is celebrated according to the norms laid down by law in the patient's house;

7. To the deacon, subdeacon and ministers who serve at a sung Mass;

8. When there is concelebration:



- a) To all those, including laity, who perform a true liturgical ministry in the concelebration, and to all seminarians taking part;
- b) In their churches or oratories, to all members of Institutes who profess the evangelical counsels and members of other Societies which consecrate themselves with religious vows or an oblation or promise to God; further, to all those who live day and night in the houses of members of those Institutes or Societies;
9. To priests present at great celebrations of Mass, when they are unable to celebrate or concelebrate;
10. To all taking part in spiritual exercises, at the Mass which is celebrated specially for the group during the course and in which the group actively participates; to all those who take part in meetings of some pastoral group, during a Mass which they celebrate in common;
11. To those indicated in Nos. 2 and 4, during their jubilee Mass;
12. To the godfather, the godmother, the parents, the spouse and the lay catechists of a newly baptized adult, during the Mass of his initiation;
13. To the parents, the family and outstanding benefactors participating in the Mass of a newly ordained priest;
14. To members of the Community, at the conventual or community Mass, in accordance with norm no. 71 of the General Instructions of the Roman Missal.

## CORRECTION

Page 778, last paragraph, first line: the word distinction should be *intinction*

Page 787, last paragraph: the word showed, should be spelled *should*

## **PRACTICAL ARRANGEMENT OF THE INTRODUCTORY PART OF THE MASS**

The following elements constitute the introductory part of the Mass: entrance hymn — sign of the cross — greeting — introduction into the Mass of the day — penitential act — petition for forgiveness — Kyrie — Gloria — collect. The complexity of these various elements can endanger the clarity and simplicity demanded by the Constitution on the Liturgy (art. 34). If one element simply follows the other, there can exist the danger that the introduction of the Mass becomes longer and more elaborate than the first of the two main parts, the service of the Word.

We may ask: is it possible to combine some of the different elements of the introduction in the Mass? We have to keep in mind that the new guidelines do not foresee any longer a rigid order of sequence or of the parts themselves. Both the general instruction of the Missal and the order of the Mass give us some hints of combining these parts. One may combine the penitential act with the "Kyrie" (third form of the penitential act). Some elements can be entrusted to different ministers or to the congregation. According to the Instruction on particular calendars the entrance antiphon of the Mass — in this article often called "motto" of the Mass — should be so structured that it can be used by the priest as the basis of his introduction into the Mass of the day (Instruction "Calendaria particularia" of June 24, 1970, n. 40,a). There exists a variety of possibilities.

Of particular importance is the musical presentation of some of the elements on this introductory part. A wrong use of them can unduly prolong the Mass. An intelligent use can shorten the rite and combine elements which have an affinity to one another. The time of the liturgical year or of a special occasion may inspire us to stress the one or

the other element of the introductory rites: for instance, on important feasts an introductory hymn is very appropriate; on certain occasions the greeting may be more elaborate (for example, graduation Mass); during penitential seasons the penitential act should be more stressed.

The various possibilities of arranging these elements of the introductory rites are now set out.

### First Plan

SIGN OF THE CROSS — GREETING — MOTTO OF THE MASS (OR SHORT INTRODUCTION) — PENITENTIAL ACT WITH KYRIE (FORM C) — PETITION FOR FORGIVENESS — COLLECT.

This plan is recommended for a Mass where there is no signing and the priest has no other ministers to assist him. In this case he may combine the entrance antiphon of the Missal (without psalm and Gloria Patri) with the introduction into the Mass of the day.

### Second Plan

ENTRANCE HYMN WITH KYRIE — SIGN OF THE CROSS — GREETING — PENITENTIAL ACT ACCORDING TO FORM A OR B — PETITION FOR FORGIVENESS — COLLECT.

A cantor (organist) begins the hymn, and if possible alternates with the people if they are singing a responsorial psalm. Also if it is possible, the entrance hymn should include the Kyrie. For instance, there are some hymns where each stanza ends with "Kyrie eleison" or "Lord, have mercy." During penitential times of the ecclesiastical year one may sing as the entrance song the Kyrie according either to a Gregorian melody or to a vernacular melody. But if the Kyrie can not be included into the entrance hymn, it should be inserted after the prayer for forgiveness. It may be recited or sung. Simple melodies are preferable.

### Third Plan

ORGAN MUSIC DURING ENTRANCE OF THE PRIEST — SIGN OF THE CROSS — GREETING WITH THE MOTTO OF THE MASS (ENTRANCE ANTIPHON) — (INTRODUCTION TO THE MASS OF THE DAY) — PENITENTIAL ACT WITH KYRIE (FORM C) — PETITION FOR FORGIVENESS — (GLORIA) — COLLECT.

If a cantor (organist) is available, organ music may take the place of the entrance hymn. After the greeting, the "motto" of the Mass

is presented in combination with the introduction. The invocation of the Kyrie may be recited or sung after each short motive for contrition given by the priest or other minister. If the Gloria is part of the Mass, one may recite or sing it. If one wishes the Gloria to be sung then the penitential act should possibly contain the Kyrie (form c). In order to shorten in this case the introductory rites, one may dispense with the entrance song and insert into the greeting or introduction the "motto" of the Mass.

#### Fourth Plan

OPENING HYMN — SIGN OF THE CROSS — GREETING — CONFESSION — PETITION FOR FORGIVENESS — KYRIE — (GLORIA) — COLLECT.

Here every element of the introductory rites is being used as it is found in the order of the Mass; each stands independent of the other. It is not advisable to use this plan when the Gloria has to be recited or sung; otherwise the introduction becomes too long and appears as one of the main parts of the Mass. It is advisable to omit a proper introduction into the Mass of the day and instead insert short introductory remarks before the readings instead.

#### Fifth Plan

On all Sundays of the year and on some other occasions during the Church year (Presentation of the Lord; Ash Wednesday; Palm Sunday) the penitential act of the Mass may be omitted. The plan for Sundays is then the following: entrance hymn (or better: organ music) — sign of the cross — greeting — blessing and sprinkling with holy water — (Gloria) — collect.

While formerly the rite for blessing and sprinkling of Holy Water was not part of the Missal, but of the Roman Ritual, it has now been incorporated into the massbook of the Church (*Missale Romanum*, ed. 1970, pp. 889-892).

This rite may be performed at all Sunday Masses and also at the evening Masses on Saturdays (in all churches and oratories) which

take the place of the Sunday Mass for the faithful. After the greeting, the priest remains standing and facing the people. With the vessel of water before him he invites the people to pray with him, with these or similar words:

My brothers and sisters, let us humbly pray to the Lord our God that he may bless this water which he has created and which will be sprinkled over us as a reminder of our baptism. May the Lord God help us to remain faithful to the Spirit whom we received in baptism.

After a short time for silent prayer, the priest, with his hands joined, continues:

All-powerful and everlasting God,  
water is essential for life and the means for cleanliness.  
It was your will that it should also serve for the purification of souls,  
to allow them to enter eternal life.  
We ask you: kindly bless + this water  
because we want to be strengthened by it today.  
Renew in us the living font of grace.  
Protect us by this water from all evil of soul and body  
so that we may come to you with a pure heart  
and may receive worthily your salvation.  
This we ask you through Christ our Lord.

All: Amen.

There are two more, optional prayers for the blessing of holy water in the new Missal; one is to be used during Eastertide. The blessing and the addition of salt is in future optional. For the blessing of the salt a special formula has been provided.

The priest sprinkles himself first and then the ministers, and finally the people. In the meantime one of the following antiphons may be sung. But any other suitable chant may take its place: *Sprinkle me with hyssop ...* (Ps 50,9); *I will sprinkle clean water upon you ...* (Ez 36,25 f); *Blessed be the God and Father of Our Lord Jesus Christ ...* (cf. 1 Pt 1,3-5); *Behold, water was issuing ...* (cf. Ez 47,1-2.9); *You are a chosen race ...* (1 Pt 2,9); *From your side, O Christ, a fount of living water gushes forth which washes away the sins of the world and restores life, alleluja.* The last three antiphons are reserved for Eastertide.

Upon his return to the seat and after the chant, the priest says, with his hands joined and facing the people.

**May the almighty God cleanse us from our sins.**

**May he make us worthy through the celebration of this Eucharist to share in the heavenly banquet.**

**All: Amen.**

Then the Gloria is recited or chanted, if it is prescribed, and the collect concludes, as usual, the introductory part of the Mass.

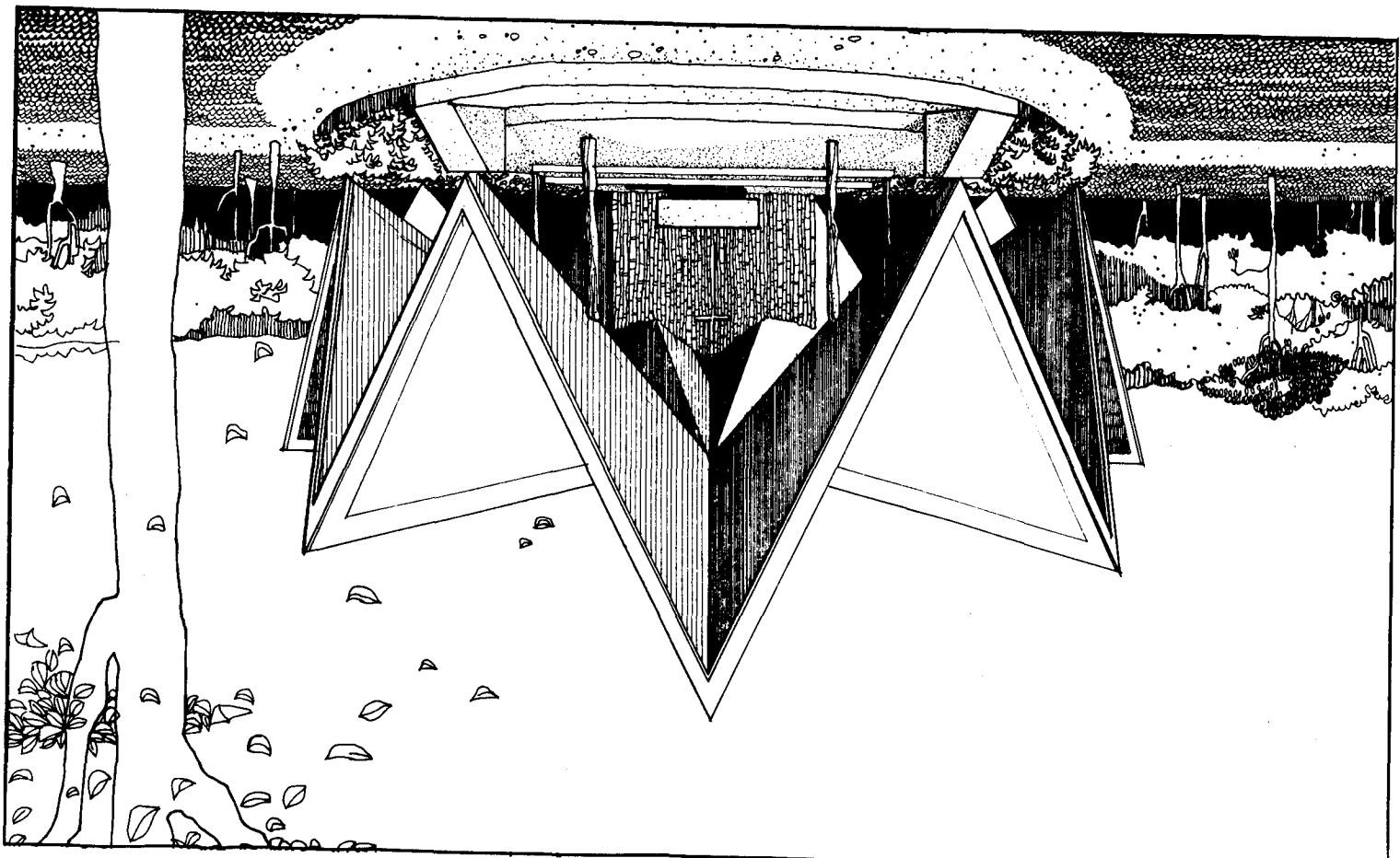
**H. J. Graf, S.V.D.**

## **COME, WORSHIP THE LORD**

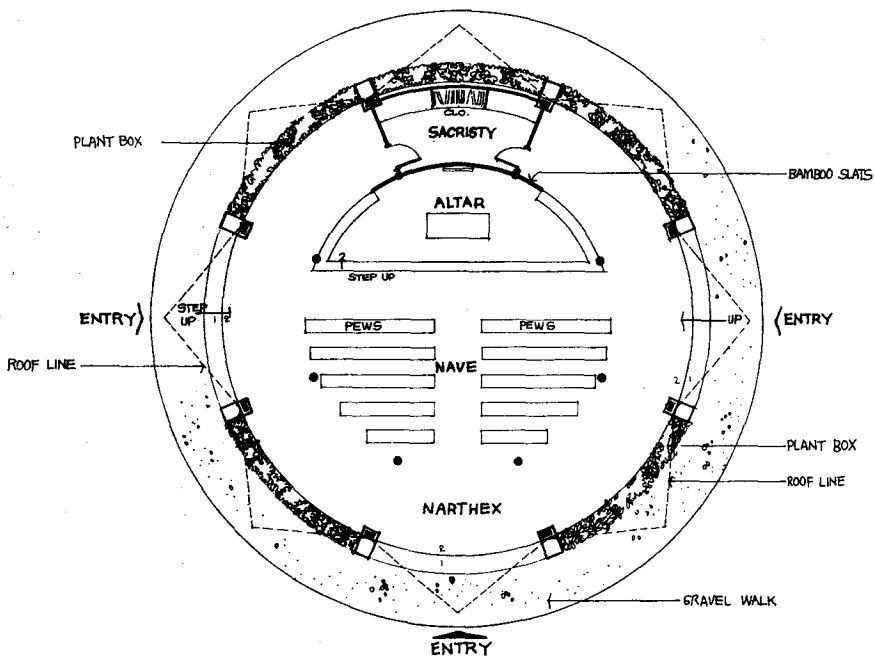
### **Multi-purpose Chapel**

**This is the second of a series of chapels designs prepared by the students of the College of Architecture and Fine Arts of the University of Santo Tomas. The present plan is a contribution of Raul Delmendo who has just graduated.**

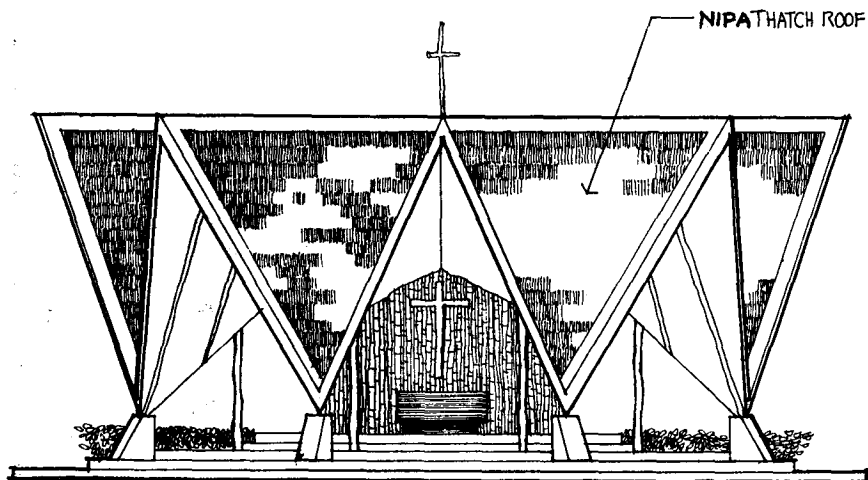
**The chapel has a contemporary form. It is an adaptation of the folded plate roof — a modern technological innovation that has enriched the urban architectural scene. This form lends adaptability to the utilization of indigenous materials such as nipa shingles and cogon commonly found in the hinterlands. However, to insure watertight joints plain galvanized iron sheets will be incorporated as ridge rolls, valley gutters and flashings.**







FLOOR PLAN



INTERIOR VIEW

The structural framework shall be of timber or lumber. Straight timber stripped of its bark will enhance its rustic aesthetic qualities, especially if polished. This will not require the installation of a ceiling.

Concrete hollow blocks, clay bricks or adobe stones shall be used sparingly for structural functions only.

The floor finish shall be plain concrete.

It is best that this type of structure be sited in areas which is not frequented by typhoons. There should be trees or other form of natural screen on the southeast portion of the lot.

Estimated Cost: ₱15,000.00

## C O R R E C T I O N

Page 778, last paragraph, first line: the word distinction should be *intinction*

Page 787, last paragraph: the word showed, should be spelled *should*

## **PASTORAL SECTION**

### **HOMILETICS**

**First Sunday of Advent (Nov. 29)**

**Lk 21, 25-28. 34-36: The Coming of the Son of Man**

#### *Championship Round*

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In a basketball game, as in contests in general, confidence plays a very important role. A demoralized, jittery team, almost always goes down in defeat. The team must have good morale. That is why it is important to have a persistent cheering squad, and a coach who knows how to infuse confidence into his players.

But it is not always the most confident team that wins. In fact, many a crucial game has been lost due to overconfidence. Sometimes, a very powerful team pitted against the underdog, loses its chance to enter the championship round because it under-estimates the ability of its low-graded opponent.

Extremes should be avoided. When fighting, we should neither be disheartened nor overconfident. We should be watchful. This is the message of the gospel reading today: Watch yourselves . . . stay awake, praying at all times for the strength to survive all that is going to happen, and to stand with confidence before the Son of Man."

We are engaged in a contest against the forces of evil. This contest has reached its final round, the championship round. Every fight counts. Every victory is an anticipation of that final victory that will surely come after the great final fight that will be led by Our Lord Jesus Christ himself.

Today, the first Sunday of Advent, we liturgically inaugurate the championship round of our contest with evil. Our team, in the person of Our Lord Jesus Christ, has already won the first round, through his

life, passion, death and resurrection. As we start the crucial second round, Our Lord is not visibly with us. But he comes in a mysterious way in the liturgy. Let us prepare for his coming, let us watch and pray. Let us be ready when he comes to score a powerful victory on Christmas. Most of all, let us live such a life that, when he comes on the last day for the final fight, we shall be ready to join him and be champions with him.

**Second Sunday of Advent (Dec. 6)**

**Lk. 3, 1-6 (Prepare a way for the Lord)**

*Infrastructure*

---

To become a great nation, we must first have infrastructure: we must have good roads. This is an oversimplification. Certainly, to cure the present ills of our country, we need more than just kilometers and kilometers of concrete roads. But there is wisdom in paying attention to the construction of roads in order to boost progress. How did the Romans become great empire builders? To a large extent, it was due to their ability to lay good roads.

In spite of modern mass media, in spite of giant air transportation provided by jumbo jets, roads still play a very vital role in communication. And communication is essential to progress, whether economic or spiritual. It is not surprising that the liturgy, desiring to establish better communication between us and our Saviour, chooses a gospel reading that exhorts us to "prepare a way for the Lord, make his paths straight." In other words, we must look after our spiritual infrastructure.

Humility is not a very popular virtue nowadays. Indeed, has it ever been truly popular? But it is necessary for salvation. God did not choose to save mankind with a smile. Instead, "he emptied himself, to assume the condition of a slave, and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross" (Philippians 2, 7-8). Similarly, in order to be saved, we must possess the virtue of humility.

Perhaps one reason why people are afraid of humility is the fact that they identify it with humiliation. Actually, humility and humiliation are very different. Humiliation is an insult to our personality, a devaluation of what we are. God does not want this. In fact, it is the exact opposite of what he wants. After all, if there is something valuable in ourselves, it was given to us by God. God's goodness to us consists in giving us valuable things. God does not want any person to be insulted. He wants us to be humble. The humility pleasing to God consists in obedience to him, confidence in his salvific power. Humility is that child-likeness by which we turn to God as to our Father. Far from devaluing our personality, it makes us children of God.

Christmas is less than twenty days away. Do we really want it to be a day of joy? Let us prepare the way for the Lord. Let us make sure of our infrastructure. Let us become little children through the practice of humility.

**Feast of the Immaculate Conception (Dec. 8)**

**First Reading: Gen. 3, 9-15 (Protoevangelium)**

### *Is it He or She?*

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Is it "he" or is it "she"? Or, as some think, is it "it"? I am referring to the reading of Genesis chapter 3 verse 15. Until recent times, Catholic English Bibles have followed the Latin Vulgate, according to which, "she", the Women, will crush the head of the serpent. Interpreters then say that Genesis prophetically spoke of Mary, who, through her Immaculate Conception, crushed the head of the serpent.

However, other interpreters point out that the Bible was not written in English nor in Latin, but in Hebrew. The original Hebrew text says that "he", the seed or son of the woman, shall crush the head of the serpent. Then they proceed to explain that "he" refers to Christ, the Saviour who was victorious over the devil.

Still other interpreters say that Hebrew "he" does not refer to an individual, but to a collectivity, to mankind, which is the posterity of

the woman. Hence the translation should be "it". Mankind will be victorious over the devil.

A conciliation is possible among these different interpretations. The Hebrew text says that the woman's posterity, mankind, "it", shall be victorious over evil. But mankind is either something abstract, or the sum total of each and every individual man. Mankind as something abstract cannot be victorious over the concrete evil found in human life. Furthermore, we know that not each and every man has been or will be victorious over evil. Hence, mankind can be victorious over evil only in the person of its rightful head. This rightful head of mankind is none other than Jesus Christ: he was the one who crushed the head of the serpent. He was the one who took away original sin.

What about the Immaculate Conception? If we understand this dogma as we should, there would be no difficulty in applying the text of Genesis to it. The Immaculate Conception means that Mary was conceived without original sin, not because of her own merits, but because of the merits of Jesus Christ. God foresaw the complete victory of Christ over sin, and he applied that victory in an extraordinary way to Mary, so that, from the very first moment of her life, from the moment of conception, she was free from original sin: immaculate. Mary's case, the Immaculate Conception, was Christ's supreme victory over evil. He was victorious not only by taking people away from the clutches of evil, but by preventing evil to touch Mary. It was by obtaining for Mary the privilege of the Immaculate Conception that Christ most completely crushed the serpent's head.

Is it he? Is it she? Is it it? There is no need to make a choice. He, she, and it has crushed the serpent's head, each in a different way.

Today let us remember that we were purified from original sin when the merits of Christ were applied to us at our baptism. But, unlike Mary, we still have the task of cooperating with grace in order to purify ourselves from the effects of original sin. It is like being snatched out of the fire. Once this is done, the fire can no longer kill us. But the burns sustained while in the fire can still cause our death, unless proper medicine and care is applied. Mary was never in the fire. But

she knows how painfully it burns, and how much tenderness and love is necessary to help a victim recover. Christ is the doctor, but Mary is the nurse. Today let us show our gratitude to her for all her tender loving care.

**Third Sunday of Advent (Dec. 13)**

**Lk. 3, 10-18 (The Preaching of John the Baptist)**

### *Peaceful Revolution*

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The greatest revolution that ever happened was not the Communist revolution. Nor was it the industrial revolution, or any happening that goes with the name revolution in history books. Some people think that it is not a revolution at all. But let us see. What is a revolution supposed to do? Change society suddenly. The more extensive, the better and more sudden the change, the greater the revolution.

The most extensive, the best, and the most sudden change that ever occurred on earth happened on Easter day. Not only one social group of one nation but all mankind was transformed from being under the dominion of sin to being under the dominion of grace. All this happened in just one instant. But that instant took ages and ages to prepare. The beginning of the last stage of preparation is what we read about in the gospel today.

John the Baptist preached revolution — a peaceful revolution, an interior revolution. This is the kind that we need even today. Too many of us have become reactionaries to the Christian Revolution. It is about time that we went back to our original spirit.

The Christian Message is very insistent upon the practice of sharing: "KOINONIA" they called it in the early Church. As John the Baptist put it, "if anyone has two tunics he must share with the man who has none, and the one with something to eat must do the same." Today we must do this not only individually but socially. We must work so that there would be a just sharing of profits in agriculture, industry and business. Farmers, and workers have a right to demand their just share in the profits that fundamentally come from their

labor. On the other hand, landlords, and industrialists have the duty of constantly improving the living standard of farmers and workers, so that there would be a more equitable distribution of wealth.

The dishonesty of government officials was also a target of John the Baptist's preaching for reform. Likewise, today, we must support the movements, groups, and agencies that demand honesty in government service.

Many of our soldiers and law-enforcing officers today are like those corrected by John the Baptist. To them we must also say, "Do not take money from anyone by force or by false charges; be content with your pay."

A peaceful revolution is possible. Our Lord Jesus Christ has demonstrated this. Let us join his demonstration by living the Christian life the way he taught us to live it.

#### **Fourth Sunday of Advent (Dec. 20)**

**Lk. 1, 39-45 (The Visitation)**

### *Five Days More*

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Five days more, and it will be Christmas. Five days — five letters in the name JESUS. The best way of spending these five days is to dedicate each of them to each of the five factors that will make Christmas a success. The five factors are indicated by the five letters of the name JESUS. *J* is for Joy, *E* is for Elizabeth, *S* is for the Spirit, *U* is for Unity, and the final *S* is for Sharing.

Joy — Mary's joy. We should dedicate the first day to the imitation of Mary. She was told that she was going to be the Mother of the Messiah, and she believed. She entrusted herself completely to God, saying, "Behold the handmaid of the Lord". She was rewarded with joy. Similarly, we have to strengthen and deepen our faith in order to have real joy. Only to those who have become little ones through humility and faith, like Mary, is Christmas truly a feast of joy.



Elizabeth was the first one to proclaim the blessedness of Mary. We should imitate her example. Christmas is not only the feast of the birth of the Child Jesus. It is also the feast of the Motherhood of Mary. We should learn to love and honor Mary as our Mother, so that we may better love and honor Jesus as our Big Brother.

Spirit is necessary for any successful undertaking. Celebrations, in particular, must have spirit. For the proper celebration of Christmas, it is the Holy Spirit that we need. We must be people like Mary and Elizabeth, filled with the Holy Spirit. During these days when merry-making poses a grave danger of robbing Christmas of its spiritual meaning, we should heed the advice of St. Paul we must "behave not as our unspiritual nature but as the spirit dictates. The unspiritual are interested only in what is unspiritual, but the spiritual are interested in spiritual things. It is death to limit oneself to what is unspiritual; life and peace can only come with concern for the spiritual . . . People who are interested only in unspiritual things can never be pleasing to God." (Romans 8, 4-8).

Unity is a must for the celebration of Christmas, which is a festival of peace. Without unity, there can be no peace. Unity with God is obtained principally through the Sacraments. During these few days before Christmas, let us avail ourselves of the sacraments of Penance and Holy Eucharist. We must also have unity with our fellowmen. With the help of God's grace, let us forgive those who have offended us, and ask forgiveness from those we have offended.

Sharing goods with others makes Christmas the festivity it is, the festivity of goodwill. Our means permitting, we should share material goods with others. But this should be a sign of a deeper and more important kind of sharing: the sharing of human and spiritual values like love, peace, joy. In a very special way we should share spiritual goods through prayers for the poor, the sick, all those in need.

Five days more . . . five letters . . . five words to live by. If we pay attention to them, we can be sure that Christmas will be five times more meaningful than any birthday we have celebrated.

## Christmas

*Maligayang Pasko*

Germans say *Fröhliche Weihnachten*, Frenchmen say *Joyeuse Noël*, Italians say *Buon Natale*, English and American speaking people say *Merry Christmas*, Spanish speaking people say *Felices Pascuas*, and we say *Maligayang Pasko*. Of all these greetings, *ang atin* — our very own — seems the best. Whereas German, English and American emphasize merriment or gaiety, French and Spanish underline joy, and Italian gives importance to goodness our word, *maligaya*, combines all these. Since we celebrate the birthday of our King, we should have merriment and gaiety — fun. But since our King is also our Saviour, we should feel his saving power in our hearts, we should have joy. Our King and Saviour is the Word Incarnate, the supreme manifestation of infinite goodness. So our celebration should help us participate in his goodness. Our word, *maligaya*, means all this.

Different points of interest are shown by the different greetings we mentioned. The French and Italian focus interest in the Nativity (Noël, Natale). The German and English call attention to the Mass commemorating the event. Spanish and Pilipino try to fix our attention to the meaning of the Mass: it is a passover, a "pascua".

It is here in Church, as we celebrate Mass, that the greeting "Maligayang Pasko" acquires its fullest meaning. I am truly very glad that you have come to Mass. Here at Mass is your *ligaya*; here at Mass is your *Pasko*, Jesus Christ Our Lord. So, my dear friends, I am sure that all of you will have a Maligayang Pasko!

**Holy Family (Dec. 27)**

**Lk. 2, 41-52 (Jesus found in the temple)**

*Our Father's Business*

The feast of the Holy Family was given to the universal Church by Pope Benedict XV, at the time when mankind was engaged in the

first world war. The Holy Father hoped that this feast would strengthen ties weakened by separation, urge people to bear their hardships with christian fortitude, and contribute in the reconstruction of a world expending itself in hatred.

In the Philippines today, our families are not threatened by disruptions caused by war. Yet we still need the feast of the Holy Family. Nowadays, our families are in grave danger. The enemy today is modern life. The racking pace of daily occupations tend to produce the kind of husband and father who comes home in an irritable mood. Modern families rarely eat their meals as a family. Sometimes, brothers and sisters hardly know each other, because they are absorbed in interests that draw them far apart.

We must do something in the face of this modern situation. We cannot let our families disintegrate, for the family is the heart of christian society. What can we do about the problems of the modern family? What can you do? I know of young persons who started or developed a christian spirit in their families by subtle means: organizing family games at Christmas and making it a tradition, reminding their parents of their wedding anniversary and celebrating it with them, celebrating the birthday of each member of the family as a family event, taking interest in the work of father and mother. Certainly, you young people in church today can also do these things for your families.

Parents, of course, have the chief responsibility of building up the family. They should do this principally by teaching obedience to their children — not the kind of obedience enforced by fear, but the obedience that grows from love and respect. If children know by experience that their parents truly love them, truly look after their welfare and trust them, they will obey. If parents can only teach this kind of obedience, they will have rendered invaluable service to society. If there is so many irresponsible student demonstrations, it is due to the failure of parents to teach them true obedience, which is a balance of freedom and responsibility. Let parents learn from Mary and Joseph. They had complete trust in the child Jesus, leaving to him the responsibility of joining the homeward caravan to Nazareth. When he was missing,

they showed truly loving concern. When he was found, they had a dialogue with him, in an effort to understand his actuations. All this effort was rewarded by Jesus' obedience to them: "Jesus went back with them to Nazareth, where he was obedient to them."

The safeguarding of the christian family is our heavenly Father's business. In it, we have a role to play. Let us, like Jesus, be busy in this role.

**Efren Rivera, O.P.**

## **HISTORICAL SECTION**

### **Notes on**

# **THE HISTORY OF THE CHURCH IN THE PHILIPPINES\* 1521 - 1898 (continued)**

● **Pablo Fernandez, OP**

## **Chapter Ten**

### **THIRD ORDERS, PIOUS WORKS, CONFRATERNITIES, ASSOCIATIONS, DEVOTIONS AND SANCTUARIES**

#### **A. Third Orders. —**

The third orders that have been truly relevant in Philippine Church History are the Franciscan and the Dominican.

1. *The Franciscan Third Order.* Fr. Domingo Martinez explains the beginning of the Franciscan Third Order in the Philippines in these words: "The third order of our father Saint Francis, (called, the Order of Penance) was founded in 1611 through the efforts of Fray José de Santa Maria, Guardian of our convent in this city (Manila). It has not ceased growing in numbers or in the fervor and zeal of the brethren, so much so that by their alms, it has reached that happy situation in which we see it today. It has its own chapel, with all the other signs of Christian piety, for the good of the poor and the great edification of the Christians."<sup>1</sup>

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\* An essay towards a history of the Church in the Philippines during the Spanish period 1521-1898, translated by Jose Arcilla S.J., faculty member of Ateneo University, Department of History.

<sup>1</sup> *Compendio histórico de la apostólica provincia de San Gregorio de Filipinas* (Madrid, 1756) p. 111, No. 272.

In the beginning only Spaniards from Spain or America were admitted. But by 1619 this privilege had already been extended to those born in the Philippines and, in the course of time, even the natives were accepted. In 1865, there were 6,500 members. They proved to be of great help to the Franciscan fathers in the evangelization of the country and in the practice of works of mercy.<sup>2</sup>

2. *The Dominican Third Order.* The exact date is not known when the first Dominican tertiaries in the Philippines were accepted; but it is certain that it was during the first decades of the Dominican missionary enterprise here. Those who were received to the habit and profession of the Dominican third order were not formally organized into a unit until the end of the seventeenth century. By the Provincial Chapter held in Manila in 1698 Fr. Juan de Santo Domingo, the founder of the Beaterio de Santa Catalina, was empowered to organize into a unit the Dominican tertiaries, and for this purpose he convened on two occasions the elite. The election held during the first convention on 26 June 1699 resulted in the choice as Prior of the secular priest Don Santiago Marquez.

In the eighteenth century, the Dominican third order excelled more for the quality than for the quantity of its members. These included judges of the royal Audiencia, generals, captains, ensigns, secular priests who occupied distinguished positions in the hierarchy or held Cathedral benefices, besides ladies of high society. Towards the middle of the nineteenth century, membership increased, almost all of them Filipinos from Manila and suburbs. Of the fruits of sanctity which this institution produced, a more notable one was the lady Vicenta Bautista (+ 1908), born in Santa Ana (Manila) but a long resident in Lipa (Batangas), where she exercised an active lay apostolate through her good example and her natural gifts of attraction.<sup>3</sup>

<sup>2</sup> Pastrana, P. Apolar, O.F.M., "The Franciscans and the Evangelization of the Philippines," *Boletín Eclesiástico* (Enero-Febrero 1965) 112-113.

<sup>3</sup> Legaspi, Leonardo, O.P., "Vicenta Bautista, T.O.P.," *Boletín Eclesiástico* (September 1965) 803-810.

## B. Pious Works (Obras pías)

3. The pious works occupy a special place in the profane and ecclesiastical history of the Philippines, not only for their social and charitable character, but also for their economic importance. Historically, we could define *obras pías* as "a deed of generosity by a person who, in life or at the hour of death, bequeathed part of his property (there were some who left all) so that it might be invested in a profitable commercial enterprise administered by a person or a trusteeship, almost if not always under church sponsorship, interests or profits from which might be used for cultural or charitable works. These could be the funding of a certain number of masses for the soul of the founder or for the holy souls (of Purgatory), or the provision of funds for the embellishment of the liturgy, the education of the orphans, the dowry of girls, help for the poor, the sick and those in prison, the maintenance of a Boys' Choir for the Cathedral, aid for the missions in and out of the Philippines."<sup>4</sup> Some *obras* were entrusted to the miter, others to the religious orders, and the rest to the pious brotherhoods, especially the *Mesa de la Misericordia*.<sup>5</sup> Throughout their existence the important ones were those entrusted to the bishops although like all the rest, they passed through high and low, through the risks of time. During the British invasion, enemy looting and the need to raise funds to complete the amount exacted by the enemy as war indemnification after the

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<sup>4</sup> San Antonio, Francisco de, O.F.M., *Crónica de la apostólica provincia de San Gregorio de Religiosos descalzos de N.P. San Francisco en las Islas Filipinas, China, Japon, etc., Parte primera*. (Sampaloc, Imprenta de Loreto, 1738) p. 200, col. 1. "The *obras pías* are pious legacies, in which it was generally determined that two-thirds were to be loaned at interest for maritime commercial enterprises, until the premiums, which for the risk to Acapulco reached 50 per cent, to China, 25 per cent, and to India, 35 per cent, had increased the original capital to a certain amount. Then, the interest of that amount was to be applied for the good of the soul of the founder, or to pious or charitable ends." (Arenas, *Historia*, p. 397). "One-third was usually retained as a reserved [sic], to cover chance losses . . . . When the trade with Acapulco came to an end, the capitals could no longer be employed in accordance with the request of the founder, and they were loaned at interest in other ways." (Blair and Robertson, Vol. XXVIII, page 298, footnote).

<sup>5</sup> Tamayo, P. Serapio, O.P., *Idea general de la disciplina eclesiástica en Filipinas durante la dominación española* (Manila, 1906) pp. 104-108.

fall of the City almost left the *obras* bankrupt.<sup>6</sup> Towards the end of the nineteenth century, Archbishop Pedro Payo reorganized them. But in the first decades of this century, they suffered new losses when the Spanish prelates who all throughout had endeavored so much to administer and augment their capital had gone.

### C. Confraternities

4. *Confraternity of the Rosary.* Of the many confraternities which have struck deep roots in the soul of the Filipino people, the principal one is easily together with the devotion, the confraternity of the Rosary. Both started shortly after the Dominicans arrived in the Philippines. Still preserved is the Book of the Acts of the Confraternity of the Rosary which began in 1590 at the convent of Santo Domingo. Both flourished gloriously for three centuries, but especially after 1872, when the Perpetual Rosary, or the Honor Guards of Mary were established in the Church of Santo Domingo. However, the devotion fell off considerably in the provinces at the close of the last century because of lack of priests to propagate it with enthusiasm. Besides, certain fanatic spirits during the revolution of 1898 made use of the good faith of some members of the Perpetual Rosary to spread in Pangasinan the society called "Guards of Honor", which was no other than an element of disorder under the guise of religion.

5. *The Angelic Warfare and the Holy Name.* Two clearly Dominican confraternities which also spread to the Philippines are the Angelic Warfare and the Holy Name of Jesus. In his journey to Rome for the General Chapter of the Dominican Order in 1668, Father Juan Polanco, O.P. obtained from Pope Clement IX the faculty to establish the Confraternity of the Angelic Warfare in Santo Domingo church. This was the second establishment with apostolic approval outside of Louvain, where shortly

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<sup>6</sup> "...the *obras pías* were obliged by force to surrender their funds amounting P357,379.00 and 4 *granos*, according to the receipts signed in favor of these very *obras pías* by the English Commissioner..." (APSR, Mss, Sección HCF, tomo 1, documento 6, folio 72,v).



before the Dominican Father Deurwerders had founded it.<sup>7</sup> The University of Santo Tomás offered a fertile field by the end of the nineteenth century for the growth of the Confraternity of the Most Holy Name of Jesus. But with the passage of the years, the initial fervor of the members cooled off almost completely, to revive anew in 1931 with the planting of the Holy Name Society.<sup>8</sup>

6. *Other Confraternities.* The Augustinians promoted in their churches and missions the Confraternity of Our Lady of the Cincture. Likewise in many places, the Confraternity of the (Holy) Souls took root; but, as Bishop Miguel García of Nueva Segovia noted in a Report dated 1774, it had lost its renown in his diocese because of the interested designs of some members of the Confraternity.<sup>9</sup>

Another brotherhood equally worth mention is the Brotherhood of the Holy Burial and that of the Virgin of Solitude, established in Santo Domingo Church, perhaps soon after Pope Clement VIII signed the bull *De Salute Dominici Gregis* (The Salvation of the Lord's Flock), by which he authorized the Priors of the Dominican convents in the Indies to found it canonically in their churches. One of the reasons which moved the Vicar of Christ to sign this particular bull was his knowledge of the great devotion the Filipinos, newly won over to Catholicism, professed to the Blessed Virgin Mary. This brotherhood, which languished in the course of time, was rehabilitated in 1751.

#### D. Associations

7. *Marian Sodalties.* In this matter we are faced with the Marian Sodalties which the Jesuit fathers established in Colegio de San José, first among the students and afterwards among other people. They were also called the Sodality of the Anunciation, and had three kinds of membership divided into as many groups: the

<sup>7</sup> Salazar, Vicente de, O.P., *Historia de la provincia del Santísimo Rosario de Filipinas* (Manila, 1742) pag. 37.

<sup>8</sup> *Acta Capit. Prov.* ... 1890 (Manila, 1890) p. 10.

<sup>9</sup> *Relación del Estado de la iglesia de Nueva Segovia, en las Islas Filipinas remitida al Real y Supremo Consejo de Indias*, Ms., in APSR, Sección HEF (NS), 1774, folios 73, v-74.

first, that of the Spanish lay nobility; the second, that of the clergy and the students; the third, that of Tagalogs. Their purpose was the reform of manners through the reception of the sacraments and the presentation of literary works for the recreation and diversion of the republic.<sup>10</sup>

### E. Devotions

8. *Devotion to Our Lord.* The devotion to the holy cross has a special place in the history of the evangelization and christianization of the Philippines. Whenever the missionaries took possession of an area where they founded a town, the first thing they did was to raise the standard of the cross. From history and from paintings we know that the conquistadores did the same thing when they took possession of the Philippines in the name of God and of the king. Many towns of the Philippines used to observe the custom, inherited from Europe, of erecting "Calvaries", or fourteen crosses outside the *población* to represent the fourteen stations of the Way of the Cross, to facilitate the practice of this pious devotion by the faithful.

### 9. *Devotion to the Blessed Virgin Mary: the Rosary.*

Love for Mary, which the fervor of the first missionaries planted in the heart of the Filipino people, cooled off significantly with time. And so, in 1773, the Synod of Calasiao made an effort to revive it in the northern part of Luzon: "Indeed, we desire to impress and carve in the hearts of the faithful a heartfelt devotion and a tender love for the Blessed Virgin, the Mother of our Lord Jesus Christ."<sup>11</sup>

This devotion was expressed in different ways: first, by the recitation of the holy rosary, publicly in the churches and privately at home. It would be a rare Dominican mission station where a part at least of the rosary was not recited daily. In some, it was recited completely;

<sup>10</sup> Chirino, Pedro, S.J., *Relación de las Islas Filipinas* (Manila: Historical Conservation Society, 1969), 169-210. Saderra Masó, P. Miguel, S.J., *Misiones Jesuíticas de Filipinas* (Manila: Imprenta de Santo Tomás, 1924), 10-11.

<sup>11</sup> *Actas*, Ms. in APSR, Sección HEF (NS), tomo 7, doc. 14, fol. 57.

in others they recited or chanted it in procession through the streets. In a certain place, as in Binondo, they recited the first two parts and the third was solemnly chanted throughout the length of the streets. It used to be customary for Filipinos before to carry the rosary around the neck, like the way the Dominicans wore it until 1969. In the schools administered by the Franciscans and the Dominicans, the rosary was recited one or two times daily.

The following paragraph of Father Murillo Velarde in his History is significant with regards to the devotion to the rosary: "The devotion to the Rosary of the Blessed Virgin is most unusual in Manila. Not only is there a procession through the streets at night, during which it is sung, but in the greater number of houses (if not in all) it is recited publicly, and in some it is repeated two or three times in the day. It has several times given me unbelievable joy as I walk through the streets, to hear the rosary of Mary recited aloud night and day. It is from this mainly that God grants his favors to these islands, through the intercession of His mother. And I believe it will be difficult to find a Spaniard, an indio or a savage who does not bring a rosary and does not recite it daily, even if contrariwise his life is not too christian."<sup>12</sup>

For the rest, the devotion to the rosary has been the source of innumerable blessings to the Filipino people. Suffice it to mention, as an example, the five naval victories which two galleons manned by a combination of Filipino and Spanish forces won, through the intercession of our Lady of the Rosary, over superior Dutch forces in 1645. Since then, huge crowds of the faithful have flocked yearly in the first days of October before the miraculous image which is venerated in the Santo Domingo convent to thank God for so signal a victory.

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<sup>12</sup> *Historia de la Provincia de Filipinas de la Compañía de Jesus* (Manila: Imprenta de la Compañía de Jesus, 1749), fol. 7v, col. 2. This same author speaks of the pious custom, quite common among the Filipinos of other times, of wearing the rosary around the neck: "But in wanting to remove from him the rosary, which according to the laudable practice in these islands, he was wearing around the neck..." (*Ibid.*, fol. 45, col. 1); "No one [in Samar] left his house without wearing the rosary around his neck." (*Ibid.*, fol. 177, col. 2).

10. *Devotion to the Immaculate Conception.* Under the title of the Immaculate Conception, the Blessed Virgin Mary occupies also an honored place in the heart of the Filipino. For the sake of the truth however, we might say that this was an "official" rather than a popular devotion, in contrast to the truly popular devotion to the Rosary. As we have seen already, the Manila cathedral is dedicated to the Immaculate Conception.

When he erected the cathedrals of Nueva Cáceres and Nueva Segovia in 1595, Clement VIII wanted them also to be under the patronage of the Immaculate Virgin. When the bull which Spain had obtained for the celebration of the feast of the Immaculate Conception arrived in the Philippines, spirited religious festivities were held in Manila which are minutely reported by the historians Murillo Velarde, S.J. and Martínez, O.F.M.<sup>13</sup> Charles III, a loyal devotee of the mystery of the Immaculate Conception, wished the Spanish Cortes to declare the Immaculate Virgin as the Patroness of Spain and her dominions. Pope Clement XIII ratified this decision by a bull signed 8 November 1760 and promulgated by the king in all his dominions by royal cedula. The same pontiff, by the bull *Eximia pietas* (The Noblest Piety) of 14 March 1767 which he sent to the Philippines, disposed that in the Litany of Loreto the invocation "Mother undefiled" (*Mater intemerata*) followed by "Mother immaculate" (*Mater immaculata*).<sup>14</sup> The Jesuit fathers worked much to spread the devotion to the Immaculate Mother in their colleges and missions.

<sup>13</sup> Murillo Velarde, *Op. cit.*, fol. 12; Martínez, *Op. cit.*, pp. 167-168., Nos. 409-410.

<sup>14</sup> *Ibid.*, p. 59. The patronage of the Immaculate Conception for Spain and the Spanish dominions was granted by Clement XIII in 8 November 1760. On 16 April 1761, Charles III signed a royal cedula ordering its implementation in America and the Philippines. This cedula was dispatched by the Council of the Indies on 22 April 1761. Both the cedula and pontifical Brief were received in Bacolor (Pampanga) on 10 April 1763, during the British occupation of Manila. The Audiencia acknowledged it and arranged for its implementation on 24 May 1764. Cfr. APSR, Sección "Provincia-AP", tomo 21, doc. 29, p. 1.

11. *Devotion to the Saints.* The missionaries likewise propagated the devotion to the saints, giving preference as a general rule to the saints of their particular order. At times, due to an exaggerated cult given to some of the saints and the impressionable nature of the Filipino, the faithful have carried their devotion beyond what is right. Among the favorite saints of the Filipinos we might count Saint Dominic of Guzman, Saint Vincent Ferrer, Saint Anthony of Padua, Saint Monica and Saint Nicholas of Tolentino, and, in a special manner, the patron saints of each town.

12. *Veneration of Images.* There has also been some exaggeration in the veneration of the images of Jesus, Mary and the saints. According to the report of Sinibaldo de Mas, a Spanish traveller in the Philippines during the middle of the last century, the Filipino houses were filled with statues and paintings of the saints, of the virgins and of images of the Child Jesus. These images, generally small and richly clothed, with hands and face of marble, were shielded by a vigil lamp. There was no lack of houses of rich or noble families which seemed rather shops of images than dwellings of men, and some of these families used them as a status symbol, a reason for show and pride.<sup>15</sup>

## F. Sanctuaries

13. Although not as famous as those in Europe, there has been no lack in the Philippines of many sanctuaries which have been all throughout centers of pilgrimages and excursions. In general, they go back to miraculous images which manifested protection to the believing townspeople, working once in a while some miracle. Almost all have been and are sanctuaries of the Virgin Mary, for not in vain have the Filipino people won the appellation of the people who loved Mary. These are the principal sanctuaries: *Nuestra Señora de Guía* in Ermita, Manila (its date of origin is not known for certain)<sup>16</sup>, the Sanctuary of the Holy Cross in San Juan del Monte, Rizal (1602)<sup>17</sup>, our Lady

<sup>15</sup> Cited in BR, *The Philippine Islands*, XL, 230.

<sup>16</sup> "In Honor of Ntra. Sra. de Guía," *Filipinas*, 12-XII-1968, p. 5.

<sup>17</sup> Peguero, Juan, O.P. *Compendio Historial*, Ms in UST, Sección "Provincia," tomo—, fols. 14-15.

of Casaysay in Taal, Batangas (1603)<sup>18</sup>, Our Lady of Manaoag in Pangasinan (1605)<sup>19</sup>, Our Lady of Piat in Cagayan (1623)<sup>20</sup>, Our Lady of Peace and Good Voyage in Antipolo, Rizal (1626),<sup>21</sup> Our Lady of the Rosary in Orani (1684), Our Lady of Peñafrancia in Naga City (1712)<sup>22</sup>, The Black Nazarene in Quiapo; and foremost of all the Sanctuary of Our Lady of the Rosary in Santo Domingo church.

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<sup>18</sup> Martinez de Zúñiga, Joaquín, O.S.A, *Estadismo de las Islas Filipinas* (Madrid, 1893), tomo I, pp. 97-99.

<sup>19</sup> Aduarte, Diego, O.P. *Historia etc* (Zaragoza, 1693), p. 311.

<sup>20</sup> *Ibid.*, p. 279-282.

<sup>21</sup> Murillo Velarde, S.J., *Op. cit.*, fols. 210v-211, 212-219.

<sup>22</sup> Anónimo, *Historia ni Nuestra Señora de Peña de Francia* (in Bicol) (Manila: Tip. Pont. de la Universidad de Santo Tomas, 1926).

## **CASES AND QUERIES**

### **Q's and A's on Liturgical Matters**

#### **1. Question:**

*What is a high Mass nowadays? Does the priest have to sing his usual parts (orations, preface, Our Father), or is the singing of the people enough to call the Mass a high Mass? There is the question of how to satisfy the high Mass stipends.*

#### **Answer:**

The distinction between a read (low) Mass and a sung (high) Mass no longer exists. The last trace of the former distinction that had survived the publication of the general instruction in 1969 of the new Missal was abolished when the Missal itself appeared in 1970: the expression "*Missa in cantu*" was changed into "*Missa cum cantu*." This implies that the new Missal takes it for granted that *all* Masses with a congregation present, will include some singing. It is, however, proper that the priest, if he receives a special stipend, sings those parts of the Mass which he was accustomed to sing formerly in high Masses (i.e., the presidential prayers, and, together with the people, the Our Father, etc.).

#### **2. Question:**

*What about binations on weekdays? We get enough calls to say such a second Mass: for instance a late Mass for a group in schools. Some religious communities want to have a later Mass, especially for retreatants or for people on the day of a spiritual recollection. But nearly everyone of our religious community is assigned to a sisters' convent where he has to say his first Mass. Is a special permission needed for these bination Masses?*

**Answer:**

Bination on weekdays depends on the permission of the local ordinary who should consider the pastoral needs, as is said in the *Motu Proprio* "Pastorale munus." You find this information in the *Ordo* for the Philippines 1970, p. XI f. Ask, therefore, for general permission from your local ordinary.

**3. Question:**

*Why are some religious communities introducing the praxis to sit during and after the distribution of holy communion? The same praxis is also propagated, as I saw, in theological and liturgical periodicals, which come from abroad. Unde haec omnia?*

**Answer:**

The section "Actions and Postures" of the introductory part of the new Missal says that the people *may* sit after holy communion, for the sake of silent reflexion and thanksgiving (n. 21). It seems advisable that this posture is taken right after the beginning of the distribution of holy communion, particularly if the distribution takes a relatively long time.

**4. Question:**

*Is it allowed to have evening Masses in religious houses, schools, etc.? Are there any basic objections to this praxis?*

**Answer:**

While the Tridentine Missal had a section in its general rubrics on the time of the day for saying holy Mass, thereby restricting it to the time from one hour before dawn until one hour after midday, the Missal of Vatican II does not contain this section any more. This is not surprising in view of the gradual liberalisation concerning afternoon and evening Masses from World War II on. As a consequence, the "Ordo Universalis" for 1971, published by the Vatican Press, for the first time does not contain a time table for determining the hours of Mass.



### 5. Question:

*A religious priest who on certain days of the week has to work late into the evening hours, with the permission of his superior, sleeps longer the next morning. May he say Mass in the evening — eventually regularly — e.g., on his weekly day off?*

#### Answer:

I do not see any difficulty. But he should avoid saying Mass alone and join a community, if possible.

### 6. Question:

*We still get a good number of Liberas. Our seminarians, however, who have to sing these responses, dislike them so that it sounds terrible, not in itself, but because of the disgust with which the boys sing it. The procurator of the seminary, on the other side, is very glad to get these responses. What should we do?*

#### Answer:

You will look in vain in the new Missal and in the new funeral ritual for the *Libera*. The same holds true of the sequence *Dies irae*. If you cannot, or think you cannot as yet abolish the *Libera*, use at least another text for the old responsory, "I know that my Redeemer lives", found in Matins of the Office for the dead.

You may eventually also formulate some short other service, instead, comprising a short lesson of the Word of God (e.g., Phil 3, 20-21; 1 Jn 3, 1-2; Apoc 14, 13) to be followed by a short response. This text may be taken:

I will praise you, Lord,  
You have rescued me.

V. You have changed my mourning into rejoicing.  
R. You have rescued me.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.  
I will praise you, Lord,  
you have rescued me.

This response should be followed by one of the Prayers of the Faithful for the dead, as found in the booklet "Twenty-four Prayers

of the Faithful", published by the Liturgical Commission of the Philippines and available in all good Catholic bookstores. The Our Father and one of the orations for the dead conclude this short service.

### 7. Question:

*In the new Lectionary there is quite a long text for the meditation song after the first reading. Are we expected to read all these "numbers" (they are numbered) or are we allowed to choose? I observed that both are being done.*

### Answer:

The responsorial psalm, to which you refer, is an integral part of the Liturgy of the Word and is usually taken from the Lectionary, since these texts are directly related to and depend upon the respective readings. To make the people's response easier, however, some texts of psalm and responses have also been selected for the several seasons of the year or for the different kinds of Saints. These may be used instead of the texts corresponding to the reading whenever the psalm is sung. If *sung*, therefore, the following texts may be chosen: the psalm in the lectionary, the gradual in the Roman Gradual, the responsorial psalm or the Alleluja psalm (outside Lent) in the Simple Gradual, as these books indicate (Instruction to the Missal, n. 36). The Alleluja psalm is particularly easy to sing, because the response to be sung by the people is always the Alleluja, for which there exist many simple and appealing melodies in the Gregorian tradition. As the Simple Gradual states, one should take at least five verses of the psalm. If there are more, one may select from among them (p. XI). Avoid also, if ever possible, the mere *reading* of this psalm; it makes of the psalm a new lesson.

### 8. Question:

*Has the priest always to kiss the altar when coming to the sanctuary for holy Mass and before leaving?*

### Answer:

If the priest has to return from his seat at the end of the Mass only for the sake of kissing the altar, he may omit the kiss (Notitiae, May 1970, p. 184, n. 125).

**9. Question:**

*Is it still allowed to ring the altar bells before the consecration and during the two elevations? Many parishes discontinued doing so.*

**Answer:**

It is still allowed according to n. 109 of the general instruction of the new Missal ("pro opportunitate" and according to local customs).

**10. Question:**

*What is actually the position of the faithful during the acclamation after the consecration? There are some who say, that we should stand, because it is a proclamation.*

**Answer:**

The bishops of the Philippines decreed that we should kneel throughout the Eucharistic Prayer from after the Sanctus to the final doxology before the Our Father inclusive. It is true, according to the general instruction of the Missal, the faithful stand "from the prayer over the gifts to the end of the Mass" with the exception of the consecration when they are supposed to kneel "unless prevented by lack of space, large numbers, or some other reasonable cause" (n. 21). The conference of bishops may adapt these postures. Keeping an ancient Philippine tradition and also for the sake of those who have difficulties to stand over a longer time, the Philippine hierarchy decreed that the faithful should kneel from after the Sanctus on.

Even then, the kneeling position during the acclamation "Christ has died ..." makes sense. The whole Eucharistic Prayer is a proclamation, even the whole Mass. "As often as you eat this bread and drink the cup, you *proclaim* the Lord's death until he comes" (1 Cor 11, 26) This acclamation and the whole Eucharistic Prayer is not *only* a proclamation. Its very position — after the words of the Lord, "Do this in memory of me" — shows that it is anamnetic in character; it shares in the complexity of the whole Eucharistic celebration. To stress, therefore, exclusively only *one* aspect does not seem to be correct.

**H. J. Graf, S.V.D.**

## Burial of a Public Sinner

### Case:

*Sixto is well known by all in the community to be not canonically married to his present wife with whom he has six grown-up children. He has consistently refused to get married in Church, despite many visits by Legionaries and the parish priest himself. Sixto dies without bothering to receive the last sacraments.*

### Question:

- 1.—*Is Sixto a “public sinner”?*
- 2.—*If so, should he be denied a Catholic burial?*

### Answer:

1.—Certainly, Sixto is a public sinner. In fact, the case presented is the classical example authors are wont to propose in explaining what is meant by the term “public sinner”: i.e., a person living publicly in concubinage.

*“Sixto is well known by all in the community to be not canonically married to his present wife..., he has consistently refused to get married in Church, despite many visits by Legionaries and the parish priest himself...”*

The case in question is not of a person simply negligent and lax or indifferent in the things which refer to the fulfillment of his religious duties. It is a case of an individual who is living publicly in the state of sin, and who stubbornly and obstinately refuses to change and get out from his present state of life.

2.—Ecclesiastical burial should be denied to Sixto. Materially speaking, ecclesiastical burial is the same as the place of internment. Formally, however, it is the burial or internment of a cadaver in a

sacred place together with the liturgical rites that should accompany the same. "Sepultura ecclesiastica consistit a) in cadaveris translatione ad ecclesiam, b) exsequiis super illud in eadem celebratis, c) illius depositione in loco legitime deputato fidelibus defunctis condendis (can. 1204)."

The faithful have a right to receive ecclesiastical burial according to the provisions of the canon just stated, except those who have been expressly deprived of the same by common law (Can. 1239, § 2).

Can. 1240 specifies those who, according to law, are to be deprived of ecclesiastical burial "nisi ante mortem aliqua dederint poenitentiae signa." And further, in one general formula it is stated thus: "alii peccatores publici manifesti."

Nevertheless, in the cases specified, if there should in any way exist doubt concerning the privation of ecclesiastical burial, the same should be given.

Of the case in question however, the condition of a "public sinner" is positively manifest as was observed. There was no sign of repentance or any manifestation of emendation before death. On the contrary, the opposite is true as is clearly shown in the case, namely, that "Sixto dies without bothering to receive the last sacraments."

There is therefore, no room to doubt that the person in question died non-repentant. For this doubt is not of the *supposition* that he repented before death; nor is it a *mere possibility* that he could have repented at least interiorly. A positive and external reason however slight, is necessary; and consequently, some action or external sign which could reasonably be interpreted as a sign or index of repentance.

The present case as it is proposed, does not contain any basis for creating reasonably such an opinion.

**Bernabe Alonzo, O.P.**

## **THE CHURCH HERE AND THERE**

### CONSECRATION OF VIRGINS' RITE REVIVED

In an age, Pope Paul VI has said, marked by sexual perversion and immorality, the Vatican has revised the solemn consecration of a virgin, common in the early Church but almost unknown in recent times.

The Church has approved a new rite in which young women who are not nuns may consecrate their virginity "to Christ and their brethren," and continue living a lay life. This new rite can be administered both to cloistered nuns and also to "young women living in the world." Fr. Bugnini CM, secretary of the Congregation for Divine Worship said the decision to extend the consecration of virgins to women outside of convents and religious institutes "recognises the spiritual value of a consecration — interior and exterior, brought about by the Spirit and sustained by personal commitment — conferred under the guarantee and through the ministry of the local bishop, by women who, by offering their whole being to Christ, obligate themselves to live forever in dedication to the service of God, the Church and of brothers."

The Congregation described the new rite "an act of esteem for women, whose dignity is sometimes assailed by society, dominated as it often is by myths and vulgar hedonism."

The new rite is a revision of one promulgated by Pope Clement VII in 1596, but its roots go back to the Roman liturgy of about 500 AD.

### CHURCH'S SUPPORT TO UPROOT ILLITERACY

The Pope has pledged the Church to closer cooperation with organizations that aim at "uprooting illiteracy" in the world.

In a letter (Sept. 8) to Rene Maheu, director general of the United Nations Educational, Scientific and Cultural Organization (UNESCO) commemorating the third Literary Day and the International Year of Education, the Pope wrote, "We hope that this celebration may be the occasion for a further impulse and a closer cooperation with UNESCO for the complete promotion of man." He expressed to UNESCO "the determination of the Catholic Church to join, by collaborating with your organization, in efforts aimed at uprooting illiteracy." He further stated that the committee on human promotion in the Pontifical Commission for Justice and Peace has enlarged its programmes to stamp out illiteracy in various parts of the world.

Illiteracy is usually loosely defined as the inability to read and write, but today a higher level of competence in reading and writing has become necessary to meet many of the practical needs of daily life. Educators therefore stress that learners must achieve "functional literacy" of a higher standard.

About 40 per cent of the world's adult population is illiterate — even by minimal standards. And of this illiterate population, three quarters lives in Asia.

### MISSIONARIES TO WORK FOR CREDIT UNIONS

About 120 missionaries, Catholic, Anglican and Protestant, met in Rome at the end of September for the Do-It-Yourself Development Conference, or, to use the alternative title, the Ecumenical World Planning Session for Missionaries on Credit Unions.

After four days of energetic discussion and planning, the participants at their final meeting met the Religious Major Superiors and Protestant leaders whose cooperation will be indispensable if the plans of the conference are to be carried out.

For many, the high moment of the conference came during a Papal audience, when the Pope gave warm positive approval to credit-union work as an expression of that love for their fellows which is essential to all missionaries. "We should like," the Pope said, "to say a special word to the group of participants in the Ecumenical World Planning Session for Missionaries on Credit Unions. Our Lord Jesus Christ, who 'went about doing good' (Acts 10:38), when asked what was the greatest commandment of the Law, did not give the love of God as his full reply, but added the second commandment of love of our neighbor. So you are called upon to preach as missionaries, and to live, as Christians, a faith which is concerned also with the concrete conditions of social life. You have gathered in Rome to discuss means of making more effective your work in the field of credit unions, considering them as a way by which communities can from their own resources promote their development. In your studies and discussions we should like you to be assured of our paternal and cordial encouragement. And may God grant that your conclusions will contribute to the building of a world fashioned more humanely."