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Auxiliary Bishop
Diocese of San Fernando

BOLETIN ECLESIASTICO DE FILIPINAS

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A Letter From Our Bishops*

To Our Beloved People of God:

The church is committed to the defense and preservation of human rights in all areas of life, and to the principle that the supreme concern of the state is to keep those rights sacred. On the other hand, the Bishops of the Philippines recognize the right and duty of civil authorities to take appropriate steps to protect the sovereignty of the state and to insure the peace and prosperity of the nation within the law.

We have on several previous occasions expressed our concern for social justice, our anxiety over graft and corruption in government and business, our opposition to godless ideologies. We are keenly aware of the social ills of the country which continue and even grow in a climate of abuse that has raised doubts in the minds of some about the relevance of Christianity and democracy in our nation and day. We wish to emphasize that the responsibility for the present crisis rests in no small measure on those citizens who, while they profess themselves convinced Christians and lovers of democracy — particularly political, economic and religious leaders, are sorely remiss in their concern for social justice and, by the manner of their lives, are positive obstacles to morality, truth and love. We wish to urge that the present crisis be made a time for self-examination; how far each one is contributing to the evils that beset our country and have given rise to the very issue of martial law.

We call upon all public authorities and instrumentalities entrusted with the implementation of martial law to exercise their duties with the utmost prudence and restraint with full respect for human dignity, and to avoid the least abuse in the discharge of their functions. Our faithful, on their part, should bring courageously to the attention of the proper authorities any

* Reprinted from the SUNDAY EXPRESS, Oct. 1, 1972

instances of abuse, and we, the Bishops, in turn assure our people that we shall do all in our power to support such actions.

We cannot but lament the prevalence of hatred and violence in our country. It is a great deception to think that reforms are to be gained by such means and we exhort our Christian people to realize how alien hatred and violence are to the ways of Christ. On the other hand, we must repeat that those, too, must share the blame for this violence and hatred who have by their callousness to justice and indifference to the common good given occasion for it.

We were happy to read the assurance of the President that he was concerned not to prolong martial law unduly. We, too, echo this desire. We also feel that we express the sentiments of the Filipino people in this regard.

We ask our people to remain calm and law-abiding, and to pray earnestly that God may guide our country's leaders and the Filipino people.

In this time of trial let us turn to our Lord and His blessed Mother for aid.

TEOPISTO V. ALBERTO, D.D.

Archbishop of Caceres

President CBCP Administrative Council

MOST REV. CELSO GUEVARRA, D.D.

Auxiliary Bishop

Diocese of San Fernando

MOST REV. PHILIP SMITH, D.D.

Vicar Apostolic of Jolo

On the occasion of the Episcopal Consecration of their Excellencies Most Rev. Celso Guevarra (Aug. 28, 1972) and Philipp Smith (Sept. 8, 1972) the Boletin Eclesiastico de Filipinas extends its prayerful greetings and congratulations.

AN APOSTOLIC LETTER IN MOTU PROPRIO FORM BY WHICH THE DISCIPLINE OF FIRST TONSURE, MINOR ORDERS AND SUBDIACONATE IN THE LATIN CHURCH IS REFORMED

POPE PAUL VI

Even in the most ancient times certain ministries were established by the Church for the purpose of suitably giving worship to God and for offering service to the People of God according to their needs. By these ministries, duties of a liturgical and charitable nature, deemed suitable to varying circumstances, were entrusted to the performance of the faithful. The conferring of these functions often took place by a special rite, in which, after God's blessing had been implored, a Christian was established in a special class or rank for the fulfilment of some ecclesiastical function.

Some of these functions, which were more closely connected with the liturgical action, slowly came to be considered as preparatory institutions for the reception of sacred orders, so that the offices of porter, lector, exorcist and acolyte were called minor orders in the Latin Church in relation to the subdiaconate, diaconate and priesthood, which were called major orders; generally, though not everywhere, these minor orders were reserved to those who received them on their way to the priesthood.

Nevertheless, since the minor orders have not always been the same, and many tasks connected with them, as at present, have also been exercised by the laity, it seems fitting to re-examine this practice and to adapt it to contemporary needs, so that what is obsolete in these office may be removed, what is useful retained, what is necessary defined, and at the same time what is required of candidates for Holy Orders may be determined.

While the Second Vatican Council was in preparation, many pastors of the Church requested that the minor orders and subdiaconate should be re-examined. Although the

Council did not decree anything concerning this for the Latin Church, it enunciated certain principles for solving the question. There is no doubt that the norms laid down by the Council regarding the general and orderly renewal of the liturgy¹ also include those areas which concern ministries in the liturgical assembly, so that from the very arrangement of the celebration the Church clearly appears structured in different orders and ministries.² Thus the Second Vatican Council decreed that "in liturgical celebrations, whether as a minister or as one of the faithful, each person should perform his role by doing solely and totally what the nature of things and liturgical norms require of him".³

With this assertion is closely connected what was written a little before in the same Constitution: "Mother Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the nature of the liturgy. Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, a purchased people' (1 Pt 2:9; cf. 2:4-5) is their right and duty by reason of their baptism. In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit. Therefore, through the needed programme of instruction, pastors of souls must zealously strive to achieve it in all their pastoral work".⁴

In the preservation of certain offices and in their adaptation to contemporary needs, there are those which are especially connected with the ministries of the Word and of the Altar and in the Latin Church are called the offices of lector and acolyte and the subdiaconate. It is fitting to preserve and adapt these in such a way, that from this time on there will be two offices: that of lector and that of acolyte, which will include the functions of the subdiaconate.

¹ Cf. Second Vatican Council, Constitution on the Sacred Liturgy *Sacro-sanctum Concilium*, 62: ASS 56, p. 117; cf. also 21: loc. cit., pp. 105-106.

² Cf. *Ordo Missae*, *Institutio Generalis Missalis Romani*, 58, typical edition 1969, p. 29.

³ Second Vatican Council, Constitution on the Sacred Liturgy *Sacro-sanctum Concilium*, 28: AAS 56, 1964, p. 107.

⁴ *Ibid.*, 14: loc. cit., p. 104.

Besides the offices common to the Latin Church, there is nothing to prevent episcopal conferences from requesting others of the Apostolic See, if they judge the establishment of such offices in their region to be necessary or very useful because of special reasons. To these belong, for example, the offices of porter, exorcist and catechist,⁵ as well as other offices to be conferred upon those who are dedicated to works of charity, where this service has not been given to deacons.

It is in accordance with the reality itself and with the contemporary outlook that the above-mentioned ministries should no longer be called minor orders; their conferring will not be called "ordination", but "installation"; only those however who have received the diaconate will be properly known as clerics. Thus there will better appear the distinction between clergy and laity, between what is proper and reserved to the clergy and what can be entrusted to the laity; thus there will appear more clearly their mutual relationship insofar as "the common priesthood of the faithful and the ministerial or hierarchical priesthood, while they differ in essence and not only in degree, are nevertheless interrelated. Each of them shares in its own special way in the one priesthood of Christ."⁶

Having weighed every aspect of the question well, having sought the opinion of experts, having consulted with the episcopal conferences and taken their views into account, and having taken counsel with our venerable brothers who are members of the Sacred Congregations competent in this matter, by our Apostolic Authority we enact the following norms, derogating—if and insofar as necessary—from provisions of the Code of Canon Law until now in force, and we promulgate them with this Letter.

I. First tonsure is no longer conferred; entrance into the clerical state is joined to the diaconate.

II. What up to now were called minor orders, are henceforth called "ministries".

III. Ministries may be committed to lay Christians; hence they are no longer to be considered as reserved to candidates for the sacramental of Orders.

⁵ Cf. Second Vatican Council, Decree *Ad Gentes*, 15: AAS 58, 1966, p. 965; *ibid.*, 17: *loc. cit.*, pp. 967-968.

⁶ Second Vatican Council, Dogmatic Constitution *Lumen Gentium*, 10: AAS 57, 1965, pp. 14.

IV. Two ministries, adapted to present-day needs, are to be preserved in the whole of the Latin Church, namely those of *lector* and *acolyte*. The functions heretofore committed to the subdeacon are entrusted to the lector and the acolyte; consequently, the major order of subdiaconate no longer exists in the Latin Church. There is nothing, however, to prevent the acolyte being also called a subdeacon in some places, if the episcopal conference judges it opportune.

V. The lector is appointed for a function proper to him, that of reading the Word of God in the liturgical assembly. Accordingly, he is to read the lessons from Sacred Scripture, except for the Gospel, in the Mass and other sacred celebrations; he is to recite the psalm between the readings when there is no psalmist; he is to present the intentions for the prayer of the faithful in the absence of a deacon or cantor; he is to direct the singing and the participation by the faithful; he is to instruct the faithful for the worthy reception of the sacraments. He can also, insofar as necessary, take care of preparing other faithful who by a temporary appointment are to read the Sacred Scripture in liturgical celebrations. That he may more fittingly and perfectly fulfil these functions, let him meditate assiduously on Sacred Scripture.

Let the lector be aware of the office he has undertaken and make every effort and employ suitable means to acquire that increasingly warm and living love⁷ and knowledge of the Scriptures that will make him a more perfect disciple of the Lord.

VI. The acolyte is appointed in order to aid the deacon and to minister to the priest. It is therefore his duty to attend to the service of the altar and to assist the deacon and the priest in liturgical celebrations, especially in the celebration of Mass; he is also to distribute Holy Communion as an extraordinary minister when the ministers spoken of in canon 845 of the Code of Canon Law are not available or are prevented by ill health, age or another pastoral ministry from performing this function, or when the number of those approaching the Sacred Table is so great that the celebration of Mass would be unduly prolonged.

In the same extraordinary circumstances he can be entrusted with publicly exposing the Blessed Sacrament for adora-

⁷ Cf. Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 24: AAS 56, 1964, p. 107; Dogmatic Constitution *Dei Verbum*, 25: AAS 58, 1966, p. 829.

tion by the faithful and afterwards replacing it, but not with blessing the people. He can also, to the extent needed, take care of instructing other faithful who by temporary appointment assist the priest or deacon in liturgical celebrations by carrying the missal, cross candles, etc., or by performing other such duties. He will perform these functions the more worthily if he participates in the Holy Eucharist with increasingly fervent piety, receives nourishment from it and deepens his knowledge of it.

Destined as he is in a special way for the service of the altar, the acolyte should learn all matters concerning public divine worship and strive to grasp their inner spiritual meaning: in that way he will be able each day to offer himself entirely to God, be an example to all by his seriousness and reverence in the sacred building, and have a sincere love for the Mystical Body of Christ, the People of God, especially the weak and the sick.

VII. In accordance with the venerable tradition of the Church, installation in the ministries of lector and acolyte is reserved to men.

VIII. The following are requirements for admission to the ministries:

a) the presentation of a petition freely made out and signed by the aspirant to the Ordinary (the bishop and, in clerical institutes of perfection, the major superior) who has the right to accept the petition;

b) a suitable age and special qualities to be determined by the episcopal conference;

c) a firm will to give faithful service to God and the Christian people.

IX. The ministries are conferred by the Ordinary (the bishop and, in clerical institutes of perfection, the major superior) according to the liturgical rite "De Institutione Lectoris" and "De Institutione Acolythi" revised by the Apostolic See.

X. Intervals, determined by the Holy See or the episcopal conferences, shall be observed between the conferring of the ministries of lector and acolyte whenever more than one ministry is conferred on the same person.

XI. Candidates for the diaconate and priesthood are to receive the ministries of lector and acolyte, unless they have

already done so, and are to exercise them for a fitting time, in order to be better disposed for the future service of the Word and of the Altar. Dispensation from the reception of these ministries on the part of such candidates is reserved to the Holy See.

XII. The conferring of ministries does not imply the right to sustenance or salary from the Church.

XIII. The rite of installation of a lector and of an acolyte is to be published soon by the competent department of the Roman Curia.

These norms shall come into effect on 1 January 1973.

We order that what we have decreed in this Letter, in *motu proprio* form, be established and ratified, notwithstanding anything to the contrary.

Given in Rome, at Saint Peter's, on 15 August, the Solemnity of the Assumption of the Blessed Virgin Mary, in the year 1972, the tenth of our pontificate.

PAULUS PP. VI

EPISCOPAL ORDINATION ANNIVERSARIES

Let us pray for our Bishops on the occasion of their ordination anniversaries.

Most Rev. Porfirio Iligan, D.D.
September 3, 1968

Most Rev. Julio X. Labayan, O.C.D.
September 8, 1966

Most Rev. Espiga é Infante, O.A.R.
September 10, 1955

His Eminence Julio R. Cardinal Rosales, D.D.
September 21, 1946

Most Rev. William Joseph Duschak, S.V.D.
September 21, 1951

Most Rev. Patrick H. Cronin, S.S.C.
September 25, 1955

AN APOSTOLIC LETTER IN MOTU PROPRIO FORM LAYING DOWN CERTAIN NORMS REGARDING THE SACRED ORDER OF THE DIACONATE

POPE PAUL VI

For the nurturing and the constant growth of the People of God, Christ the Lord instituted in the Church a variety of ministries, which work for the good of the whole body.¹

From the apostolic age the diaconate has had a clearly outstanding position among these ministries, and it has always been held in great honour by the Church. Explicit testimony of this is given by the Apostle Saint Paul both in his letter to the Philippians, in which he sends his greetings not only to the bishops but also to the deacons,² and in a letter to Timothy, in which he illustrates the qualities and virtues that deacons must have in order to be worthy of their ministry.³

Later, when the early writers of the Church acclaim the dignity of deacons, they do not fail to extol also the spiritual qualities and virtues that are required for the performance of that ministry, namely, fidelity to Christ, moral integrity, and obedience to the bishop.

Saint Ignatius of Antioch declares that the office of the deacon is nothing other than "the ministry of Jesus Christ, who was with the Father before all ages and has been manifested in the final time".⁴ He also made the following observation: "The deacons too, who are ministers of the mysteries of Jesus Christ, should please all in every way; for they are not servants of food and drink, but ministers of the Church of God."⁵

¹ Cf. Second Vatican Council, Dogmatic Constitution **Lumen Gentium**, 18: **AAS** 57, 1965, pp. 21-22.

² Cf. **Phil.** 1:1.

³ Cf. **1 Tim** 3:8-13.

⁴ **Ad Magnesios**, VI, 1: **Patres Apostolici**, ed. F. X. Funk, I. Tubigen 1901, p. 235.

⁵ **Ad Trallianos**, II, 3: **Patres Apostolici**, ed. F. X. Funk, I, Tubingen, 1901, p. 245.

Saint Polycarp of Smyrna exhorts deacons to "be moderate in all things, merciful, diligent, living according to the truth of the Lord, who became the servant of all".⁶ The author of the *Didascalia Apostolorum*, recalling the words of Christ, "Anyone who wants to be great among you must be your servant",⁷ addresses the following fraternal exhortation to deacons: "Accordingly you deacons also should behave in such a way that, if your ministry obliges you to lay down your lives for a brother, you should do so . . . If the Lord of heaven and earth served us and suffered and sustained everything on our behalf, should not this be done for our brothers all the more by us, since we are imitators of him and have been given the place of Christ?"⁸

Furthermore, when the writers of the first centuries insist on the importance of the deacons' ministry, they give many examples of the manifold important tasks entrusted to them, and clearly show how much authority they held in the Christian communities and how great was their contribution to the apostolate. The deacon is described as "the bishop's ear, mouth, heart and soul".⁹ The deacon is at the disposal of the bishop in order that he may serve the whole People of God and take care of the sick and the poor;¹⁰ he is correctly and rightly called "one who shows love for orphans, for the devout and for the widowed, one who is fervent in spirit, one who shows love for what is good".¹¹ Furthermore, he is entrusted with the mission of taking the Holy Eucharist to the sick confined to their homes,¹² of conferring baptism,¹³ and of attending to preaching the Word of God in accordance with the express will of the bishop.

⁶ *Epistula Ad Philippenses*, V, 2: *Patres Apostolici*, ed. F. X. Funk, I, Tubingen, 1901, pp. 301-303.

⁷ Mt 20:26-27.

⁸ *Didascalia Apostolorum*, III, 13, 2-4: *Didascalia et Constitutiones Apostolorum*, ed. F. X. Funk, I, Paderborn 196, p. 214.

⁹ *Didascalia Apostolorum*, II, 44, 4; ed. F. X. Funk, I, p. 138.

¹⁰ Cf. *Traditio Apostolica*, 39 and 34; *La Tradition Apostolique de Saint Hippolyte. Essai de reconstitution* by B. Botte, Munster, 1963, pp. 87 and 81.

¹¹ *Testamentum D. N. Iesu Christi*, I, 38; edited and translated into Latin by I. E. Rahmani, Mainz 1899, p. 93.

¹² Cf. Saint Justin, *Apologia* I, 65, 5 and 67, 5: Saint Justin, *Apologiae duae*; ed. G. Rauschen, Bonn, 1911,² pp. 107 and 111.

¹³ Cf. Tertullian, *De Baptismo*, XVII, 1: *Corpus Christianorum*, I, Tertulliani Opera, pars I, Turnholt, 1954, p. 291.

Accordingly, the diaconate flourished in a wonderful way in the Church and at the same time gave an outstanding witness of love for Christ and the brethren through the performance of works of charity,¹⁴ the celebration of sacred rites,¹⁵ and the fulfilment of pastoral duties.¹⁶

The exercise of the office of deacon enabled those who were to become priests to give proof of themselves, to display the merit of their work, and to acquire preparation—all of which were requirements for receiving the dignity of the priesthood and the office of pastor.

As time went on, the discipline concerning this sacred order was changed. The prohibition against conferring ordination without observing the established sequence of orders was strengthened, and there was a gradual decrease in the number of those who preferred to remain deacons all their lives instead of advancing to a higher order. As a consequence, the permanent diaconate almost entirely disappeared in the Latin Church. It is scarcely the place to mention the decrees of the Council of Trent proposing to restore the sacred orders in accordance with their own nature as ancient functions within the Church;¹⁷ it was much later that the idea matured of restoring this important sacred order also a truly permanent rank. Our predecessor Pius XII briefly alluded to this matter.¹⁸ Finally, the Second Vatican Council supported the wishes and requests that, where such would lead to the good of souls, the permanent diaconate should be restored as an intermediate order between the higher ranks of the Church's hierarchy and the rest of the People of God, as an expression of the needs and desires of the Christian communities, as a driving force for the Church's service or *diaconia* towards the local Christian

¹⁴ Cf. *Didascalia Apostolorum*, II, 31, 2: ed. F. X. Funk, I, p. 112; cf. *Testamentum D. N. Iesu Christi*, I, 31: edited and translated into Latin by I. E. Rahmani, Mainz 1899, p. 75.

¹⁵ Cf. *Didascalia Apostolorum* II, 57, 6; 58, 1: ed. F. X. Funk, pp. 162 and 166.

¹⁶ Cf. *Saint Cyprian, Epistolae* XV and XVI: ed. G. Hartel, Vienna, 1871, pp. 513-520; cf. *Saint Augustine, De catechizandis rudibus*, I, cap. I, 1: PL 40, 309-310.

¹⁷ *Sessio XXIII, capp. I-IV: Mansi, XXXIII, coll. 138-140.*

¹⁸ Address to the Participants in the Second International Congress of the Lay Apostolate, 5 October 1957: AAS 49, 1957, p. 925.

communities, and as a sign or sacrament of the Lord Christ himself, who "came not to be served but to serve".¹⁹

For this reason, at the third session of the Council, in October 1964, the Fathers ratified the principle of the renewal of the diaconate and in the following November the dogmatic constitution *Lumen Gentium* was promulgated. In the 29th article of this document a description is given of the principal characteristics proper to that state: "At a lower level of the hierarchy are deacons, upon whom hands are imposed 'not unto the priesthood, but unto a ministry of service'. For strengthened by sacramental grace, in communion with the bishop and his presbyterium, they serve the People of God in the ministry of the liturgy, of the word and of charity".²⁰

The same constitution made the following declaration about permanency in the rank of deacon: "These duties (of deacons), so very necessary for the life of the Church, can in many areas be fulfilled only with difficulty according to the prevailing discipline of the Latin Church. For this reason, the diaconate can in the future be restored as a proper and permanent rank of the hierarchy".²¹

However, this restoration of the permanent diaconate required that the instructions of the Council be more profoundly examined and that there be mature deliberation concerning the juridical status both of the celibate and married deacon. Similarly it was necessary that matters connected with the diaconate of those who are to become priests should be adapted to contemporary conditions, so that the time of diaconate would furnish that proof of life, of maturity and of aptitude for the priestly ministry which ancient discipline demanded from candidates for the priesthood.

Thus on 18 June 1967, we issued in *motu proprio* form, the Apostolic Letter *Sacrum Diaconatus Ordinem*, by which suitable canonical norms for the permanent diaconate were established.²² On 17 June of the following year, through the Apostolic Constitution *Pontificalis Romani Recognitionis*,²³ we

¹⁹ Mt 20:28.

²⁰ AAS 55, 1965, p. 36.

²¹ Ibid.

²² AAS 59, 1967, pp. 697-704.

²³ AAS 60, 1968, pp. 369-373.

authorized the new rite for the conferring of the sacred orders of diaconate, priesthood and episcopacy, and at the same time defined the matter and the form of the ordination itself.

Now that we are proceeding further and are today promulgating the Apostolic Letter *Ministeria Quaedam*, we consider it fitting to issue certain norms concerning the diaconate. We also desire that candidates for the diaconate should know what ministries they are to exercise before sacred ordination and when and how they are to take upon themselves the responsibilities of celibacy and liturgical prayer.

Since entrance into the clerical state is deferred until diaconate, there no longer exists the rite of first tonsure, by which a layman used to become a cleric. But a new rite is introduced, by which one who aspires to the diaconate or priesthood publicly manifests his will to offer himself to God and the Church, so that he may exercise a sacred order. The Church, accepting this offering, selects and calls him to prepare himself to receive a sacred order, and in this way he is properly numbered among candidates for the diaconate or priesthood.

It is especially fitting that the ministries of lector and acolyte should be entrusted to those who, as candidates for the order of diaconate or priesthood, desire to devote themselves to God and to the Church in a special way. For the Church, which "does not cease to take the bread of life from the table of the Word of God and the Body of Christ and offer it to the faithful"²⁴ considers it to be very opportune that both by study and by gradual exercise of the ministry of the Word and of the Altar candidates for sacred orders should through intimate contact understand and reflect upon the double aspect of the priestly office. Thus it comes about that the authenticity of the ministry shines out with the greatest effectiveness. In this way the candidates accede to sacred orders fully aware of their vocation, fervent in spirit, serving the Lord, constant in prayer and aware of the needs of the faithful.²⁵

Having weighed every aspect of the question well, having sought the opinion of experts, having consulted with the epis-

²⁴ Cf. Second Vatican Council, Dogmatic Constitution *Dei Verbum*, 21: AAS 58, 1966, p. 827.

²⁵ Cf. *Rom.* 12:11-13.

copal conferences and taken their views into account, and having taken counsel with our venerable brothers who are members of the Sacred Congregations competent in this matter, by our Apostolic Authority we enact the following norms, derogating — if and insofar as necessary — from provisions of the Code of Canon Law until now in force, and we promulgate them with this Letter.

I. a) A rite of admission for candidates to the diaconate and to the priesthood is introduced. In order that this admission be properly made, the free petition of the aspirant, made out and signed in his own hand, is required, as well as the written acceptance of the competent ecclesiastical superior, by which the selection by the Church is brought about.

Professed members of clerical congregations who seek the priesthood are not bound to this rite.

b) The competent superior for this acceptance is the Ordinary (the bishop and, in clerical institutes of perfection, the major superior). Those can be accepted who give signs of an authentic vocation and, endowed with good moral qualities and free from mental and physical defects, wish to dedicate their lives to the service of the Church for the glory of God and the good of souls. It is necessary that those who aspire to the transitional diaconate will have completed at least their twentieth year and have begun their course of theological studies.

c) In virtue of the acceptance the candidate must care for his vocation in a special way and foster it. He also acquires the right to the necessary spiritual assistance by which he can develop his vocation and submit unconditionally to the will of God.

II. Candidates for the permanent or transitional diaconate and for the priesthood are to receive the ministries of lector and acolyte, unless they have already done so, and are to exercise them for a fitting time, in order to be better disposed for the future service of the Word and of the Altar.

Dispensation from the reception of these ministries on the part of such candidates is reserved to the Holy See.

III. The liturgical rites by which admission of candidates for the diaconate and the priesthood takes place and the above-mentioned ministries are conferred should be performed by the Ordinary of the aspirant (the bishop and, in clerical institutes of perfection, the major superior).

IV. The intervals established by the Holy See or by the episcopal conferences between the conferring—during the course of theological studies—of the ministry of lector and that of acolyte, and between the ministry of acolyte and the order of deacon must be observed.

V. Before ordination candidates for the diaconate shall give to the Ordinary (the bishop and, in clerical institutes of perfection, the major superior) a declaration made out and signed in their own hand, by which they testify that they are about to receive the sacred order freely and of their own accord.

VI. The special consecration of celibacy observed for the sake of the kingdom of heaven and its obligation for candidates to the priesthood and for unmarried candidates to the diaconate are indeed linked with the diaconate. The public commitment to holy celibacy before God and the Church is to be celebrated in a particular rite, even by religious, and it is to precede ordination to the diaconate. Celibacy taken on in this way is a diriment impediment to entering marriage.

In accordance with the traditional discipline of the Church, a married deacon who has lost his wife cannot enter a new marriage.²⁶

VII. a) Deacons called to the priesthood are not to be ordained until they have completed the course of studies prescribed by the norms of the Apostolic See.

b) In regard to the course of theological studies to precede the ordination of permanent deacons, the episcopal conferences, with attention to the local situation, will issue the proper norms and submit them for the approval of the Sacred Congregation for Catholic Education.

²⁶ Cf. Paul VI, Apostolic Letter *Sacrum Diaconatus Ordinem*, 16 AAS 59, 1967, p. 701.

VIII. In accordance with norms 29-30 of the General Instruction for the Liturgy of the Hours:

a) Deacons called to the priesthood are bound by their sacred ordination by the obligation of celebrating the liturgy of the hours;

b) It is most fitting that permanent deacons should recite daily at least a part of the liturgy of the hours, to be determined by the episcopal conference.

IX. Entrance into the clerical state and incardination into a diocese are brought about by ordination to the diaconate.

X. The rite of admission for candidates to the diaconate and priesthood and of the special consecration of holy celibacy is to be published soon by the competent department of the Roman Curia.

TRANSITIONAL NORMS. — Candidates for the sacrament of Orders who have already received first tonsure before the promulgation of this Letter, retain all the duties, rights and privileges of clerics. Those who have been promoted to the order of subdiaconate are held to the obligations taken on in regard to both celibacy and the liturgy of the hours. But they must celebrate once again their public commitment to celibacy before God and the Church by the new special rite preceding ordination to the diaconate.

All that has been decreed by us in this Letter, in *motu proprio* form, we order to be confirmed and ratified, anything to the contrary notwithstanding. We also determine that it shall come into force on 1 January 1973.

Given in Rome at Saint Peter's, on 15 August, the Solemnity of the Assumption of the Blessed Virgin Mary, in the year 1972, the tenth of our pontificate.

PAULUS PP. VI

PAULUS EPISCOPUS SERVUS SERVORUM DEI

dilecto filio CELSO GUEVARRA, adhuc Vicario Generali Cabanatuanensi, electo Episcopo titulo Vannidensi et Auxiliari sacri Praesulis Sancti Ferdinandi, salutem apostolicam benedictionem. Quotiescumque pro apostolico quo fungimur munere ad christianorum necessitates respicimus, illa Christi, amoris plena, verba subveniunt: messis quidem multa, operarii autem pauci — Math. 9,37 —. Est ideo causa cur magna laetitia effe-ramur cum Nobis detur Episcopis Episcopos assignare, pastoralium laborum fructuumque participes. Venerabili ideo fratri Aemilio Cinense, Sancti Ferdinandi Episcopo, cum oporteret huiusmodi virum socium dari, quocum dioecesim suam aptius efficientiusque regeret, cumque idoneus Nobis admodum visus sis ad id genus officium obeundum, Te, dilecte fili, de sententia Sacrae Congregationis pro Episcopis deque supreme potestate Nostra, simul nominamus Auxiliarem sacri Antistitis quem diximus, simul Episcopum Sedis titulo VANNIDENSIS, vacantis per translationem venerabilis fratris Aloisii Maverna ad cathedralem Ecclesiam Clavarensensem. Hebebis igitur commissi officii et dignitatis omnia iura et privilegia, obligationibus teneberis quae in Apostolicis Litteris — *Ecclesiae Sanctae* — leguntur, a Nobis motu proprio datis die VI mensis Augusti, anno MDCCCCLXVI. Maiori autem commodio tuo studentes, facultatem permittimus ut consecrationem a quolibet Episcopo accipias, cui duo assint eiusdem ordinis viri consecratores, qui omnes Nobiscum sint germanae caritatis vinculis coniuncti. Antea tamen tuum erit, teste quovis Episcopo, et ipso Apostolicam Sedem rite colente, catholicae fidei professionem facere iusque iurandum fidelitatis erga Nos et Successores Nostros dare, iuxta statutas formulas, quas ad Sacram Congregationem pro Episcopis mittes, de more signatas sigilloque impressas. Hortamur denique, dilecte fili, ut quantum in Ecclesia negotii, quid oneris habeas etiam atque etiam cogites, Dei tamen maxima eiusque Matris Sanctissimae auxilio confisus. Datum Romae, apud S. Petrum, die sexto et vicesimo mensis Junii, anno Domini millesimo nongentesimo septuagesimo secundo, Pontificatus Nostri decimo.

† Aloisius Card. Traglia
S.R.E. Cancellarius

Franciscus Tinello

Apostolicam Cancellariam Regens
Expedita die VIII Julii, anno Pontif.
IX. M. Orsini Plumbator

Joannes Calleri, Proton. Apost.
Joannes Coppa, Prot. Ap. s.n.

In Canc. Ap. tab. Vol. CXLI, N. 67

SACRA CONGREGATIO
PRO INSTITUTIONE CATHOLICA

TO THE ORDINARIES OF THE WORLD
ON THE STUDY OF PHILOSOPHY
IN SEMINARIES

Your Excellency,

In the present period of various kinds of change in the life of seminaries, this Sacred Congregation would like to call to Your Excellency's attention a matter which, in our opinion, is of great importance.

As is well known, among the various problems connected with the conciliar renewal of seminaries, *a particular place is held by the philosophical formation of future priests*. The Second Vatican Council, with the intention of creating a solid base for the study of theology, and of setting down the necessary premises for a fruitful encounter between the Church and the world, faith and science, and the spiritual patrimony of Christianity with modern culture, thought it opportune to insist, among other things, on a profound reform in the teaching of philosophy, offering for this purpose certain fundamental directives (See the Decree "Optatam totius", n. 15; the Pastoral "Ad Gentes", n. 16).

A vast and demanding program is supposed which, in present circumstances, while assuming a certain urgency on the one hand, is encountering not a few difficulties on the other. As a matter of fact, the Sacred Congregation for Catholic Education, which has been following matters in this area with special interest, has been able to note on various occasions not only praiseworthy efforts and progress, but also, unfortunately, signs of disquiet which are sometimes causing discouragement and lack of confidence.

Today, at a distance of six years from the Council, it is necessary to take stock of the situation and draw concrete and

precise conclusions for the future. In fact, the difficulties which the efforts for philosophical renewal today encounter are undeniable and as such demand a careful examination together with an attentive study of the proper remedies to overcome them.

I

CURRENT DIFFICULTIES IN PHILOSOPHICAL STUDIES

The present reform of philosophical studies in seminaries should be seen in the framework of the spiritual climate of the times, which confronts philosophy with both a favorable and a hostile attitude. While on the one hand our times, with their many social changes and ideological movements, are richly suitable for a serious re-thinking of philosophy even to the point of declaring, in some extreme cases, that it is useless or to be avoided. There can be no doubt that modern culture, shutting itself off always more and more to the problem of transcendence, is becoming adverse to authentic philosophical thought, particularly to metaphysical speculation which alone is able to reach absolute values.

In this regard, first of all, one must mention the modern spirit of technology which tends to reduce "homo sapiens" to "homo faber". Technology, while bringing to mankind numerous and undeniable advantages, is not always favorable toward giving man a sense of spiritual values. As is commonly seen today the mind of man seems predominantly turned toward the material world, toward the concrete, toward the domination of nature by means of scientific and technical progress, reducing knowledge to the level of positive sciences. The unilateral accent placed on action looking to the future and optimism nourished by an almost unlimited confidence in progress, while aimed at immediate and fundamental changes in the economic, social, and political fields, have a tendency to overlook the permanent character of certain moral and spiritual values and, above all, to consider as superfluous, or even harmful, authentic philosophical speculation, which rather should be thought of as the indispensable foundation for such changes. In such a climate, serious research in the highest truths is often unappreciated, and the criteria of truth are no longer the sound and indisputable principles of metaphysics, but rather the "present time" and "success". Therefore, it is easy to understand how the spirit of our times shows itself to be ever more anti-metaphysical and consequently open to every kind of relativism.

It is no wonder that in this context many no longer can find a place for a philosophy which is distinct from the positive sciences. Today, as a matter of fact, while there can be noted by almost everyone a clear diminishing of interest in the classical philosophical discipline, the importance of the natural sciences and anthropology is being rapidly increased. With these an attempt is made to give an exhaustive explanation of reality to the point of completely eliminating philosophy as something archaic and destined to be by-passed. In this way instead of the looked-for encounter which could contribute to the true benefit and progress of both science and philosophy, there is present rather an antagonism with negative consequences for both.

While many scientists are opposed to a philosophy distinct from the positive sciences, even to the point of disputing its existence, there are certain theologians who consider philosophy useless and harmful for priestly formation. These theologians maintain that the purity of the gospel message was compromised in the course of history by the introduction of Greek speculation into the sacred sciences. They think that scholastic philosophy has weighed down speculative theology with a quantity of false problems and they are of the opinion that the theological disciplines must be undertaken exclusively with historical method.

Other difficulties are born from the very field of philosophy itself. In fact, even where philosophy is not opposed, philosophical pluralism makes ever greater advances, due no doubt not only to encountering various cultures of the world and the diversity and complexity of philosophical currents, but also to the almost inexhaustible sources of human experience. This process is growing, notwithstanding the admirable efforts which various modern philosophers are making to give more coherence to their systems and more balance to their positions. The immensity and depth of the questions arising from various new philosophies and from scientific progress is such as to render extremely difficult not only a synthesis, but also an assimilation of these new notions, so necessary for teaching philosophy in a way that is living and efficacious.

It is natural that this situation should have serious repercussions on the study of philosophy in seminaries, and should be reflected both in the professors and in the students. It is commonly noticed how grave and many are the exigencies that impose themselves today on a professor of philosophy: the need to assimilate a great quantity of new ideas deriving from a variety of philosophy mentalities and from the progress of

science; problems that are often totally new; the need for a new adaptation of language, teaching method, etc. And, all this has to be addressed often in a relatively restricted period of time; with little means, and with a student body not always adequately interested or prepared.

Not a few difficulties come from the students. Although they frequently show interest in certain problems touching men and society, they are not given any encouragement by the modern cultural climate to study philosophy, being in general much more attuned to images than to reflection. And, above all, their previous training is often of a mainly technical nature and directed to practical matters. There are other circumstances of a more special nature which render the study of philosophy less attractive to students today: the perplexity which many display in front of the multiplicity of contradictory philosophical currents; the over-involved (in their opinion) search for truth, which cannot possibly be unbiased; the aversion to fixed systems, especially if recommended by authority; the deficiencies of a poorly updated teaching, presenting outmoded problems, distant from real life; a certain archaic philosophical way of speaking, little intelligible to modern man; an excessive abstraction which impedes the students' clear view of the connection between philosophy and theology and, most of all, between philosophy and activity from which they desire most seriously to prepare themselves.

From these things there can be seen in various seminaries a certain sense of discomfort, of uneasiness, and of dissatisfaction regarding philosophy and doubts about the value and practical utility of philosophical studies. From these things also we can see the phenomenon of the partial or complete abandonment of the authentic teaching of philosophy in favor of the sciences, which seem to be more real and directed to the concrete needs of life.

As can be seen, the main difficulties which place the study of philosophy in seminarians into question today seem capable of being reduced to the three following points:

1. Philosophy does not any longer have a proper object. It has been in fact absorbed and substituted for by the positive sciences, natural and humane, which are concerned with true and real problems and which are studied with the help of those methods which are recognized today as uniquely valid. This is the attitude inspired by the currents of positivism, neo-positivism, and structuralism.

2. Philosophy has lost its importance for religion and for theology: theological studies must detach themselves from philosophical speculation as from a useless word-game and must build up in full autonomy on a positive base, furnished by historical criteria and by special methods of exegesis. Theology of the future will, therefore, be the special competence of historians and philologists.

3. Contemporary philosophy has become today an esoteric science, inaccessible to the greater part of the candidates for the priesthood: the modern schools of philosophy (phenomenology, existentialism, structuralism, neo-positivism, etc.) carry on their labors at such a level of technicality of vocabulary, analysis, and demonstration as to have become a highly specialized field for select students. Therefore neither the suitability nor the possibility of inserting such a difficult and complex study into the ordinary formation of candidates for the priesthood is seen.

It is understandable that these obstacles would seem to many insuperable and as such should cause in certain areas a very real sense of discouragement.

II

THE NECESSITY OF PHILOSOPHY FOR FUTURE PRIESTS

1. Although understanding all that has been mentioned above, *we are nevertheless convinced that all the tendencies to abandon philosophy or to diminish its importance can be overcome and, therefore, ought not to be a cause for discouragement. Even though the obstacles which today militate against the teaching of philosophy are many and difficult, it is hard to see how philosophy can be undervalued or simply suppressed in a process of formation toward a true and authentic humanism, and especially in view of the mission of the priesthood.* Indeed, a desire to give in to such tendencies would mean ignorance of all that is most genuine and deep in modern thought. There can be no doubt that the most fundamental problems of philosophy are found today more than ever at the center of the anxieties of contemporary men, even to the extent of having invaded the entire field of modern culture; literature (novels, essays, poetry, etc.), the theatre, the cinema, radio and television, and even song. Here are constantly evoked the

eternal themes of human thought: the meaning of life and death; the meaning of good and evil; the basis of true values; the dignity and rights of the human person; the confrontation between culture and a spiritual heritage; the scandal of suffering, injustice, oppression, and violence; the nature and the law of love; the order and disorder in nature; the problems of education, authority, and freedom; the meaning of history and progress; the mystery of the transcendent; and, finally, at the depth of all these problems, God, His existence, His personal characteristics, and His providence.

2. It is evident that none of these problems can find an adequate solution on the level of the positive sciences, natural or humane, because the specific methods of these sciences do not provide any possibility of confronting them in a satisfactory way. Such questions as these pertain to the specific sphere of philosophy, which, transcending all merely exterior and partial aspects of phenomena, addresses itself to the whole of reality, seeking to comprehend and to explain it in the light of ultimate causes.

Thus philosophy, while needing the support of the empirical sciences, is nevertheless in itself a science that is distinct from the others, autonomous, and of the highest importance for man, who is interested not only in recording, describing, and ordering various phenomena, *but above all understanding their true value and ultimate meaning*. It is clear that any other type of knowledge of reality does not bring things to this supreme level of knowledge which is the characteristic prerogative of the human spirit. As long as there is not an answer to these fundamental questions, all culture remains inferior to the speculative capacity of our intellects. If it can be said that philosophy, therefore, has an irreplaceable cultural value, it constitutes the soul of authentic culture, inasmuch as it puts the questions about the meaning of things and about the existence of man in a way that is truly adequate to the deepest human aspirations.

3. Also in many instances, an exclusive recourse to the light of revelation is not even possible. Such an attitude would be fundamentally insufficient for the following reasons:

a) A complete adherence by man to divine revelation cannot be conceived as an act of blind faith, a fideism lacking rational motivation. The act of faith presupposes of its nature "*the reason for believing*", the "*motives of credibility*", which are in great measure philosophical: the knowledge of God; the

concept of creation; providence; discernment of the true revealed religion; knowledge of man himself as a free and responsible person. It could be said that every word of the New Testament formally presupposes these fundamental philosophical ideas. Therefore, a priest needs philosophy to secure for his own personal faith the rational basis of scientific worth which will match his intellectual attainments.

b) The problem of "*fides quaerens intellectum*" has not lost any of its reality. Revealed truth always requires reflection on the part of the believer. It invites a work of analysis, of deeper study, and of synthesis, which work is called speculative theology.

Evidently here must be no repetition of the error of past centuries when theological speculation was often carried on in an exaggerated and unilateral way without sufficient regard for biblical and patristic studies. In this regard, it is necessary to restore the primacy of study to the sources of revelation as well as to the transmission of the gospel message through the centuries, a primacy that is beyond discussion and that can never be diminished in importance. It is proper to condemn any unjustified intrusion of philosophy into an area that is essentially that of revealed knowledge. But today, with a correct equilibrium established and enormous progress accomplished in the biblical sciences and in all the sectors of positive theology, it is both possible and necessary to complete and perfect this historical labor with a labor of rational reflection on the data of revelation. Thus there can be set forth richer and more certain data which in time the speculative theologian must confront with a critical understanding of the concepts and mental categories in which revelation is expressed. In this delicate work, the speculative theologian must not only use the treasures resulting from the discoveries of the natural and especially the humane sciences (psychology, anthropology, sociology, linguistics, pedagogy, etc.), but he must also have recourse in a special way to the help of a sound philosophy so that it can make its contribution to the reflection on the presuppositions and on the conclusions of the knowledge furnished by the positive disciplines. From the fact that the methods themselves of positive science (exegesis, history, etc.) start their work from various given preliminaries, which implicitly are results of a philosophical choice, a sound philosophy can notably contribute, among other things, to a critical evaluation and a clarification of such a choice (today this is especially necessary, for instance, regarding the exegetical method of Rudolf Bultmann), without, how-

ever, assuming an absolute, critical function in the face of divine revelation.

This reciprocal influence of the two sciences, deeply rooted already in their very natures, has become accentuated in recent times by new situations created in the field of theology; theology, seeking to open up new dimensions (historical, anthropological, existential, socio-political, correct practice, etc.) as well as to deepen its methods (the hermeneutic problem), is facing a new type of problem which sometimes touches the very presuppositions of theological knowledge (as, for instance, the possibility of dogmatic definitions of permanent value) and which therefore, requires a new clarification and deepening of certain concepts, as, for instance, the truth, the capacity and limits of human understanding; progress, evolution, human nature and the human person; the natural law, the imputability of moral actions, etc.

c) *Philosophy is also irreplaceable for the encounter and dialogue between believers and unbelievers. In this regard, philosophy has a very evident pastoral value.* It is, therefore inadmissible that a Catholic priest, called to exercise his ministry in the midst of a pluralistic society where fundamental philosophical problems are being debated through all the means of social communication and on every cultural level, should be unable to engage in an intelligent exchange of views with non-Christians on the fundamental questions which are close to his own personal faith and which are the problems most agitating the world.

d) Finally, it must be pointed out that all pastoral direction, pedagogical choices, juridic norms, social reforms, and many political decisions carry within themselves philosophical presuppositions and consequences which need to be clearly and critically evaluated. *There can be no doubt that authentic philosophy can notably contribute to humanizing the world and its culture, supplying a proper hierarchy of values so necessary for any fruitful action.*

III

SOME INDICATIONS FOR THE TEACHING OF PHILOSOPHY

We have tried to make clear why a solid formation in philosophy is today more necessary than ever for future priests. At the same time we have tried to answer some objections brought

against philosophy by positive scientists and by some theological circles. It now remains to answer those difficulties which come from the actual situation of philosophy itself, that is, philosophical pluralism, the highly technical level of the vocabulary, etc.

These difficulties are real but they must not be exaggerated. In every case it is a good thing to wish to obtain the highest possible level; but on the other hand, we must be realistic and avoid the fault of "perfectionism". In the difficulties of the present time, each seminary must come to realize what is possible, taking into account the concrete situation and the local resources, without attempting a completely perfect ideal.

1. The first efforts must be directed to the concrete organization of studies in accordance with the following objectives:

a) Provide for a solid professional preparation for the teachers. Given the increased demands of philosophy, it is absolutely necessary that the professors be given a serious and specific preparation, acquired in centers of study which give assurances of being proper from the doctrinal point of view and as institutions of authentic philosophical research.

b) Promote by every means the permanent updating of the professors by courses of study and meetings for the exchange of ideas and for the exchange of teaching experiences. To assist in the accomplishment of their work a contribution could be made by suitable economic remuneration and a correct distribution of the teaching load, giving to each one a chance for serious and systematic personal study.

c) To face up to the difficulties of the students, improve the methods of teaching as set forth in the Decree "Optatam totius", n. 17 and in the "Ratio Fundamentalis", chap. XV, but always preserving intact the time assigned to the study of philosophy, that is, the two years set out in n. 61c of the "Ratio Fundamentalis".

For a more secure orientation for the students it would be well to promote, within the autonomy of the single disciplines, a dialogue between the teachers of philosophy and those of theology to create a certain coherence between the two, according to the requirement for an efficacious interdisciplinary collaboration of the "Ratio Fundamentalis", n. 61b, chap. XI, note 148a.

d) Improve the library of the seminary, making sure that it has enough good publications useful for the research of both the professors and the students.

e) Promote a close collaboration between the seminary and other theological institutes, working toward an exchange of teachers.

Evidently the local authorities must judge the suitability of the adoption of these and other appropriate remedies according to concrete necessity. In every case, however, in all the desirable efforts of renewal, one must never forget the fundamental importance of Higher Schools of Philosophy (Philosophical Faculties) and of the other Centers specializing in philosophical studies.. To these pertain the delicate and grave duty either of preparing future teachers or of sustaining this formative activity by periodic courses of renewal. To them also belongs the duty to diffuse scientific data and, most important, to publish suitable text books answering the needs of our times. It must be, therefore, one of the main concerns of the competent authorities to see to the organization and the functioning of such institutions.

2. In the same measure with which there is 'established a sound organization of studies, there must also be provided a solution to the more important and delicate problems of the content of the teaching and of the program of studies. These problems must be faced bearing in mind the purpose of these studies in the framework of priestly formation.

Although the Second Vatican Council drew out with clarity certain fundamental lines for the proper renewal of philosophical teaching, today six years after the Council, we have to unfortunately admit that not all seminaries are following these lines wished by the Church. Various causes, often complex and difficult to define, have brought about a situation in which the teaching of philosophy, instead of going ahead, has lost much of its vigor, presenting uncertainty with regard to its content and with regard to its purpose. In view of this situation, it is necessary to set down the following:

Philosophical formation in seminaries may not be limited to teaching the students *to "philosophize"*. Certainly it is important that the young seminarians learn to "philosophize", that is, to search with sincere and continuous love for the truth,

developing and improving their critical sense, recognizing the limits of human knowledge and deepening the rational presuppositions of their proper faith. But this is not enough. *It is necessary that the teaching of philosophy present the valid principles and materials which the students can attentively consider, seek to weigh, and gradually assimilate.*

Nor may the teaching of philosophy be reduced to an inquiry which limits itself to gathering and describing with the help of humane sciences the data of experience. It is necessary that it go on to a truly philosophical reflection in the light of secure metaphysical principles in a way as to come to affirmations that are of an objective and absolute value.

To this end, the *history of philosophy* is certainly useful, since it presents the main solution that the great thinkers of humanity sought to give through the centuries to the problems the world and of life. Also useful is the study of *contemporary philosophy* and the study of works selected from literature to better comprehend the problems of today. But, the teaching of philosophy may not be reduced to the presentation of what others have said. It is rather necessary to help the young student to directly face reality, to seek to confront and examine the various solutions to its problems and to form proper convictions and to arrive at a coherent vision of reality.

It is clear, furthermore, that this coherent vision of reality to which philosophical studies must bring seminarians, cannot be in contrast with Christian revelation. Certainly there is no difficulty in admitting a healthy philosophical pluralism, due to the diversity of regions, cultures, and mentalities through which different ways to the same truth can be pursued. This truth, of course, can be presented and explained in various ways. However, *it is not possible to admit a philosophical pluralism which compromises the fundamental nucleus of affirmations connected with revelation, since a contradiction is not possible between the naturally knowable truths of philosophy and the supernatural truths of faith.* With this in view, one can then affirm in general that the very nature of the Judeo-Christian revelation is absolutely incompatible with all relativism epistemological, moral or metaphysical, with all materialism, pantheism, immanentism, subjectivism, and atheism.

Furthermore the above-mentioned fundamental nucleus of truths contains in a special way:

a) that human knowledge is capable of gathering from contingent reality objective and necessary truths, and thus of arriving at a critical realism, a point of departure for ontology;

b) that it is possible to construct a realistic ontology which brings to light transcendental values and ends with the affirmation of a personal Absolute and Creator of the Universe;

c) that there is likewise possible an anthropology which safeguards the authentic spirituality of man, leading to a theocentric ethic, transcending earthly life, and at the same time open to the social dimension of man.

This fundamental nucleus of truths which excludes every historical relativism and every idealistic or materialistic immanentism, corresponds to that solid and coherent knowledge of man, of the world, and of God of which the Second Vatican Council spoke (Decree "Optatam totius", n. 15). The Council wished that the teaching of philosophy in seminaries should not leave out the riches of past thought which have been handed down ("innixi patrimonio philosophico perenniter valido", *ibid.*) but should also be open to accepting the riches which modern thought continually brings forth ("ratione habita quoque philosophicarum investigationum progredientis aetatis", *ibid.*).

In this sense the repeated recommendations of the Church about the philosophy of Saint Thomas Aquinas remain fully justified and still valid. In this philosophy the first principles of natural truth are clearly and organically enunciated and harmonized with revelation. Within it also is enclosed that creative dynamism which, as the biographers attest, marked the teaching of Saint Thomas and which must also characterize the teaching of those who desires to follow his footsteps in a continual and renewed synthesizing of the valid conclusions received from tradition with new conquest of human thought.

All of this must be done taking into particular account the type of problem and characteristics proper to the various cultures and regions, making it possible for the students to have an adequate grasp of the major philosophical ideas of their own time and own environment so that their studying of philosophy will be a real preparation for the life and ministry which awaits them, and so that they will be in position to dialogue

with the men of their own time (Decree "Optatam totius", *ibid*.) not only the believers, but also with those who have no faith.

Your Excellency, in calling to your attention the problems in the philosophical formation of future priests, we wish to offer you something to consider and above all some help toward a suitable renewal in this area which the present circumstances show to be so important. Fully conscious of the limits of this letter-restricted only to essentials-given its purpose-we hope nevertheless that it, together with the clear texts of the Second Vatican Council and of the "Ratio Fundamentals Institutionis Sacerdotalis", can furnish at least some useful indications and guide-lines to teachers in their work.

Assuring you and all who are dedicating themselves to the formation of your seminarians of our greetings and cordial good wishes, we remain with every sentiment of high esteem.

Faternally yours in Jesus Christ,

GABRIEL MARIE CARD. GARRONE

† **JOSEPH SCHROFFER, Secr.**

Rome, January 20, 1972

PAUL VI AND THE GOVERNMENT OF THE CHURCH*

*An Interview with H. E. Most Rev. Giovanni Benelli,
Substitute of the Secretariat of State*

On 30 June 1972, an interview was granted by H. E. Mons. Giovanni Benelli, Substitute of the Secretariat of State of His Holiness, to Father Francisco Farusi, S.J., Director of the Vatican Radio "News Bulletin". It was broadcast at 2:30 P.M. on 1 July 1972 in the "News Bulletin".

The text of the interview, which was recorded, is as follows.

At the beginning of the 10th year of Paul VI's Pontificate, interpreting the sentiments and desires of listeners to the Vatican Radio "News Bulletin", it occurred to me, Your Excellency, to ask you a few questions about the Pope's activity, since in your capacity as Substitute of the Sacretariat of State you are one of the closest collaborators of the Holy Father.

1. First of all will you tell me, how the Pope is keeping?

The Pope is very well. The intense activity he carries out every day is the best proof, which can be verified by everyone, of his excellent state of health. He is 75 years old: nevertheless he subjects himself daily to an effort that is really superhuman. The public audiences, the great problems that must be thought out, matured, for weeks, months, sometimes years by himself personally, who is responsible for the solution. Then there are the daily problems, the files of official papers which he follows directly and which impose a really heavy, extenuating rate of work.

* *L'Osservatore Romano*, 27 July 1972.

2. What are, in your opinion, the principles by which the Holy Father is inspired in the government of the Church?

The fundamental principle that directs and governs the whole activity of Paul VI is frankly pastoral principle. Paul VI will remain in history as the Pope of an eminently pastoral Council, Vatican II, completed and put into practice by him.

His essential concern is substantially that of the Council. How to renew the structures of the Church to bring them into line with modern requirements. How to keep the deposit of the faith intact, in a world that people wish to be desacralized.

And at the same time to make the Church intelligible to this world of ours in which she must live out her life.

Precisely because it is pastoral, his Pontificate is characterized by great perference, accompanied, of course, by the necessary firmness.

This fundamental principle is expressed in precise doctrinal and operative dimensions, such as the collegality on which he has structured the Curia, and based his policy of increasingly close collaboration between the Apostolic See and the local Churches.

This called for a tiring effort of adaptation by the Roman Curia which, let us admit, was accustomed by and large to act on its own. But this effort, we must admit also, has been highly advantageous.

Ecumenism. Paul VI opened dialogue with everyone. He is deeply aware that he is the centre and sacrament unity. He carries on ecumenical work with great openness and at the same time great realism.

Cult of man: new Christian humanism. More, perhaps, than any of his predecessors, Paul VI wishes the Church to be the servant of mankind; he wants the Church to be a school of humanism; he wishes her to commit herself thoroughly in all initiatives aimed at the real progress of man and of the community. Hence *Populorum Progressio*, hence *Octogesima adveniens*, hence the cordial support recently given also to UNCTAD, to the struggle against illiteracy, pollution, hunger, illness, etc. So Paul VI sets up the Pontifical Commission "Justitia et pax", the human advancement Committee, the Pontifical Council "Cor Unum".

Peace: Paul VI will be remembered as the Pope of peace. Peace among the peoples, but in justice! It was he who said that the new name of peace is development. Peace to the extent to which we succeed in shortening distances, inequalities between rich and poor peoples.

3. Since Your Excellency assumed the office of Substitute have these principles, to which Your Excellency has referred, undergone any variations?

I would not say there has been any evolution in the principles. I would say rather that there has evidently been a progress in the application of them. Let us take an example, that of collegiality.

I was nominated Substitute a month before the promulgation of *Regimini Ecclesiae Universae*: the magna carta of the reform that the Pope has carried out in his Curia, to make it more in keeping with modern needs and the demands of the Council, particularly the demands for the collegial work of the Pope with the bishops. Since then progress has been constant; this progress — if we look back — evidently makes the first steps accomplished in the application of *Regimini* look quite out of date. This does not mean, however, that there has been any change in the fundamental principle which, in the pontificate of Paul VI, as said before, has always been and remains, the pastoral principle.

4. What are, in your opinion, the greatest concerns of the Holy Father, and what are the symptoms of hope and comfort that he finds in the life of the Church and in the world?

The question is a very vast one. Let us try to give a few brief indications.

The greatest concerns of the Pope. I would say, in the first place, to strengthen his brothers in the faith. At this moment when doubt has penetrated everywhere, even in the Church, the Pope's greatest concern is to strengthen the faith. It is to keep the deposit of faith intact, protecting it from every threat. He himself said so yesterday in St. Peter's and also the Wednesday addresses clearly manifest this fundamental concern to his.

Another concern, that of unity. How to prevent the providential decentralization desired by the Council from harming the unity of the Church and her cohesion.

Another concern: how to make himself understood by the new generations, by the young; how to make the message of the Church intelligible to the society of technology, how to succeed in getting this people of ours, today, to participate really in the ecclesial community in all its dimensions.

Another concern: the torment of this society which the Church must serve. Its uncertainties, its contradictions, its violence, its deep uneasiness, in the quest, perhaps, for new ways.

Then you asked what are the symptoms of hope. Here, too, there are a great many. We will just mention some, by way of example.

I would say the spiritual wealth of the new generations, so sincere, authentic and in a certain sense mature.

The strength of the faith of the vast majority of priests, religious and faithful. We often let ourselves be impressed by certain ambiguous or blameworthy manifestations, and we forget that the main body is healthy and vital.

I would say, further, the liturgical reform, which permits a wider participation of the faithful in the sacramental life of the Church. Let us think for a moment. Let us think of the effects of the abundance of the sacramental grace, which by virtue of the reform is present in the community today.

Then, too, the fact that the laity have become aware of their responsibility for the Church. This is really a great strength, a great guarantee for the future.

The increasingly close and fruitful collaboration between the local Churches and Rome, between the Pope and the Bishops, which is a direct effect of the application of the Council.

Again, the increasingly keen, though often still vague, expectation of the message of the Church that exists everywhere; a sign of this is the growing interest in the things of the spirit, in all circles.

But never so much as today, perhaps — this my conviction — has the Church, this Church of ours, so restless and meeting with such opposition, been so much alive, vital and vigorous. She is growing in every direction, in the impulse to works, both missionary and social, on the plane of work for peace as in theological research, the updating of the structures and the development of ecumenical work, etc.

The Pope, who more or better than anyone else has a view of the whole, cannot but rejoice and give thanks to God.

5. Now, with your permission, another little question, little as regards formulation, but perhaps rich in content. What do you think of the recurring rumours of Paul VI's resignation?

I will not repeat here the various reasons why the Pope considers it is his definite duty to remain at his post as "Servus servorum Dei", even after reaching the age of 75.

The Pope has never given anyone any reason for thinking he would resign at 75. On the contrary, he has expressly declared he will not do so. Strangely enough, however, these rumours are still going round. I don't know how to interpret this insistence. I know only one thing that there has never been any basis for these rumours, for less now, after the Pope has spoken.

Thank you, Your Excellency, for the illuminating answers, and allow me to request you to convey to the Pope the sentiments of filial devotion and of unconditional loyalty of all employees of the Vatican Radio and of all its listeners.

DOCUMENT ON GENERAL ABSOLUTION*

On 13 July in the Press Office of the Holy See, Rev. Prof. Vicencio Miano, S.D.B. Consultor of the Sacred Congregation for the Doctrine of the Faith, presented to the journalists the new document concerning the imparting of General Absolution. We print herewith a summary of the Conference.

In recent years the Holy See has received from different regions questions, enquiries, expressions of doubt and the reverberations of new opinions concerning the Sacrament of Penance and especially the matter of general or collective sacramental absolution.

Many Ordinaries, especially in mission countries, have been concerned about the lack of priests in the territories entrusted to them and the consequent difficulties of their people in approaching the Sacrament of Penance on an individual basis. They have likewise been anxious about the spread of some erroneous opinions and — in some places — about certain abuses in the administration of the important Sacrament. Thus they have turned to the Holy See with a request that the necessary conditions for the correct use of this Sacrament be re-affirmed and directives adapted to current circumstances be issued.

PURPOSE OF THE NORMS

The Sacred Congregation for the Doctrine of the Faith, after a close study of the question in collaboration with other departments of the Holy See that are competent in this matter has prepared some pastoral Norms. These have been approved in a special way by the Holy Father in the audience granted to the Cardinal Prefect of the Congregation on 16 June 1972.

The purpose of these Norms is to re-affirm Catholic doctrine concerning the Sacrament of Penance and, in accordance with it to determine the conditions in which a general sacramental absolution can be licitly given without previous individual confessions.

* *L'Osservatore Romano*, 27 July 1972.

In fact, individual confession of serious sin to a priest in order to receive absolution is the only ordinary way to be reconciled with God and with the Church. It is however common teaching that there are cases of necessity in which a general or collective absolution can be given to penitents who do not have the possibility of going to confession. Besides the imminent danger of death, such necessity can exist also when, because of the number of penitents and the lack of sufficient priests to hear their confessions, the penitents would have to remain for a long time without the grace of the sacrament or without Holy Communion. This necessity was in the Norms issued by the Sacred Apostolic Penitentiary on 25 March 1964.

However, in recent years there have arisen on the one hand questions concerning the application of these Norms — often little known — in areas where they might have served to meet real needs. On the other hand, abusive practices with regard to collective absolution were spreading in various places. These practices were inspired by erroneous theories concerning the Sacrament of Penance.

AURICULAR CONFESSION REMAINS

The present pastoral Norms of the Sacred Congregation for the Doctrine of the Faith thus intend to give clear directives, so that auricular confession will be maintained, by reminding pastors of their serious obligation to assure its administration for the faithful. The Norms likewise intend to give clear directives in an area where, because of a shortage of priests the faithful cannot approach this sacrament of forgiveness on an individual basis, they may be able to avail themselves of a collective absolution. The Norms indicate the necessary conditions, which today can be verified not only in mission territories.

It is important that the purpose of the Norms be made very clear to the faithful in order to avoid creating the idea that general absolution now substitutes for individual confession. Collective absolution is an extraordinary means of administering Penance in cases of necessity. This is clear from the fact that the faithful who are absolved from serious sins in this manner must confess them in a later individual confession.

"...A GREAT DEAL DEPENDS ON YOU!"

The Cardinal Archbishop of Milan, Giovanni Colombo, recently delivered an address to young priests which deserves to be made the subject reflection and meditation.

There has been talk for some years about the so-called "crisis of identity" of the priest: who is the priest? what must the priest do?

Drawing upon a very wide experience, first as superior of a seminary, then as Bishop of a diocese with two thousand priests in charge of souls in over a thousand parishes, where he is obliged to examine personal and local situations, experiences and problems of every kind, the Cardinal sets forth his views frankly and clearly in temperate terms. "The identity of the priest and of the priestly ministry cannot be a distressing problem if the solution is sought not just in the sciences of human behaviour and socio-religious statistics, but first and foremost in the Holy Spirit, in faith". In fact, some recent studies on the priest's formation, is vocation and his very life, lay too much emphasis on the psychological aspects, on human and social maturity, forgetting that this is only one aspect, which must not obscure the mysterious and supernatural side, the element of faith, which is fundamental in the priest.

OBEDIENCE, AVAILABILITY

"The development of your priestly personality will, therefore, be in proportion to your real and lived configuration with Christ, in obedience, poverty and virginity". Without beating about the bush, the Cardinal of Milan, presents to his priests to his diocesan and secular clergy, the ideals of religious perfection: obedience, poverty, chastity. "The priest must be obedient to the Bishop and keep himself available his whole life

* *L'Osservatore Romano*, 24 August 1972.

long for any ministry and in any place, wherever the Church needs him." It almost seems the absolute language used in the liturgy of marriage for husband and wife: "in every circumstance, in every place, for the whole of life:" complete donation.

And the Cardinal goes on: "The priest must be poor. The poverty of Christ was serene and manly, never polemical, provocative and aggressive. Christ chose the life of the poor freely and out of love, in order this his preaching would be credible."

"A STATE OF FULLNESS"

Thirdly, celibacy, which places him who possesses it, following the example of Christ, in a state of fullness, presence, and vibrating freshes out of a sole and undivided love for Christ, who died and rose again.

These three and ancient commitments of priestly perfection are indivisible: "Let the priest not exalt poverty, separating it from obedience and virginity, because no aspect of Christ's person can be lived to the detriment of the others".

Having held up the ideal of spiritual perfection to his diocesan clergy without any qualification or uncertainty, the Bishop of Milan, deals with equal frankness with the question: what must the priest do?

In accordance with the view of a well-known modern theologian, he states in the first place that the priest, sent to serve the people, must ask the people themselves what they want and not propose the latest novelties on his own initiative. "Let us ask ourselves what kind of priests the people expect and what they want you to do. It is our duty to be ready to accept their demands, even if the latter should upset cherished plans and preferences". In this effort of contact with the people, with their joys and sorrows, "the greatest fear of the priest", however, "must not be to lose such touch with the world," but to lose touch with the Holy Spirit." Hence the primacy of prayer, if we do not wish to add our own emptiness to the emptiness of others.

WORLD OF LABOUR

In the second place: to go out to meet the world of labour well prepared with trust and liking: "you must go as priests, because you are expected as such; and you shall not yield to

the temptation of turning into trade unionists or agitators, of whom there is no lack among the workers."

In the third place: "Communion with tradition: you are not men who break with the past as if everything had to be invented from scratch; but neither are you men who are closed to the future, as if nothing should be done beyond what has always been done". Remembering that "to dig in the common furrow, and to hide one's own action in the common pastoral effort, is often more effective and lasting than to mark out new furrows, which makes one's own person conspicuous and put one's name on people's lips".

And here comes a relevant appeal in view of the multiplication of groups and grouplets, sometimes even among the clergy: "The communion of the Holy Spirit finds its main and normal ways of implementation in the parishes, dioceses, and diocesan presbyterium, . . . It cannot let itself be shut up within the limits of the group, conceived as an autonomous entity, because it is the Spirit of the Church and not of some coterie".

Love for the young

And again, love for children and the young, in youth clubs and parish associations: "Love them as they are, put up with them even in their impulsive superficiality and their contradictory behaviour, in order to educate them to become what they can and must be, in the certainty that every effort of real love will not be disappointed". Here too, without surrendering to a very recent partial opinion, the temptation and ambition of an apostolate concerned only with adults while forgetting the youth: "Let not the mirage of more urgent conquests among the adults of today deprive of your formative work the adults of tomorrow who later will not be able to be won back except bit by bit and at the cost of enormous effort".

Lastly, the careful attention for priestly vocations. Every sector of diocesan pastoral activity requires the presence and the work of a priest. "Young priests. A great deal depends on you: new vocations will arise if touched by your example".

The Cardinal concludes: "Do not be dismayed by your weakness, because the Holy Spirit loves to lower his glance on the humility of his servants".

CRISIS OF FREEDOM—CRISIS OF INTELLIGENCE*

by Cardinal Danielou

There is a drama, that of a fundamental, deep, dramatic crisis of intelligence, of a surrender on the part of intellectuals and of those who, today, should bring a certain vision of man, which would give a meaning to all the virtualities of our world. The crisis of the present-day world is a crisis of intelligence, a crisis of truth, a crisis of thought, and it is just because no answer is given at this level that the situation in which we find ourselves is, in fact, a dramatic situation: the problems raised by men of action do not find an answer among men of thought and of faith.

It is said: "It is civilization that is more and more inhuman and degrades man." What is meant by this "Civilization that degrades man?" Does it mean that contemporary civilization, in the sense in which it is a body of technical means, scientific means and sociological transformations, that this civilization, as such, is bound to degrade man? I refuse to accept this view, I am too optimistic for that, I really do not see why this civilization should necessarily degrade man.

It is not the civilization as such that stifles man. I would say there are two levels, as it were: there is what stifles man in this society, through no fault of society itself, but because of what man does with it; and so I do not say that it is this society as such. This society does not exist as something that is species in itself, independently of the men who live in it, control it, take advantage of it, use it.

There is a real problem here, I remember that my friend Emmanuel Mounier raised this problem as early as 1929, when he protested "against the established disorder." I think, in

* L'Ossevatore Romano, 1 June 1972.

fact — and I have not a particular type of structure in mind — that this disorder is everywhere, that we have to struggle perpetually to prevent the instruments that contemporary civilization offers us from being put in the service of particular interests, whatever they may be, financial or ideological. An effort has to be made continually to put these instruments in the service of the human community.

And I will say precisely — because I am deeply attached to the values of our Western tradition, because I believe it is absurd to contest it globally, because I believe there are, in the successive acquisitions of the centuries, things that are perfectly valid — that the test we have to pass today is to prevent this freedom, which is dear to us and characterizes our Western tradition, from necessarily degenerating into anarchy and self-destruction. There exists a possibility of disciplining freedom and as long as we have not proved that freedom is capable of disciplining itself, we will always be at the mercy of the threat of a totalitarian power to crush it.

A PERVERSION OF INTELLIGENCE

This is the drama of the West, in my opinion, a fundamental drama, and one that involves the whole of our responsibility, for it must be said that our present freedom, this freedom that is rightly so dear to us, is too often a freedom that has gone wrong because it is unable to control itself. That is an essential element in my idea of man. It would be really dreadful if man needed big stick methods to observe a certain number of fundamental requirements. And it would be dramatic if freedom were not capable of eliminating by itself the threats it bears within it in order to create a fully acceptable civilization.

But it is at this level that my greatest worries arise. They concern those who ought to guide freedom, who ought to be the educators of modern man.

No, at present, there is a perversion of intelligence; it is of a triple order. It consists either in a certain flattening of intelligence to the level of pure scientific positivism, or in the claim of freedom to be self-sufficient and not to recognize anything above it or beyond it, or finally in a scepticism that sees

in values the expression of passing cultures and does not recognize any permanent truth.

It is evident that, in such an intellectual situation, there is no hope. Today's hope is that a certain number of young people, weary of the fact that this world gives them no reasons for living, should ask themselves at least what could fill this emptiness. But for these aspirations a constructive and positive element is needed. It is not enough to challenge the system. It must be done on the basis of a certain view of man. Christians have all the chances today: they have all the chances because the rest is collapsing.

What remains of a certain Marxism? Maurice Clavel, in his book: *Qui est aliene?* reverses the Marxist alienation and proves that it is Marx who is alienated and Christians who are not. This testimony is all the more valid in that no one would dream of putting Maurice Clavel among the witnesses of political conservatism. He is a revolutionary, but he is pitilessly clear-sighted as regards the emptiness of present-day ideologies and is deeply convinced that only faith in God can bring an answer to the anguish of young people today.

There is, in fact, a collapse of the ideologies that claimed to fill this emptiness, and the problem is to know if we will be capable of filling it. For I am more concerned by what is happening inside the Church than by what is happening outside.

It is said to me: "It is impossible that the Church, today, should be reduced to being no more than a delirious centre of purely subjective opinions; she is responsible to Christ for the authenticity of the deposit of the faith."

I am deeply convinced of this. What interests me is not at all the opinions of one theologian or another. What interests me in the Church is the fact that there is, in her, precisely, something that is of another order than the more or less wavering and more or less subjective opinions of such and such a sage, of such and such a philosopher.

THE FAITH QUESTIONED

Now, from this point of view, there is a crisis, within the Church, of a certain doctrinal faithfulness; there is, and this troubles us often at present, the questioning of certain funda-

mental dogmas, of their objectivity, of their permanent value. Through more or less subjective and more or less toned down interpretations, they are emptied of their simple and valid meaning, which is that the God who created us came to seek us in Christ in order to make us participants in the life that is his, and that all that constitutes real events that actually happened in our history and what is most interesting in it. This remains the fundamental element of our faith and if belief in it were shaken, nothing would much be left.

If really it was not the living God who came in search of us to make us participate in his life, if Christianity is only a certain way of being a man, if it is reduced in the last analysis to a morality of love of one's neighbour and service of others, I say that, at that moment Christianity no longer interests me at all because it is only a variant of human wisdom, because it is nothing more than an ethics, because Christ is no longer anything more than a teacher, just another teacher.

For what we need is a Saviour, which is something quite different. If Jesus is not the Son of God, I will join the Communist party tomorrow. For, if it is a question of working efficaciously to implement a certain type of human society, it is not of fundamental importance to me, after all, whether it is that type of another.

But Christianity in me is a fundamental reason, which gives values a meaning. What interests me specifically in Jesus Christ is something quite different; it is this irruption of God into our universe which reveals to me and guarantees me a new vision of man.

"A LIGHT FOR OUR TIMES — TITUS BRANDSMA*

Thirty years ago, on 26 July 1942, the Dutch Carmelite Titus Brandsma passed away, "helped to die" with a mortal injection, offering his testimony to God and men. The heritage was thus added to the countless other heritages that had come to the militant Church in the course of the centuries. In this perspective, past and present no longer count: in the variety of situations, circumstances and ways, the testimonies merge into one light that illuminates the world even when it is not perceived or is deliberately ignored. Today the media of social communication, convinced that they are expressing and interpreting a widespread common sense, speak of the Church and of her itinerary in contemporary times, lingering over the shadows rather than the lights because what is normal "is not news". But does not this emphasis presuppose the indirect and unconscious recognition that there are no shadows without light?

The anniversary we recall beyond a darkness so thick as to seem, sometimes, impenetrable, helps us to find a radiance nearer to us than is thought.

A few weeks ago, on the completion of the preliminary acts laid down by the canonical procedure, the cause of the Carmelite religious was "introduced" and will begin with the ascertainment of martyrdom. That is, it will be necessary to establish whether the case of the Dutch Carmelite is really that of a martyr in the Christian sense of the term, as seems quite clear if we recall the life and the "passio" of Titus Brandsma.

What does canonical recognition add to the holiness of a Christian soul? Those who in the Church, live the Church, have the consoling certainty of the communion of saints, which unites with an unbreakable bond the Christian generations of

* L'Osservatore Romano, 17 August 1972.

the past, those of the present and those of the future. In this perspective, "holy" are all the souls that really and sincerely follow Christ and have given and are giving all their enthusiasm in living his message. The saints are around us, walk with us; and we all certainly remember souls that came into and went out of our lives, silently leaving us their light, souls whose names will never be inscribed in calendars. Canonical recognition, which is reached after a long, careful, detailed investigation, is an ecclesial act which completes or replaces our personal, subjective judgment with the judgment of the whole Church. The latter recognizes that a person was really and authentically Christian and, as such, holds him up as an example to the People of God. That person is holy, not because a decree declares him such, but because he was, intrinsically, holy and indicated to us, in addition to faith in the doctrine, the way or ways to live it and practise it in our daily works.

THE VOCATION

Anno Brandsma was born in 1881 in Dutch Friesland, in a hamlet attached to the commune of Wonseradeel, of a staunch Catholic family. After the primary school, he went, for secondary studies, to the Franciscan Institute at Megel, in north Brabant, and in the six years he spent there, he developed the religious vocation that had taken shape in his early boyhood. It seems he wished to enter the Franciscans. When advised not to do so for reasons of health, he asked and obtained admission to the Order of Carmelites, to which he was attracted also by an open and sincere devotion to the Blessed Virgin. A novice at Boxmeer in 1898, he took the name of Titus and in the seven following years he studied philosophy and theology in Holland, and was ordained priest in 1905.

The year afterwards he was sent to Rome to perfect his philosophical studies at the Gregorian University, where he graduated in 1909, after recovering from a serious illness from which he had already suffered years before but which now caused concern for his life.

His first awakening to social problem goes back to this period. He conceived them in a Christian way as the necessary projection in the world of Christian conscience animated by charity and urged to operate in time according to justice. In Rome, in fact, he attended Mons. Pottier's sociological courses,

which inspired him to write the articles that later appeared in the "Katholiek Sociaal Weekblad".

On his return to his country, he taught philosophy and the history of the Church in the convent of Oss for many years. At the same time, according to the spirit of the Order, to which he belonged and following its traditions, he founded the Marian review "Carmelrozen". He also promoted the translation into Dutch of the works of St. Teresa of Avila: the first volume, published in 1918, was edited entirely by him.

The year afterwards he became editor of the local paper "De Stad Oss" which flourished under his guidance and increased its circulation. Thus there began to appear in Titus Brandsma the journalist, and more than the journalist the man convinced of the importance of the modern media of social communication. This conviction was to become more and more deep-seated in him: the reflection of a life and a religious vocation understood as a mission to communicate to the world the present and latent riches of the Christian faith. And he would have liked to be a missionary in distant countries, too, if his conditions of health, still uncertain, had made it possible. Disappointed in this aspiration of his, common to the whole of Catholicism and the clergy in Holland, he was missionary in his own country.

In his life, in fact, a pattern is clearly visible, with an exemplary logical thread running through all his acts. If the Christian vocation is to live faith and communicate it to others, strengthening its content, what better place is there to seek its roots than in the school, particularly the secondary school, on which it is incumbent to bring to fruition the seed already sown in the primary school, so widely diffused? The first of the nine high schools run by the Carmelite Order in Holland today were founded thanks to his efforts between 1923 and 1925. At the same time he reanimated the culture of Friesland, which had been deeply Catholic before the Protestant revolution; this culture was neglected, after the break, by the Catholics themselves, now a small minority. This return to the light of the past, to riches unearthed from oblivion, was not and did not intend to be a mere act of charity towards his native land; but a re-evaluation of glorious traditions dominated by the apostolate of St. Willibrord, the founder of Christianity in that region, and by the witness of blood paid at Dokkum by

St. Boniface, the "Christopher", the bearer of Christ, to the Germanic world.

THE TEACHER

On 27 June 1953, Fr. Titus Brandsma was called to the chairs of natural philosophy, theodicy, and history of philosophy, philosophy of history and history of Dutch mysticism at the University of Nijmegen. Ten years later—in the two years from 1932-33—he was chancellor of this centre of higher studies. We will have the opportunity to return later to the spirit of renewal that animated him in this other aspect of his mission. It will be enough to recall here the impetus he gave, at this period, to scientific research on the history of Dutch spirituality, with a thoroughness that links him with a great French researcher Henri Bremond, in the field of higher studies. In this framework he was also a convinced upholder of the reasons for the unity of Christians, making a special study of the Eastern sister Churches. At his suggestion, a chair in Oriental Theology was set up at Nijmegen in 1937.

"Contemplate tradere": this can be said to be Brandma's motto: and the more he contemplated, in the spirit of his order, the more there grew in him the imperative need to communicate and testify. It is difficult, in fact, to transmit to others just in words, without showing, humbly and without ostentation, the desire and the capacity to live according to the words. This spirit of testimony had been very strong in him ever since he answered the Lord's call. He did not appeal just to the minds of intellectuals; among the less known but equally radiant pages of his Biography there is a humble long and intense preaching to inmates of an old people's home.

Meanwhile, in 1935, the archbishop of Utrecht had nominated him ecclesiastical assistant of the Union of Catholic journalists. He worked very hard at raising the spiritual level of the Christian journalist; but he was also extremely interested in the technical and organizational problems of printed social communication. It seemed to some people that his action, at some moments, might lead to an excess of feverish activism: as a matter of fact his works were prompted and actuated by a deep spirituality centered on Holy Eucharist, and in devotion to Our Lady. In the apparent agitation of his days he was able to find the pauses of silence and concentration for the meditation that renewed his life of relations: his apostolate.

FOR TRUTH

Then the war, the attack on a peaceful, hard-working nation, the occupation. The Nazi invasion, as we all know, was not just the occupation by a foreign force violating the right of peoples to live according to justice and freedom. It was also the obstinate attempt to oppress consciences, to constrain their inner freedom, and to force apostasy on them, replacing God with a man-idol.

It was a war against Christianity; not declared openly and bluntly, at least in exterior manifestations; but it was real, conceived as a conscious refusal, as an involuted return to paganism and its rites, in the name of an alleged primacy of the Germanic race endowed with all rights; and of a supposed inferiority of all other races, for which only death or slavery was in store. A Christian might undergo this oppression, but not accept it, far less support it, without betraying his name and his vocation. The Episcopate, in a pastoral letter of 25 July 1941—another anniversary to be remembered—denounced and condemned the vexations to which Christians in Holland and, particularly, Catholics, were exposed. But from the preceding January, after affirming the impossibility for a Catholic to belong to the National Socialist movement, the ecclesiastical authority had excluded from the sacraments all those who gave their support to this movement; “this movement not only threatens to prevent the Church from carrying out her functions freely; it also represents a grave danger for the Christian sentiments of those who belong to it...”

Of course the oppressors accused the Bishop of “political” interference; but those who know the features of ideological racialism, those who know that it was not a question of an abstract aberrant philosophy but of an ideology that sought fiercely to embody itself in history without hesitating even at extermination, are fully and clearly aware that the accusation was quite unfounded and was one of the pretexts to which modern persecutors resort with regard to the persecuted, perhaps even more than their ancient precursors did.

In this dramatic situation, Fr. Titus Brandsma was the gentle but firm defender of the Catholic schools and press. He did not align himself against anyone or anything; but, with all his moral force, he rose up in defense of Christian religious conscience and its inviolable rights. The martyrs of the early

centuries did not deny the tyrant obedience but refused when the worship due only to God was claimed for him. The attitude of Christian to modern tyrannies, is not dissimilar: it obeys the civil power until Caesar claims God's part.

The Carmelite religious was a strenuous defender of the freedom of Catholic teaching. To begin with, when by order of a local authority in the service of the oppressors, ecclesiastics were forbidden to teach, he was the soul of the protest. In August 1941 the order came to expel Jewish pupils from Catholic institutes. Fr. Brandsma, as president of the Federation of scholastic institutes, decreed that the reasons of principle should be firmly maintained.

He assumed the same attitude in defense of the Catholic press, at once threatened with a "synchronization", more dangerous perhaps, than suppression. He was convinced that to hold out better the newspapers should unite. Throughout 1941 these papers refused to publish the announcements of the Nazi party and its organizations. At the end of that year Fr. Brandsma visited all the editors to find out what they thought and to bring the directives of the episcopate to their knowledge. In assuming this task, he was fully aware of the dangers to which he was exposed. The Bishop of Harlem says in a written statement on the circumstances of this mission that both he himself and the Carmelite religious were fully aware of the danger of death that the latter was faced with.

Yet he proceeded, with his usual serene courage; and in the evening of 17 January 1942 he was arrested in the convent of Nijmegen. He knelt before the Prior Fr. Verhallen, asked him for his blessing, took off his religious habit and put on a black suit, put a few personal objects together, and followed the security police.

THE LAST TESTIMONY

So the painful itinerary began: the prison of Arnhem, that of Scheveningen near the Hague, then the Amersfoort camp then again Scheveningen, Cleve and, finally, on 18 June 1942, Dachau. One interrogation after another: and always the same attempt to make him admit that his opposition was due not to religious but to political reasons. He could not be concerned about Christianity because no one—the Dutch and

German questioners claimed — threatened it; but with National Socialism and Germany. Serenely, without formally heroic tones, Father Titus always maintained his attitude, rejecting every accusation. The records consulted in a preliminary investigation of the canonical cause are unanimous in this connection. With the same serenity he passed from a prison where he was allowed to meditate in the isolation cell, to other jails, to the hell of the concentration camps, particularly Dachau. He always maintained the same serenity, the meekness of the strong, aware of being in God with God.

His condition of health, uncertain from early youth, made it likely that he would not survive the extremely harsh conditions in the camp. But everyday he was able to receive Holy Communion, brought to him by a lay brother who in his turn received the host from a German priest. He divided the host into two parts, kept one for the whole day in a kind of silent and secret adoration, distributed the other divided into tiny fragments to as many prisoners as possible.

It was his great support. Admitted to the camp hospital on 18 July, his conditions declined rapidly. On 22 July he lost consciousness; two days later the camp doctor ordered the nurse to inject phenic acid into the dying man.

This woman, who gave evidence, "sub secreto", at the canonical process recalls that moment: "The doctor himself prepared the injection; he always did so personally. Then I made the injection in the Servant of God's wrist. For this reason the patients hated us so much. I was therefore greatly impressed by the fact that Father Titus had always been so kind and cordial. I made the injection about ten minutes to two ... All that day I felt ill..."

Thus Titus Brandsma's martyrdom took place thirty years ago.

It seems that someone considers, and has said so, that it is superfluous — perhaps even "triumphalistic" — to canonize this Dutch religious who has left us such a precious heritage. Superfluous expense — it has been said — which could be turned to purpose for more "useful" for Christianity and for the Christians of our time than knowledge and the permanent memory of a religious and of his testimony, so relevant today, so much in keeping with the historical conditions we live in.

Father Titus Brandsma felt keenly, with the problems of our times, the necessity of an "aggiornamento". He is a "modern" Christian, and the witness he bore with his life and his death, tends in this direction, has a sense and a value of real renewal, because it is inspired, prompted and nourished by an open, sincere and certain faith in God. Such is the significance of the Carmelite's missionary impetus, of his thirst to communicate the "depositum fidei" through the modern media.

On 17 October 1932, when as Cancellor of the Catholic University of Nijmegen, he delivered an address that deserves to be remembered, today, after Vatican II, when many uncertainties trouble the consciences of not a few faithful. He was already aware of the phenomenon of "secularization" which was spreading over the world and men.

"I believe — he said — that it is our duty, our commitment of honour to look around us, at the phenomenon of the denial of God. But in the first place, not to shut ourselves up in an attitude of defence but to take it into account and make the concept of God known in new forms, more understandable for modern culture: in order that, from the riches of this concept, there may be seen more clearly, with its magnificence and grandeur, a new fascination in keeping with our times... There is such a wealth of aspects that we must take care not to rely too much on the old and not to consider traditional images sufficient. New times call for new forms... It is not enough to insist on the necessity of putting our faith in God into practice and to commit ourselves in this direction. Something more is necessary; we must understand our times, not live estranged from them...

So Titus Brandsma was an apostle of renewal. He conceived it, however, not as the destruction of the past but as the enrichment of an inalienable patrimony; not as the dissolution of the Church in the world, but as the presence of the Church in the world, with the inviolated treasures of the deposit entrusted to her by Christ. And when the very substance of that deposit was threatened, he said no: for this he gave his life.

F. A.

THE PRIEST AND HIS RURAL PARISH

• Noe de los Santos

The Church is a sacramental communion of spiritual life — that is, of faith, hope and charity. A parish, though only a small section of it considered quantitatively, is qualitatively the same such communion. In effect, with the parish priest in communion with his bishop, whom he indeed represents as its leader and at the same time as God's ambassador to it, the community of the parish signifies the fellowship of its members with God and of the same members among themselves. By way of instrument, the same community conduces to such fellowship.

While this communion is a gift of God through Jesus Christ in the Holy Spirit, it grows through the faithful parishioners' and their parish priest's conscientious performance of their respective mission in a motive issuing from faith, hope and love. Hence, on the part of the parish priest, who at all times ought truly to represent his bishop, it is essential and even urgent that he lead all his faithful into an active, fruitful and meaningful Christian life. This he must do by way of instruction, government and blessing.

THE WAY OF INSTRUCTION

In rural parishes, a priest who only says Mass and administers sacraments is downright irrelevant. Most rural people never had formal Catholic education. Unsurprisingly, there are many, in fact, who do not know, for instance, why a person must be baptized; why he ought to confess his sins; why he is to participate in the Eucharistic Celebration on Sunday; why there are fiestas, etc. etc. Apparently, they do comply with all these and other religious activities; but it might only be so because they see others do them and they do not wish to be different, or because they believe they are all ordinances from on high, or they are merely carried by the tide of tradition, whose purport they never knew.

Surely it *can* mean they have great faith? But faith, besides meaning assent to all things that God has revealed in the Church, also, and inseparably so, entails seeking to understand as much as we can the things revealed by God and proposed by the Church. But the rural people cannot have an inkling of understanding as regards the matter of faith and the Catholic practices without the priest teaching them. On the other hand, they *ought not* to be abandoned in the dark!

A formal schooling is not necessary to give them some intelligent foundation in the Catholic faith and practices. If a priest could perform the baptismal rite in a dramatic and unhurrying manner; if he could celebrate the Holy Mass articulately as well as with propriety and due reverence; if he could bless and talk well-meaningly, he would be teaching the faithful attending to him perhaps better than if he instructed them formally.

Certainly, though, it is ideal to have a sort of Sunday school. In fact, in a way it is necessary. For one thing, it is highly doubtful that the majority of the faithful sufficiently understand the mystery of Christ and the Church, or who Yahweh is, or who Moses, Abraham, Isaac etc. are that they often hear (and indistinctly hear!) in the Mass readings. In the olden days people used to read or sing the *Pasion*; but such time-honored practices has also yielded to time. They keep no bibles anymore or catechetical books. On the part of those who have some understanding, they seem to find no time for teaching or explaining to their younger ones the meaning of certain Catholic practices they still perform knowing them. — Why can't they be instructed in Salvation History and in the fundamentals of the Catholic faith and morals?

One of the causes why some parishioners join the Iglesia ni Kristo or the Seventh Day Adventists or the Jehovah's witnesses is certainly ignorance, if not disgust. One convert to Iglesia ni Kristo recounted to me how "devout" he was in counting his beads, decorating images, making signs of the cross and complying with other pious works; and yet, he said, he turned away from the Catholic Church in search of enlightenment. Asked if he found the truth in the Iglesia ni Kristo, he retorted their ministers *do teach* them. And the truly delegated teachers, the Catholic priests, do not!

In places where heretical sects have gained no foothold the old adage may aptly be borne in mind: "Prevention is better than cure." But, actually, there is only one intelligent way of preventing them from falling into error; that is, by grounding them in the truth. The fear that nobody or very few would attend a weekly or a bi-weekly religious instruction, is no reason to impede a priest from imparting it. Similarly, in regard to the regular Sunday homily, the fact that it is a part of the ordinary and repeated schedule, is no reason why a priest should make no diligent preparation for it — why he should not give it fullness of due efforts and insistence.

Scripture has something in this connection. In his second letter Saint Peter insisted, "I intended to recall these things to you *constantly, even though you already understand and are firmly rooted in the truth you possess*. I consider it my duty, as long as I live..." (1:12f). And then in the following chapter he warns his faithful against false teachers. — One, on reading this, wonders if our local parish priests are following in the path laid down by the head of the Apostles.

What has thus far been said as regards religious instruction of adults is also applicable to children. But suffice it here to add that catechism for them may not be left to the catechists alone. These, in many places, have often had bellyaches for lack of intelligent care and supervision. Asking for the cooperation of parents and guardians and neighbors and organizing the catechists are not enough: the priestly presence in their midst is necessary, and not merely expedient.

But, as we know, people live by symbols. That is why, they naturally like participating in processions, celebrating fiestas, holding programs on various occasions, and doing many other colorful activities. These activities keep a message or a story behind, which has now been buried in the dust of time. When no better and more acceptable substitute may be given they must be retained, inasmuch as they are instructive. In these our days of renewal we do well bearing in mind that change is valid only when its end will edify. In reality, renewal will edify. In reality, renewal has a meaning deeper than commitment.

Hence, why can't processions, for instance, be made after a short explanation of their meaning? Why can't the significance of fiestas be brought back to the people's mind? Nine

days or evenings before important feasts the faithful assemble in the church to pray novena. In our days only a few do this. Let more people participate, and this is an occasion for the priest or for any capable leader at that to shed light on the meaning of their activity. For, on the other hand, rational beings must not be blindly carried by the stream of tradition they make; or it is fatuous continuing with novenas and other religious functions which the participants do not understand. Thus, Christmas and Holy Week must be so celebrated that the faithful participate fully aware of what they are doing, actively engaged in the rites and enriched by their effects.

Renewal always supposes knowledge. And if its end is conscious, active and fruitful growth in the spiritual life, which the community of the parish should engender and at the same time signify, the proper instruction by the parish priest and everyone assisting him is an absolute necessity. To be more effective, though, the parish must further have discipline; hence, its head must be able to govern them.

THE WAY OF DISCIPLINE

Parochial government aims at making the faithful understand more easily and feel more readily that they form a communion of life, charity and truth. Its necessity is quite evident upon recognizing that profession in the same faith and reception of the same sacraments are not enough to signify and at the same time effectuate a palpable fellowship. But the matter of parochial government or discipline is not merely to be understood as order; it must further clearly involve intelligent co-operation oriented towards promoting the integral, but primarily spiritual, well-being of the Christian community that the parish is. For this purpose, the unifying forces must be strong — faith, hope and love. And hence, the parish priest may not brush aside the parish council and the lay religious organizations.

The Parish Council. This council is supposed to assist the parish priest in the administration of the parish. As of now, in the rural parishes, its existence is manifest only when church construction or the like activity which the parish priest alone cannot manage, is to be made. Where payment is impossible, it is argued that its function may be limited to those aforementioned. And yet to keep the council alive and give it relevance, why

can't they be given share in the government of the parish, however minor the work that may be duly apportioned them. The idea is to promote a sort of collegiality and dialogue; or, to make one aspect more explicit, to make all parishioners recognize their being part and parcel of the church, which they have hitherto identified with the hierarchy. Such tasks, for example, as distributing labor to various lay associations in the parish as well as seeing to it that the duties are complied with, may be the council. Even the assignment of Sunday or daily lectors may be taken under its charge. Actually, one of the causes why men keep away from the church is that they find no manly work therein. Letting them share, therefore, is apostolate itself.

The Lay Religious Associations help much both in the administration and the instruction of the parishioners. In some rural parishes they are the only ones that keep alive religious activities. And where catechetical instruction, either for adults or for children, is non-existent they are likewise the only ones that preserve Catholic education, though understandably in a minimum way. And they can do many, many more things for the development of the parish. Only they are not actuated!

The multiple membership, to which many a devout parishioner resorts to, and which is current in most rural parishes, reveals the desire of the faithful to involve themselves more and more intimately in the Church. Without direction, however, it can be, and in fact is, an unhealthy sign — at least extrinsically. For one thing, there is the danger of failing to fulfill obligations, spiritual or otherwise. For another thing, it does not promote greater commitment of a greater number of people. The few who are indeed active tend to monopolize, and often have succeeded in monopolizing, the church activities. The parish should be so governed that collegiality is fostered and promoted. Let other faithful find their joy in sharing the work of the parish. *Let them share in the church activities.*

In our diocese, with the exception of the Legion of Mary, lay religious associations in the rural parishes such as San Jose, Del Carmen, Apostolate of Prayer, Children of Mary, Lourdes etc. do not have apostolate outside the circle of the members. They assist the relatives of a dead member; they contribute for the Mass when their respective feastdays come, but on other occasions they don't even show signs of life. One

may logically doubt whether they still regularly fulfill their individual spiritual obligations. On the other hand, there are many things in the parish that appear to be exclusive works of a few persons or a few organizations. Open some tasks for others and let them share!

All this leads to questioning why membership may not be limited to one or two organizations only. Actually, there are more advantages in such limitation. Among others, it will enhance communitarian spirit, and it will ease the work of the parish priest who will (and should) be teaching the same truths to different people and so need not become a broken record to some members who belong to different organizations. It will surely teach them what the nature of the Church member is as a member among many.

The Legion of Mary. Among the lay religious associations in our diocese, the Legion of Mary is exceptional. It alone has visibly integrated prayer and work, tears and laughter, and thus it is very significant of an ideal Christian life, wherein personal sanctification is one with social apostolate and work is considered a blessing and a share in a mission. All this should mean to demand a special care and study from the part of the spiritual directors, who usually are the parish priests themselves.

In passing, there are things legionaries should be conversant with. For example, they should know the art of dealing with people. This is very much required of them when with those whom we might term "strayed sheep." And it is likewise necessary for them when they are within the circle of practical and devout Catholics. In effect, their attitudes should never provoke displeasure or envy; instead they must manifest attractive friendliness while being conscious that their mission must bear fruit. On the part of the parish priest, he has many things to learn from the legion's structure and government; he might as well introduce some feasible activities into other associations.

The Parish and the Local Government. Because the parishioners are also part of the local body politic, a healthy relationship must be maintained between the parish and the local government. Distinction must indeed be recognized between their fields of labor; but cooperation must always, on the other hand, be sought and fostered, and every united endeavor must evince its aim of genuinely promoting the well-being of the community.

Rural politics today deserves the continual observation, and even the proper intervention, of the parish priests. Without antagonizing political parties, the priest must not leave his flock uninstructed in their rights and duties regarding the political society; as for example, the right to vote and vote freely. He must instill in them the sense of social responsibility, which in our days is getting swallowed up by the lust for the politicians' ill-gotten money. But in whatever prudent manner he may do it, he must be sure he has given some religious meaning into his action; otherwise he loses his priestly role.

Likewise, the faithful must be conscious of their significant part in the political and economic affairs of their community; these are included in the field of their mission as Christians. In so doing they in effect manifest that Christianity extends beyond the walls of the church into all aspects of human life.

THE WAY OF BLESSING

Parish activity is not merely learning, nor only working; it is also living in the hope that it is growing in communion with the true source of life and being. This communion of life that the parish lives is best shown in the active, conscious and fruitful participation in the sacred liturgy, the excellent sign and instrument of fellowship that the Church is. Therefore it should always be the objective of the parish community to draw everyone everytime closer to it.

The Second Vatican Council has it: "In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle. we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, Our Lord Jesus Christ, until He, our life, shall appear and we too will appear with Him in glory."

Consequently, through continual proper instruction the parish community should be made recognize the utmost importance of Mass and the Sacraments. For this purpose, the convenience of the greatest number of participants in the com-

munity should be taken into account; as regards the Mass schedule, for example. In the rural areas the people go to farm around six in the morning; accordingly, the weekday Mass may be celebrated around five a.m., so that those willing may be able to participate. Actually, the rural people would like to hear the bells first before any other sound.

In the barrios where distance is an obstacle to going to Mass on Sunday, the practice of the priest himself going to the barrio to celebrate Mass there is indeed most proper and most heartening. Besides being the occasion for him to vicariously experience his distant parishioners' hard life, this will further signify his blessing their lot and labor. We must never forget the dignity of labor; we should make it ever inspire people instead. Its difficulty should lead everyone to the Eucharist, where rest after work and strength before it is ever to be found.

In other most proper ways priestly favors must be bestowed on the unfortunate. Most of these do not come to church, not because they do not know God, but oftentimes because they find no inspiration inside it; they feel as though outcast and abandoned by the priest. Let them not grow too much conscious of their penury to remember their riches in hope; let them see their part in the church.

This is the goal of the parish: to be true to itself, and itself is a communion of life, truth and love signified and engendered by the visible community of all the baptized living within the parochial territory.

ANSWERS TO QUESTIONS FROM THE FIELD

• H. J. Graf, S.V.D.

I. READINGS OF MASS

Question:

Are we allowed to take Protestant translations of the Bible in case there is no Catholic version available for the readings during Mass?

Answer:

You refer to Canon 1399 of the Code of Canon Law which states that "*ipso iure* are prohibited editions of the original text and of ancient Catholic versions . . . of Sacred Scripture . . . and also translations of the same, which have been made or published by non-Catholics . . ."

But Vatican II foresaw non-Catholics (Protestants) as co-translators and therefore also co-publishers of versions of Sacred Scripture: "Since the Word of God must be available in all ages, the Church with material solicitude takes care that suitable and correct translations be made, especially from the original texts of the Sacred Books. If on occasion, with the consent of ecclesiastical authority, such translations are produced as a common project with our separated brethren, they may be used by all Christians" (Const. on Divine Revelation, art. 22).

On June 14, 1966 a notification ("Post litteras") of the Sacred Congregation for the Doctrine of the Faith announced that the Index of forbidden books and the censures connected with its violation no longer have the force of ecclesiastical law (ASS 58 (1966) 445). When the same Congregation was asked subsequently whether Canon 1399 still remains in force it answered in a decree of November 15, 1966 that it had been revoked.

In view of these documents bishops began to grant the "Imprimatur" to Protestant versions of Sacred Scripture. Well known are the Catholic edition of the Revised Standard Version and the Catholic edition of "Today's English Version". While

the first compromises the entire Sacred Scripture the latter, so far is available only in the New Testament and the Psalter.

From the foregoing it appears that your local Ordinary may approve a Protestant version of Sacred Scripture for use in the Church, in view especially that there does not yet exist a Catholic translation. There are, however, efforts under way to produce common versions of Sacred Scripture in the principal local languages. They are being translated from the original texts by Protestant and Catholic scholars together. This will make these common versions far superior than most of the present-day Protestant versions which have not been translated from the original text, but are frequently "translations of translations", mostly from English into the local languages.

II. CONFIRMATION

Questions:

I am an assistant in a big rural parish, in charge of the catechetical instruction of our barrio schools. Many of these children have not been confirmed in infancy, because the bishop comes only once a year to the parish for Confirmation, and plenty of people cannot come then, or simply do not get the opportunity. Even later on many of these children have only a small chance of ever being confirmed.

I have equally to prepare couples for marriage who not seldom have not been confirmed. But when asked, they are willing to receive Confirmation, if only I could give them the sacrament here and there. Can I not give them the opportunity, and give them the sacrament gratis? Therefore, I ask you:

1. *Do I have "de iure" the faculty to prepare for and administer Confirmation to these children and adults?*

Answer:

Bishops and those local Ordinaries who are not bishops have certainly the faculty. After the publication of the new rite of Confirmation the law gives the same faculty to parish priests and to those who hold equivalent positions under certain circumstances. The guidelines grant the faculty to confirm "de iure" also to you as assistant parish priest in four well-defined cases:

- a. when you baptize an adult and have prepared him from baptism;

- b. when you baptize a child, old enough for catechetical instruction, and you gave this previous, necessary instruction;
- c. when you admit a validly baptized adult (e.g., a Lutheran) into the full communion of the Church;
- d. in danger of death, provided a bishop cannot be had.

If you prepare children of grade school age for Confirmation, you do not have "de iure" the faculty, to confirm them. But the bishop may, according to article 8 of the introductory guidelines of the Ritual of Confirmation, in case of true necessity and for special reasons, associate priests with himself in the administration of this sacrament. Among the priests mentioned are also those "who have taken a special part in the catechetical preparation of the candidates."

In principle, our bishops decided to abandon infant Confirmation and celebrate this sacrament later on, e.g., at the end of the years in elementary school. Therefore, they reserve the faculty to confirm these children for themselves.

Neither have you the faculty "de iure" to confirm those people whom you prepare for marriage, since their case is not mentioned in the introductory guidelines of the ritual of Confirmation.

2. *Do I have the duty to ask the bishop for a permanent and general permission to confirm in these cases?*

Answer:

You want to have this faculty to confirm in two well-defined cases: for grade school children who have not yet been confirmed, and for adults who want to get married. Since our bishops want to raise the Confirmation age anyhow, it does not seem advisable that you apply for the faculty to confirm these children.

There seems to exist a more urgent situation when people who want to get married have not yet been confirmed. Canon 1021, # 2 says: "Catholics who have not yet received the sacrament of Confirmation should receive it before being married, if they can do so without grave inconvenience." For most of these people a special trip to the bishop before they get married would be too great an inconvenience. To join in a public ceremony together with babies or also with grade school children

at the occasion of the annual fiesta would be for them a grave embarrassment. As the above-quoted Canon proves, the Church desires these people to receive Confirmation. The occasion of their wedding seems to be a last chance to receive this sacrament.

Unfortunately, if you ask the bishop for this permission, he cannot grant it. Outside the cases already outlined above, I know of no legal basis for the bishop to grant such a faculty to an assistant parish priest. The Decennial Faculties for the Philippines (Dec. 6, 1969) allow the bishop to grant the faculty to priests (*quatenus fieri potest*) constituted in some ecclesiastical dignity . . . but never to "simple priests."

From the wording of this faculty, it seems that the "mens est" that some dignitary from outside the parish should be the one to confirm, perhaps in order to preserve a special reverence for the sacrament. In view of the new decree on Confirmation, which allows several cases wherein a simple priest can confirm, it would also seem that this "mens" has been changed. Therefore, perhaps the Apostolic See would be willing to change the tenor of the above-quoted faculty, if the bishops of the Philippines would request it.

The same problem came up also during the meeting of the Bishops' Conference, July 4-7, 1972: "Also candidates for marriage who are not yet confirmed should be informed during premarital courses of the importance of this sacrament, but Confirmation should not be given immediately before marriage. The recommendation of the commission to delegate parish priests (not assistant parish priests) was not formally taken up" (*Lit. Information Bull.* 7 (1972) 114).¹

III. ANOINTING OF THE SICK

Question:

Can we ask our local Ordinary or have we to resort to the National Liturgical Commission to implement on an experimental basis the rite of the Anointing of the Sick?

¹ I am deeply grateful to Fr. Mel Brady, O.F.M. for his invaluable information concerning the problems of Canon Law connected with this question.

Answer:

Your local Ordinary may ask the Congregation for Divine Worship. "Notitiae", the official periodical of the same Congregation carries at certain intervals notices that certain dioceses obtained this faculty from Rome "ad experimentum." In 1971 the archdiocese of Washington, U.S.A. obtained this privilege (p. 263), and in 1972 the whole ecclesiastical province of Detroit, U.S.A. (p. 12).

The rite that is usually granted "ad experimentum" can easily be found in an English translation in "Amen" 42 (Dec. 1970), p. 137-142: "Anointing the Sick at Lourdes"). The same issue shows that this experimental rite has been used as early 1970 in the Philippines. I have to warn you, however: the definitive rite of the Anointing of the Sick is to be published soon (*Sunday Examiner* (Hongkong), Sept. 15, 1972, p. 4) and is not identical with the experimental rite published earlier, as is also shown in the preliminary translation of the International Committee for English in the Liturgy (ICEL) of the final rite, for some time available to our bishops.

IV. WEDDING RITES**Question:**

Do we have a rite for marriage celebration for "mansibados" — those who live together without being married, but who want now to get married? Priests found out that the new marriage rite is not so appropriately applicable to them.

Answer:

Some priests were formerly content, to ask just in the sacristy for the consent of these people. This would be the bare minimum, but is certainly not the mind of the Church and also does not meet the expectations of many of these people.

In case they are ready, offer these couples the benefit of the full marriage celebration. In case they are reluctant, one may adapt the rite to some extent to the situation. Even then, the rite should not be too simple and prosaic. As a minimum I would consider the following adaptation of the marriage rite outside Mass (chapter II):

1. Service of the Word

From among the four opening prayers offered there, the first seems to be the best suited; it speaks only of the fact that "they pledge their love today." One may eventually take only one single reading, preferably one from the gospels, e.g., Mt. 22:35-40 ("This is the greatest and the first commandment. The second is similar to it.") or Jn 15:9-12 ("Remain in my love."). In a few words the priests is then to prepare the couple for their consent. Good models of short wedding homilies are found in *Good Tidings-Amen*, Sept./Oct., 1971 by Fr. Mel Brady, OFM and Nov./Dec. 1971 by Fr. Carl Schafer, OFM.

The following words from Fr. Schafer's homily could suffice: "As married people you belong entirely to each other; you will be one in mind, one in heart, and one in affections. Whatever sacrifices you may be required to make to preserve this common life, always make them generously. Sacrifice is hard. Only love can make it easy; and perfect love can make it a joy. We are willing to give in proportion as we love, and when love is perfect, the sacrifice is complete. God loved the world so much that he gave his only Son, and his Son loved us so much that he gave himself for our salvation. 'A man have no greater love than to lay down his life for his friends.'

"No greater love can come to your married life than pure love, loyal and true to the end. May this love with which you give now your consent never fail but grow deeper as the years go on."

After such a prepartion one may omit the allocution and the scrutiny of the ritual, because article 14 of the introduction says: "Within the rite of the sacrament of Matrimony, the arrangement of its parts may be varied. If it seems more suitable, even the questions before the consent may be omitted as long as the priest asks for and receives the consent of the contracting parties."

2. Exchange of Consent

Only the first question needs to be asked from each of the couple since the ritual states: "In the case of validation the second and third questions are optional." The priest adds then the confirmation of the marriage bond.

If the people have no rings of their own, the blessing and giving of the rings is preferably omitted. The Constitution

of the Liturgy of Vatican II stresses the truthfulness of the liturgical signs so much that it seems to be a "pious lie" to give first the rings, and right afterwards take them back again.

3. Prayer of the Faithful and Nuptial Blessing

As can be seen in the rite (p. 36) the concluding formula of the Prayer of the Faithful is at the same time the nuptial blessing, a fact that will equally shorten and simplify the celebration. The communion rite is optional.

4. Conclusion of the Rite

The conclusion of the rite is the usual one as given in the ritual for weddings outside Mass. This whole rite as outlined here will not last longer than about ten minutes.

V. DIVINE OFFICE

Question:

How many readings are we supposed to pray on the different liturgical days, as on solemnities, feasts and memorials and with what responsories?

Answer:

According to the new Liturgy of the Hours and the "Interim Norms for the Divine Office" of Nov. 11, 1971 (*Boletin Ecclesiastico* 45(1971) 762-766) all liturgical days have only two readings for the Reading Office (former Matins): one from Sacred Scripture, the other from ecclesiastical writers (or a hagiographical reading).

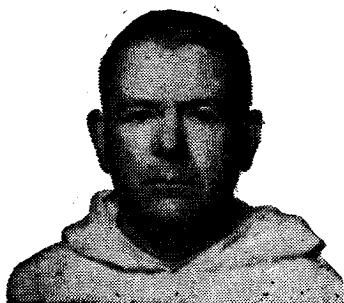
The Latin "Liturgy of the Hours" provides two readings for every day. For the Interim Breviaries matters are somewhat complicated concerning the patristic reading. The English Chapman edition simply states: "When the patristic or hagiographical reading is required, it will be necessary, if using this interim edition, to refer to the present (i.e., old) Roman Breviary" (p. XXVI). The American Interim Breviary offers a patristic reading on relatively many occasions. For the other days it refers to the solution offered for those who still use the old Roman Breviary (p. 28*).

For those who still say their Office according to the Roman Breviary the following interim rules are to be observed:

a. When the Office has three Nocturns (as on solemnities and feasts — the former feasts of first and second class) the biblical reading is made up of the three lessons of the first Nocturn, joined into one. The patristic reading is made up of the readings of the second Nocturn, similarly joined into one.

b. After each reading a responsory is to be said, freely to be chosen from one of the three found in each Nocturn.

c. If the Office has only *one* Nocturn, not only the biblical reading is to be recited, but also a patristic one. For the latter one may take the hagiographical reading of the saint on memorials. Otherwise one should possibly follow the permission of the general instruction of the Liturgy of the Hours: "On ferial days 'throughout the year', and, if it seems suitable even during Advent, Christmastime, Lent and Eastertide, a quasi-continuous reading may be taken from a work of one of the Fathers. This work should be in harmony with the spirit of the Bible and the Liturgy" (n. 250; cf. *Notitiae* 7 (1971) 384). The expression "patristic reading" has to be taken here in a wider sense and means sections and works "from Catholic writers outstanding for their teaching and holiness of life" (n. 162).



HISTORY OF THE CHURCH IN THE PHILIPPINES

Pablo Fernandez, O.P.

Chapter 27

PROJECTS FOR MATERIAL PROGRESS

The missionaries in the Philippines were not so much given to projects for material progress during the 16th, 17th and 18th centuries, but in general concerned themselves only with their pastoral tasks and the construction of churches. But in the 19th century, we find them emulating one another in the search for a better material world for the Filipinos. The times were ripe, for even if they had come slowly or late, the currents of civilization and modern progress had by then reached these shores. The unexpected increase in population and the foundation of new towns served to spur the missionaries on to work in this regard.

The Franciscan Fray Joaquín de Coria writes:

Everything that one finds in these widespread provinces of the Philippines in the matter of churches, schools, town halls, bridges, streets, irrigation dykes, is practically the exclusive work of the missionaries, in cooperation with the local magistrates or *gobernadorcillos* and the people. The native is obliged to work at the public works for forty days of the year. As a result, the missionary who is ordinarily the architect of these projects, together with the *gobernadorcillo*, and watching lest the people be occupied during the season for working in their farms, designated the days

and the tasks of the public works which were announced by the town crier. One day, the people made bricks; another day, wood was gathered to burn and dry them; a third day, they burned lime; etc. In this way, these existing works have been carried out without costing the treasury a single *cuarto*.¹

This chapter will be a brief review of these works to which those heralds of the gospel directed their energies.

I. *Planning and Founding Towns.* When the gospel first reached the Philippines, there were already centers of town life, like Cebu and Manila; but they were few and quite thinly populated. The people by tradition chose for their places of residence—and in this they showed great foresight—the two sides of the mouths of rivers. In the hinterlands, there were settlements, as was to be expected, but these were clusters of bamboo and nipa huts of one room each, raised on posts about a meter and a half above the ground.

The first thing that conquerors and missionaries alike did on arriving at a place was to choose the best site for a town which they laid out in straight lines. As much as possible, this was to be far from swamps, on flat open space, by the bank or not far from a river. Then they planted a cross, around which they marked off areas reserved for the public buildings of the church and of the government: the church *convento* or parish residence, the school, the town hall, with their respective courtyards. All these were built around a square plaza.

Many times it was not easy to form new towns or to transfer native settlements to a better site, due to the attachment of the people to the places of their birth or to the burial grounds of their ancestors' bones. This explains why such foundations or relocations were frequently a source of unending *expedientes* from the government and the bitter disappointments of the missionaries.

An example of these towns which owe their origin to the initiative of the missionary was Lemery, a town in the ancient district of Concepcion in Panay Island. It was Fray Paulino

¹ *Memoria sobre Filipinas.* MSS in AUST, Sección de "Folleto," 177, fol. 10v.

Diaz, O.S.A. who transformed it in the middle of the last century from a poor barrio, peopled by residents habitually given to banditry, into a relatively prosperous town.²

An example also of those selfless apostles in the erection of towns is perhaps the town of Tuguegarao. Fray Hilarion Ma. Ocio says:

. . . the outlay of the town is perhaps the prettiest that one can imagine. Some 20 or 30 streets drawn in a line not much longer across than lengthwise, and crossing at right angles, form a perfect octagon; many clusters of houses, each of which has its own orchard filled with trees, which give them a quaint beauty: all of this the work of the immortal Fray Lobató, a religious of great talents and creativity.³

II. *Roads.* A good number of the streets and roads of the Philippines today follow the general outline and trajectory of the roads that existed during the Spanish regime. These were very probably in the majority of cases an improvement over the ancient trails and paths of the natives. It must have been difficult for the Filipino workers, almost always under the direction of the missionary, to open and maintain streets and roads through swampy areas, groves and thick forest, because the instability and lack of firmness of the soil demanded a solid pavement on those roads. In general, however, because they were not well paved, the roads turned into mud-holes during the rainy season, or during the dry, into clouds of dust, and all throughout the year, they were a problem that needed constant repair.

If they served only as pathways for men and beasts of burden, the roads were called *de herradura* ("for the horse-shoe"); if they were passable by pull-carts, *de carretones* ("for carts"). At the end of the 19th century, some roads were paved with concrete; but the majority consisted of a top layer more or less thick of earth, sand and gravel.

² Marín y Morales, Valentín, O.P., *Ensayo de una síntesis de los trabajos realizados por las Corporaciones religiosas españolas en Filipinas*, II (Manila, Imprenta de Sto. Tomas, 1901), 133.

³ *Monumento dominicano*, APSR, MSS, "Ministerios," I, 185.

Let us consider some of the projects of the missionaries in this regard.

Fray Lorenzo de Santa Maria († 1585), a Franciscan lay brother, was perhaps the first, or one of the first, to dedicate himself to the work of opening roads in the Philippines. He wanted to make it easy for the Christian neophytes to come to the church, especially for mass. Until he fell sick, he labored to clear areas overgrown with weeds and flatten rough terrain.⁴

In 1876, the people of Dulag, Leyte, under the direction of Father José Fernandez, also a Franciscan, opened a road 18 kilometers long to Tanauan. To finish it, they had to blow up the rock in certain areas and the same priest also taught the people how to make augers.⁵ We need not say anything about the other roads in the towns of Leyte and Samar opened under the supervision of the Franciscans. They frequently had to provide the food, the drink, the work and draught animals at their own expense, and they had to hire up to 200 workers.⁶

But the most famous roads in Philippine history have been those opened in 1739 by the Dominican Fray Manuel del Río and, towards the end of the 19th century, those by Fray Juan F. Villaverde, also a Dominican. The government and the Dominican missionaries had greatly desired opening the former road to give them a quicker and freer pathway across the country from Upper Pampanga (now Nueva Ecija) to Cagayan, instead of the 15 days they had to spend if they travelled by sea; but the Igorrots and Gaddangs had always opposed the project. Finally, in 1739, Fr. del Río succeeded in completing the project. It started from Maliongliong, Pangasinan, cut across the heights of the mountains of the Central Cordillera, descended to the Ituy Valley (south Nueva Vizcaya), and continued through the passes of Abungul mountain to Gamu in the south Isabela province.⁷

We need not point out that for a work of such extent, with insufficient means and few workers, Father del Río had to

⁴ Marín, *Op. cit.*, II, 353.

⁵ *Ibid.*, 375-379.

⁶ *Loc. cit.*

⁷ Anónimo, *Relección de los sucesos de la misión de Santa Cruz de Ituy en la provincia de Paniqui, media entre las de Pangasinan y Cagayan den las Filipinas*. 1739, 4, 12-14.

follow the existing paths and trails. This road, nonetheless, which had won fame for its constructor even in the halls of Rome and Madrid, did not last long because of the hostility of the Igorrots. It would have been better perhaps if it had been built through the Caraballo range, from San José to Aritao. But this was not possible for the Dominicans did not administer the missions in Upper Pampanga.

Better known were the roads traced by Fr. Villaverde, more modern, and which had attracted the attention of the Americans at the turn of the century. Three roads were built by him: 1) one from Bagabag, Nueva Vizcaya to Kiangnan, 40 kilometers long, 1 meter wide and with an incline of not more than 10 degrees; 2) a second, from Bagabag to Carig (Isabela), passing through Abungul, also with not more than 10 degrees in its deepest incline and called by the people the "road of the Holy Rosary"; 3) the most used and the best known, a third road in 1889 from Aritao, passing through the Caraballo mountains to San Nicolas, 47 kilometers long. In constructing these roads, Father Villaverde used a theodolite or levelling needle which is still preserved in the Museum of the University of Santo Tomas.⁸ The same father also planned to build another road between Aritao and Puncan, besides drawing up a blueprint for a railroad, over the Caraballo mountains without need of a tunnel. But because of his age and his transfer to Kiangnan in 1892, the plans were not carried out.

At the suggestion of his own Provincial Superior, Fray Simeón de San Agustín, a Recollect brother received an appointment from Governor Rafael Maria Aguilar to open the road for the town of San Sebastian, then a suburb in the outskirts of Quiapo. The brother died shortly thereafter on 20 November 1801 because of the excessive labor he undertook to carry out the wishes of the authorities for the sake of the common good.⁹ Fray Marcial Bellido, another Recollect, showed the kind of man he was when he built a road over a truly difficult terrain,

⁸ Malumbres, Julián, O.P., *Biografía del P. Fr. Juan Fernández Villaverde*, Manila, Tip. Pont. de la Univ. de Sto. Tomas, 1924, p.14 ff; APSR, "Cagayan," VIII, fol. 37 ("Las Obras del P. Villaverde").

⁹ Sabada, Francisco, O.S.A., *Catálogo de los religiosos agustinos recoletos*, etc. (Madrid, 1906), 317.

to connect Masinloc, Zambales with its collateral, Palawig.¹⁰ In the last decade of the 19th century, a third Recollect, Fray Celestino Yoldi, opened a road when he moved the town of San Juan de Bolboc (Batangas) from a low, swampy area to a better, healthier and prettier site.¹¹

III. *Bridges.* If bridges are needed in every clime and country, they are much more necessary in the Philippines where the land is crisscrossed by rivers and numerous streams and estuaries. In laying out roads, therefore, the missionaries also took care to construct bridges where the land required them, and repaired them when floods or inundations swept them away. To lessen this latter danger, which in the Philippines is not unusual even today, the friars sought to substitute for their temporary or makeshift wooden bridges brick or concrete structures.

The Franciscans Fray Francisco de Gata († 1591) who came to the country in 1579, dedicated himself to the construction of bridges in the towns administered by the Franciscans in order to facilitate church-going for the people.¹² In Mahayahay, a town of Laguna, there were six stone bridges constructed and to a great extent paid for by the Franciscan fathers. A Franciscan missionary, Fray Victorino del Moral built a bridge across the Holla river in 1851, called "del Capricho" because of its daring structure — resting on a double pier, measuring 150 feet long and 48 feet wide. This daring design won the praise of the chief architect of the Philippines who wrote in a government report submitted on 7 December 1852, that it was a "very bold construction in its beauty and structure." It withstood without sustaining any cracks the earthquakes of 16 September 1852, 3 June 1863, and those of 1880.¹³

The extraordinarily solid bridge of Carig, a barrio of Tuguegarao, was the work of the Dominican Fray Antonio Lobato.¹⁴

¹⁰ *Ibid.*, 456.

¹¹ *Ibid.*, 659-660.

¹² *Ibid.*, 84.

¹³ *Ibid.*, 357.

¹⁴ *Ibid.*, *Op. cit.*

Among the Recollects, it was Brother Lucas de Jesus Maria (✠ 1792), universally acknowledged for his architectural skill, who "built to the admiration of all the last pier of the bridge over the Pasig which faces the Rosario street."¹⁵ On 5 February 1857, the acting governor, Don Ramon Montero, decided to honor with a medal Fray Matias Carbonell, a Recollect lay brother, for the services rendered in the erection of the bridge of Isabela II¹⁶ over the river near the Villa in the Recollect hacienda at Imus, Cavite. The work facilitated and shortened communications between the neighboring towns and the surrounding provinces.¹⁷

IV. *Dykes.* In the Philippines, the abundant rivers flow freely, especially during the rainy season; but ordinarily, even during the dry season, they course along deep and wide gorges and river beds, making it difficult to construct dykes that could control the waters to irrigate the fields. The dykes that have been constructed needed many thousands of pesos which the towns were not in a position to contribute. It is not surprising, then, that Fray Martinez de Zúñiga should write in his *Estadismo*: "Which town in the Philippines can pay for these huge expenses? Which individual person among the Filipinos or mestizos is capable of undertaking these works? The dykes that now exist — these the Spaniards have built or the Religious Orders."¹⁸ Here are a few examples of what he meant.

Several Augustinian friars spared no efforts helping the people of Balaoang, Ilocos, to build two dykes to irrigate their farm lands. The dykes measured 12 meters long, 8 meters high and 3 meters thick.¹⁹

In Libon, Albay, different Franciscan fathers labored to straighten out a dyke that had blocked the Quinalig river there for many years previously, and had been reason why many rice fields had been neglected. Once it was repaired, the people

¹⁵ Marín, *Op. cit.*, 199.

¹⁶ *Ibid.*, 200.

¹⁷ *Ibid.*, 269-270.

¹⁸ Martínez de Zúñiga, Joaquín, O.S.A., *Estadismo de las Islas Filipinas* (Madrid, 1892), I, 52.

¹⁹ Marín, *Op. cit.*, 101.

came back to till their abandoned lands, occasioning an increase in the population.²⁰

The dyke in the San Juan river in Calamba, Laguna, which for more than 200 years had spread fertility over the lands and terrain of Pansol which the Rizal family had leased, was constructed by the Jesuits who until 1768 were owners of an extensive property in this locality. Fr. Martínez de Zúñiga comments: "... after the expulsion [of the Jesuits], it became the property of the king, but its administrators neglected it such that the dyke no longer served for irrigation, for which reason almost all those lands which before used to yield rich harvests of rice, are at the moment empty and without tillage."²¹ Later, we do not know when or by whom, the dyke was rebuilt and for many years spread fertility anew throughout these farm lands.

In the same way, the Dominican Fray José Torres, named curate of Mangaldan, Pangasinan in 1825, initiated and supervised construction of a dyke and a series of irrigation canals which greatly benefited farming in the town.²² This dyke, set up in the river Tolong by the *sitio* Mapagdaan, was finally destroyed through the years, due more to its faulty structure than to the flow of the water. Instead, therefore, of repairing it, the succeeding curate, Fray Ramon Fernandez, O.P., erected a new one, 18 brazas long, 3 brazas wide and 3 brazas deep. The people, now realizing the benefits such a project would bring to their crops, enthusiastically seconded the project with energy.²³

The dyke in Casundit in Imus, Cavite, "the most solid work found in the Islands," was built by the Recollect lay brother, Fray Lucas de Jesus Maria.²⁴

V. *Canals*. From 1884 to the end of the last century, several Augustinians strove and partly succeeded in re-channelling rivers that caused great harm to the towns.²⁵ Fray José Esparragosa in 1846 finished such a project in Baler, Que-

²⁰ *Ibid.*, 364.

²¹ *Op. cit.*, 52-53.

²² Ocio, Hilario Maria, O.P., *Compendio de la Reseña biográfica*, etc. (Manila, 1895), 593.

²³ Cfr. *Diario de Manila*, 18 Julio 1850.

²⁴ Sábada, *Op. cit.*, 273.

²⁵ Marín, *Op. cit.*, 86.

zon, paying for it from his own funds. He opened a canal more than a league long, capable of irrigating land that supported 13,000 Christians. The priests who succeeded him did not spare any labor until they were able to bring the water to the other points of the same parish.²⁶

At the urging of Fray Máximo Rico, a Franciscan missionary in Morong, and with his supervision, the people opened a canal to irrigate a wide flatland called "Balso," despite the difficulty of having to cut through a mountain of stone.²⁷ The inhabitants of Siniloan, led by the Augustinian Fray Augustín Jiménez, did the same thing, for the purpose of cultivating a wider area and increasing their harvests of palay.²⁸ Finally, we ought not to omit the massive dyke built by Fray Juan Fernando, O.P. over the Meycauayan river, a structure that caught the attention of experienced engineers in hydraulics.²⁹

VI. *Artesian Wells*. The people of Betis, Pampanga, owe to Fray Manuel Camañas the digging of the artesian well which supplied them with drinking water.³⁰ Likewise, Fathers B. Fernandez and Z. Fernandez dug three wells 60 meters deep in Alcoy, Cebu, to provide drinking water for the people.³¹

²⁶ *Ibid.*, 355.

²⁷ *Ibid.*, 356.

²⁸ *Ibid.*, 358.

²⁹ *Ibid.*, 674.

³⁰ *Ibid.*, 76.

³¹ *Ibid.*, 114.

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