

TABLE OF CONTENTS

EDITORIAL NOTES	360	FAMILY PLANNING BY ALL MEANS
	362	IN THIS ISSUE
DOCUMENTATION	363	AN ADVANCE ALONG CONCILIAR LINES Paul VI
	374	VITAL FRUITFULNESS OF THE EUCHARIST Paul VI
FEATURE	378	THE PRIEST'S MISSION Gabriel M. Card. Garrome
LITURGY	381	DEVOTION AND RESPECT FOR THE BLESSED SACRAMENT Archbishop Annibale Bugnini
	392	IS THERE ANYONE AMONG YOU WHO IS SICK? H. J. Graf, S.V.D.
HISTORY	411	HISTORY OF THE CHURCH IN THE PHILIPPINES Chapt. 36: The Church During the Philippine Revolution — Second Phase Pablo Fernandez, O.P.
HOMILETICS	419	I. BIBLICAL NOTES FOR HOMILIES
	424	II. HOMILIES 18th Sunday (August 5); 19th Sunday (August 12); 20th Sunday (August 19); 21st Sunday of the Year (August 26). Regino Cortes, O.P.
EVENTS AND INFORMATIONS	429	

EDITORIAL NOTES

Family Planning By All Means

At the rate babies are born, demographers fear for overpopulation in the Philippines, something that would signify unthinkable implications in the economic and social life of the country. Moreover, social scientists warn that unwanted children usually and eventually cause so many social problems and ills, when they are not properly brought up in the right physical, emotional and hygienic environment. Against statistics and these air-tight arguments, no one with just about the right vision of the future will deny the demographers' and social scientists' contentions. Nor would anyone question their logical and rather basic solution: family planning.

Holy Mother the Church herself favors family planning. What she never condoned with are some ways and means of implementing family planning. In her role as deposit and guardian of the faith, she can never allow nor espouse anything contrary to what she is committed and designed to uphold, without being untrue to herself, to the Truth and to faithful who look upon her as Mother and Teacher.

It has always been asserted by the Church that artificial means of birth control, employed to control and thereby plan for the ideal number of children in the family, are against the law of nature and the law that God had established from the beginning of time. This has been uninterruptedly and firmly upheld by the Roman Pontiffs, specially those of recent times. And we may add, not without reason even from purely human considerations, since the results and effects due to such practices are not only medically uncertain, but in many instances also obnoxious and detrimental to those who resort to them. For the all the unpopularity and the unfriendly, nay hostile, reactions expected to issue from it, Pope Paul VI had no choice but to reaffirm the Church's stand on these artificial means of birth control, when he penned the controversial encyclical letter **Humanae Vitae**.

A country facing social and economic difficulties, a country hardly on its feet and just beginning to move toward development, like the Philippines, must necessarily include family planning in its programme of development for reasons all too obvious to enumerate. But, the Philippines, must she resort to just any means of controlling birth in order to implement family planning? Artificial means, like intra-uterine devices of all shapes and makes, pills whose effects on women taking them are not all that safe and certain, and even sterilization, are openly being advocated in the name of family planning. That is purely bad enough in itself. But, must people be enticed to their use through incomplete and incorrect, and therefore dishonest, informations? Or, what is worse, must IUDs be inserted in women, at times without their consent, or even without their knowledge? And are all our physicians, nurses and others, who through no fault of their own except the fact they happened to be employed or connected with an agency implementing such practices, left with no other choice than submission to orders or policies, no matter what their conviction may be, no matter how repugnant this may all be to them in the first place?

All these tell on the consciences of our faithful and doctors and nurses, who stand confused and bothered in the face of such a situation. Surprisingly, or perhaps it is not a surprise at all, they beg to be enlightened on the course of action they must take. In the last meeting of our Bishops, representations were made requesting for guidelines to be followed by our doctors, nurses and faithful. The Bishops of the Philippines had already issued a statement on the occasion of the *Humanae Vitae*. We are now waiting for another statement, as well as some practical guidelines, on the matter, in view of the recent developments in the country, which seem to indicate that family planning by **all means** is being rammed down the throat of everyone.

In This Issue

On the eve of the 10th anniversary of his election to the Pontificate Pope Paul VI spoke to the College of Cardinals. The Holy Father did not wish to look back in triumph at whatever was accomplished during the past 10 years of his reign as Pope, which he considered rather as "only a beginning and a preparation for a new increase and for a new period in which to make progress, in order to accomplish the plan of God for humanity". After ten years in the papacy Pope Paul now looks to the future: at what "the Church will be called to accomplish". That address to the College of Cardinals on June 22, 1973 is published in this number. Two days later, the Holy Father celebrated the feast of Corpus Christi at the Parish of Santa Silvia in the Portuense quarter of Rome. The homily he preached on the occasion of the feast, wherein he spoke on the vital fruitfulness of the Holy Eucharist, is also printed in this issue.

Cardinal Gabriel M. Garrone, Prefect of the Sacred Congregation for Catholic Education, in considering the present phenomenon of the crisis in vocation underscores the role of faith in preserving and fostering priestly vocations in a short note on **The Priest's Mission**.

We are pleased to reprint in the **Boletin** an article of Archbishop Annibale Bugnini entitled **Devotion and Respect for the Blessed Sacrament in the Application of the Liturgical Renewal**. Actually, it is an article on the controversial question of **communion in the hand**. Communion in the hand has brought about vivid reactions, for or against it. Archbishop Bugnini in an impassioned, objective and matter-of-fact manner expounds on the question. This article of the eminent liturgist and secretary of the Sacred Congregation for Divine Worship should give the proper enlightenment to all concerned.

The recent decree on the sacrament of the anointing of the sick has certainly been much awaited and welcome now. We are happy that Fr. Hermann Graf was able to write a very enlightening and helpful article on the sacrament and the present ritual.

PAUL VI

AN ADVANCE ALONG CONCILIAR LINES*

In this meeting of brothers we do not wish to dwell on the past. We are looking rather to the future: it is what the Church will be called to accomplish that opens up before our eyes. The point which we have attained impels us to think about what the Church and the world are expecting of us. It likewise urges us to consider the formidable problems which the "ministry of reconciliation" (2 Cor. 5:18) places before us at this particular moment of time, which inaugurates the last quarter of this century; they are problems which we believe we can face to the extent that we have laboured in complete fidelity to the Second Vatican Council. If something has been able to be accomplished with the help of all the wonderful energies in the Church and in the world, this is still only a beginning, only a preparation for a new increase, for a new period in which to make progress, in absolute docility to the Holy Spirit, in order to accomplish the plan of God for humanity.

The teaching of the Council is far from having become a living reality for many, however much they may refer to it. Hence the full acceptance of the Council's teaching continues to be the programme which we desire to follow with humble firmness in this new stage. And the precise object of this is to help establish firmly a style and substance of life, of which the prescriptions, programmes and insights of the Council become the natural and continuous motive force, an enduring light and a conscious stimulus for that true renewal which our Predecessor John XXIII envisaged in calling the Council, and which has become the precise programme of the celebration of the Holy Year.

* Address of Pope Paul VI to the College of Cardinals on June 22, 1973, in reply to the address of homage of Amleto Card. Cicognani, Dean of the College, on the occasion of the tenth year of the Pope's pontificate.

ADVANCE IN LITURGICAL REFORM

With the liturgical reform there were introduced and firmly upheld the directives of the Constitution **Sacrosanctum Concilium**. Initiatives were multiplied in a pastoral spirit so that, in accordance with the desire of the Council Fathers, "both texts and rites should be drawn up so that they might express more clearly the holy things which they signify and that the Christian people, in so far as possible, might be able to understand them with ease and take part in them fully, actively, and as befits a community" (op. cit., 21). This movement as brought us the new Missal and the Liturgy of the Hours, together with the other notable revisions and innovations of rites. But all of this is only an introduction: what we pastors of the Church must seek, without ever declaring ourselves satisfied, is this: our efforts in the liturgical field must help modern man really to pray. They must teach him the living and personal contact of his being with him who is the source and principle of this being, with him who is our Father, and with Christ who has given salvation in the Holy Spirit.

The liturgical reform would be of no use if there were no increase in the Church of true adorers of the Father in spirit and in truth (cf. Jn. 4:23), conscious of their dignity as members of Christ, who is present in an eminent way in the community of worship and who offers with us his sacrifice to God (cf. **Joseph G. Jungmann, De Praesentia Domini in Communitate Cultus**, in *Acta Congressus Internationalis de Theologia Concilii Vaticani II*, Citta del Vaticano, 1968, p. 298). The world is not save today without prayer.

INTERIOR RENEWAL

This need of interior renewal is all the more pressing to the extent that we realize that we live in a world which, it is said, is secularized, closed in on itself and self-sufficient, one which does not seek God and says that it neither has nor feels the need of him — a world content with its own neurosis. It is to this world that the Gospel is directed; but we must ask ourselves with what effectiveness and impact we are responding to this superhuman task. Our pastoral methods are perhaps not always adapted to the needs of modern man, who also has a hunger for God and a homesickness for his home, without knowing it or daring to realize it. Our words perhaps leave him indifferent. The systems of another

age, answering the needs of a different sociological context, no longer have the same hold on a profoundly changed society and mentality. The updating of pastoral methods was one of the aims of Vatican II, and in our teaching we have not ceased to recall the need for it. But if we make a sincere and serene examination of conscience, we cannot say that this updating has yet fully attained the objectives to which the bishops (cf. *Christus Dominus*, 17), priests (*Presbyterorum Ordinis*, 13) and laity (*Apostolicam Actuositatem*, 6, S. 14) have been called. The conditions of the society in which we live oblige all of us therefore to revise methods, to seek by every means to study how we can bring the Christian message to modern man. For it is only in the Christian message that he can find the answer to his questions and the energy for his commitment of human solidarity. For this reason we have asked our brothers in the episcopate to study together, in the next Synod of Bishops, the evangelization of the modern world: this is a means of calling attention to and responding to the body of conciliar teachings which questions us all on our total fidelity to our duty as ministers of Christ and dispensers of the mysteries of God (cf. 1 Cor. 4:1). In this way we believe that we can continue in this effort, which we have very much at heart, to contribute to the happy synthesis of "new and old", of tradition and reform, of conserving and updating the patrimony of faith, so that its unalterable riches may be presented convincingly to the men of our time.

COMMITMENT TO EVANGELIZATION

It is therefore evident that the effort of meeting new needs cannot be made at the price of distorting the unchangeable message of Revelation, the sacred deposit which we must guard by avoiding *prophanas vocum novitas* (1 Tim. 6:2). We have witnessed since the Council, as a continuation and integration of the magnificent tradition preceding it, the flowering of a rich ecclesiology which side by side with Christology has sounded the depths of the truths proposed by the conciliar documents. This process has not always been combined with a healthy critical sense, with a pastoral criterion, with disinterested research and with the scientific probity necessary in moments of great toil. Hence there arises the double duty of reaffirming the eternal and unalterable truths—even though in the changed context of research, of scientific progress and of facilitated exchanges and popularization — and of expressing in its transtemporal validity the ancient and perennial treasure of the message of salvation, while

adapting it to modern language and to new sensitivity. Our documents and the introduction of new institutions such as the International Theological Commission have endeavoured to respond to this urgent need. But one must look ahead, in order to reinforce the integrity of all doctrine without any hasty change with regard to the fleeting fashions of new language. For the latter, for its part, is limited only by absolute fidelity to Revelation and to the infallible Magisterium of the Church, by respect for the *sensus fidelium*, and by constructive charity. We are expecting much from the sincere and positive collaboration of today's theologians in order to help bring the Gospel and modern culture closer together, as has happened in other crucial centuries in the history of the Church.

From this understanding must follow, on an ever wider scale, dialogue with all men. This has been the programme of our pontificate, as stated in our first Encyclical *Ecclesiam Suam* and carried forward until now in the name of the Lord, both within the Church and in her contacts with the world — with non-believers, non-Christians, non-Catholic — for the setting up of human relationships based on reciprocal collaboration, constructive sincerity, meekness and prudence. The world looks to the Church, and she must have the ability, the training and the proper methods for entering upon and carrying forward the discussion which leads to the proclamation of the Gospel of Christ.

IMPROVING PASTORAL METHODS

Such a commitment to evangelization must also instil great confidence into our most beloved diocesan and religious clergy, the esteemed collaborators of the bishops, who are called by the specific and irreplaceable mandate of the ministerial priesthood to be for the faithful the channel of Christ's grace, to break the bread of his sacramental Body and of his Word, and to continue his presence. Priests have passed through and, here and there, are still passing through a period of uneasiness, suffering and disorientation, precisely because they realize that pastoral means are often inadequate for the needs of today. We must make a fresh effort to help them overcome this phase and to satisfy the Church obligation to undertake the various forms of ministry, to assist them in every way and to offer them means which are effective for this purpose. The Council has enjoined on bishops the obligation to give special care to their own priests (*Christus Dominus*, 16); and in this regard it is necessary that the clergy should

know that they are always loved, considered, listened to and set aside for pastoral action. They must also be helped constantly to improve their pastoral methods, which however always have the function of an instrument, with the one reality that matters — prayer and union with God, “the soul of the apostolate” which is obtained by genuine Eucharistic and Marian piety and by assiduous and fervent familiarity with the Word of God (cf. 1 Tim. 4:16).

PREACHING THE GOSPEL

For this work of evangelization of the Church in the world we wish to be especially united with our brothers in the episcopate, in order to facilitate their ministry. The pastoral anxiety and solicitude of bishops are also ours. And if, as is well known, we have introduced changes in our worthy Roman Curia, the only purpose of this measure has been to render ever closer and more fruitful our contact and collaboration with the body of bishops, whom “the Holy Spirit has made . . . the overseers to feed the Church of God, which he bought with his own blood” (Acts 20:28).

United with the bishops as Peter was with the other Apostles, we observe the wonderful opportunities that open up for the pastoral action of the Church in the world. There stretches before her an immense field, for the cultivation of which all available energies must be utilized with tireless generosity and with watchful understanding of the signs of the times. There would be reason to tremble if we were not helped by the theological virtues of faith and hope in God. In the world there are more than 3,500,000,000 people, our brethren, to whom the Lord commands us to go out and preach the Gospel (Mt. 28:19). And yet in comparison with them we are a small minority, the *pusillus grex* (Lk. 12:32), which nevertheless must not find in its smallness justification for renunciation and acquiescence, but rather the humility and zeal for obeying the missionary command of Christ.

APPEAL TO THE LAITY

In this regard, we turn with hope to the Catholic laity and above all to the young people, who have our lively understanding and our paternal affection. In spite of conflicting appearances and certain vain and rebellious attitudes, we have confidence in youth. To them,

who are sometimes looking for new ways of personal commitment, we would like to repeat the challenge of the Gospel: "Why have you been standing here idle all day?" (Mt. 20:6): Their thirst for the absolute cannot be satisfied by substitutes of ideologies or by mistaken experimentation. No, young people have within themselves the capacity, ingenuity, inventiveness, imagination, force and spirit of dedication and sacrifice to be able to make their contribution to the salvation of their brethren: "You go into my vineyard, too" (Mt. 20:7). The Second Vatican Council has called the laity and youth to the work of evangelization (cf. *Ad Gentes*, 15, 21; *Apostolicam Actuositatem*, 12, 22). We rejoice to see that these directives are being put into practice by a growing number of communities; at the same time we express the hope that in the future this action will be even more extensive than it has been up to now. We shall have to look to this, to ensure that evangelizing work may find generous workers at all levels of ecclesial life. More deeds and fewer words: this is the invitation which we extend to all who are listening to us today.

CHARITABLE WORKS

The same should be said about the charitable work of the Church in the world; she is called today to be present on unlimited fronts to help all those who suffer. A magnificent flowering of initiatives and works tells us in the consoling language of reality that the sons and daughters of the Church live with their hearts sensitive to all the tragedies in the world. Our appeals have not gone unheeded. The numerous charitable organizations in the various countries are making a striking effort. And in coordinating their common initiatives and thus rendering them more useful and effective — and not in order to take their place — the Pontifical Council *Cor Unum* finds it nature and purpose. This permits us to hope that in the future the Church's charitable activity will be more effective. To this harmony of action and generosity we invite all our sons and daughters, indeed all all men of good will, so that the tragic and dramatic requests for help may be met (those for example which at the present moment are reaching us from Africa) in order that they may manifest the vitality and credibility of their faith and make a united effort for the civil progress of peoples.

FOR PEACE AND PROGRESS

"Development is the new name of peace", we wrote at the end of the Encyclical *Populorum Progressio* (87); and this name is the

equivalent of charity. The Church is called to work for peace and progress; in the love that springs from the Heart of Christ she knows full well that it is to Christ, hidden in the least of the brethren, that go all the most hidden and humble attentions paid to those who are hungry, thirsty, lacking clothing and shelter, sick and imprisoned (cf. Mt. 25:34-46), to the uneducated and despised, the humiliated, the oppressed, those who are thrust aside because of ethnic or racial prejudices. Since the Church knows that the final judgment will turn upon charity and justice, she has always been at the service of men, who are her sons and daughters, and brothers and sisters. She seeks by every means to favour peace, the development of less fortunate peoples, those who are poorly provided for economically, striving with patience and hope, and with Christ's meekness, for the coming of better times. She acts like the leaven in the mass, causing mankind to become ever more aware of this necessary interpersonal solidarity. As we wrote in the Encyclical just mentioned, "the hour for action has now sounded. At stake are the survival of so many innocent children, and, for so many families overcome by misery, the access to conditions fit for human beings; at stake are the peace of the world and the future of civilization. It is time for all men and all peoples to face up to their responsibilities" (*Populorum Progressio*, 80). Upon this road the Church is at the side of all those who take unselfishly to heart the destiny of mankind.

In this context, although we are addressing our words rather to the internal aspects of ecclesial life, we would like to make a passing reference to the official relations that the Apostolic See maintains with many of the States in which the community of peoples is organized. We would refer to the profound motivation and characteristics of these relations.

Since the year in which we assumed the pontifical office until today, the number of such States has gradually increased, to the point that they have almost doubled in number. It is worthy of note that the States which have thus been added to those already linked with the Holy See by diplomatic relations (for most part countries of ancient Catholic tradition) are for the most part of non-Western and non-Christian culture.

AWARENESS OF DUTY

The motive that impels us to reply affirmatively to the proposal to establish ever more numerous relations of this kind is not merely

the courtesy or the often generously flattering reasons put forward by those who kindly take the initiative in this matter; nor is it a desire for human self-assertion, or the temptation to intervene in a field that is foreign to the mission of the Church and the Apostolic See. It is rather the awareness of a duty (or at least a title) that involves the Church precisely because of her spiritual and religious vocation.

It seems to us in fact that such diverse peoples, who can certainly not expect from us support in the political order or aid of material value, nevertheless seek from the See of Peter something that this See can give and must not refuse to give, and which perhaps it alone is able to give with such unquestioned clarity and with the authority that comes to it from its history, no less than from its nature. We refer to an influence, that is to say an orientation, a moral inspiration, that everyone feels, confusedly sometimes, should animate and guide the life of the Nations and their mutual relationship. This the Holy See provides, not only by proclaiming principles, but by taking part, also as a member with full rights, and with characteristics proper to itself, in the life of the international community, and sharing, in the way proper to it, in that community's concrete problems and responsibilities.

Without going in search of it, the Holy See does not as a rule reject, indeed it is happy to accept, the invitation to establish a relationship in which it sees a means of service which fits in well with its possibilities and functions.

It is a relationship that the Holy See for its part wishes to be trustful and loyal, respecting the sovereignty and rights of all States, but free in the expression of its judgment for the safeguarding of the Church's life, as also for the recognition of the prerogatives of the human person and respect for every lawful demand of the spirit and the moral order. It must be a relationship which permits effective collaboration in the service of the great interests common to all States and to the entire community of peoples.

RESPONSIBILITY BEFORE GOD

This is the spirit that has guided the Holy See in its activity for peace. We do not believe that we can limit ourselves to supporting, in this field, the initiatives of others, which, if they are good, we in fact encourage and bless and which can always count on our willing

support. We consider that it is our duty as far as possible to become active promoter of peace and pacification, especially where the action of others is lacking or insufficient. Not that we wish to take the place of those more directly responsible, but because we are aware that no one has more responsibility for this before God than ourselves. In this sphere of action we shall not be hindered either by awareness of the limited means at our disposal or by discouragement at the meagre results obtained and the obstacles that persistently arise. But we shall be upheld by the thought of duty carried out, and by the firm belief that peace, possible but difficult to obtain, will in the end conquer the minds and hearts of men.

This awareness has led the Apostolic See, in these very days, to reply positively to the invitation to take part in the Conference on security and cooperation in Europe that will open in Helsinki at the beginning of the coming month of July. This is an initiative that concerns not only Europe, but the entire family of Nations. The Holy See's participation, discreet, no doubt, as is required by its nature, is meant to express encouragement of this arduous undertaking and to stress the pre-eminent importance of the moral and legal factors among the conditions that can ensure a happy outcome.

NEW SURGE TO LIFE

This in our opinion is linked, though on a different level, with that vast field of pastoral, educational, missionary, social and international activity that the Church is called to carry out for the sanctification of her members, for the spiritual progress of the world and for the progress of the peoples, and to which all available energies should feel committed. A new surge of life and generosity, a new movement of faith and good works must pervade the whole ecclesial community in the face of the horizons that are opening up before it. We must realize that a special hour is striking on the clockface of the history of the world. We must all, being united in love and impelled by a deep harmony of intent, realize that we are called to collaborate in the work that God requires of each of us, for the glory of his name, for the coming of his Kingdom. The Church, emerging from the Council with a transformed countenance, though she has been at times disturbed by opposing forces carries within her new seeds of vitality that give hope of a vigorous flourishing of holiness and good works, in the grace of God. It is not divisions, misunderstandings and mutual suspicions that favour the work of the Church

at the present time: these manifestations on the contrary entangle and paralyse her. Doctrinal confusion and indiscipline cause the Church's countenance to lose the shining beauty of the Spouse of Christ, and obscure her in the serene eyes of the faithful and of those who look upon her as the city placed on the mountain (cf. Mt. 5:14) like the Sign raised up for the Nations (cf. Is. 5:26). This is not the way in which to offer the world of today, threatened as it is from within by ideologies and practices contrary not only to the Gospel but to human dignity itself, that example of which it stands in need, showing in the evangelical virtues of poverty, humility, purity, patience, charity and heroism. Hence the necessity of a vigorous rebirth of the Gospel spirit, which we like to see in the initiative of the Holy Year: a movement of purification, reconciliation, interior holiness and brotherly solidarity, which will reach its culmination in Rome in 1975 and which is already under way in all the local churches since the feast of Pentecost just past. A deep spiritual renewal must animate Christians, and make them feel the duty to be the salt of the earth, the light of the world (Mt. 5:13-14).

CHURCH OF THE LIVING GOD

The Church! What a gift the Lord has given us in his Church! "She is humble and majestic. She professes to integrate every culture and to sum up in herself every value, and she desires at the same time to be the home of the little, the poor, the simple and forlorn multitude. She does not cease for an instant ... to contemplate him who is at once the Crucified One and the Risen One, the Man of Sorrows and the Lord of Glory—he who was conquered by the world and who is the Saviour of the World" (H. de Lubac, *Meditazione sulla Chiesa*, in *La Teologia dopo il Vaticano II*, Brescia 1967, p. 327).

The Church! This is the profound longing of our whole life, the unceasing aspiration, mingled with suffering and prayer, of these years of our pontificate, from the time when the Lord saw fit to entrust to us the care of his lambs and sheep, in pledge of a mysterious love whose secret thread we shall discover only in heaven, and which in our turn obliges us day by day to give a reply of love: "You know that I love you" (Jn. 21:15-17). This love for Christ and the Church has impelled us to preserve during these years her unity and complete concord. The grace of God has helped us; but we must make every effort, together with our brothers in the episcopate, with

the priests and with the laity to ensure that this unity, which is a consoling fruit and a sign of recognition for the world (cf. Jn. 17:21-23), remains, grows strong and increases in stature. It is Christ's final command, from the altar of the Last Supper: "That all may be one!" (Jn. 17:21). "That they may become perfectly one" (Jn. 17:23).

This command, which will continue to move and support, with the open-hearted collaboration of our separated brethren, the ecumenical activity carried on till now with such great hope and with sure progress, must also uphold the journey of the Church, to which we have given our heart and our life. To the Church goes our common love, our thoughts, our service, for she is the living picture of the love of God for mankind, the sacrament of salvation: "Mother of the Saints, image of the heavenly city, eternal guardian of the incorruptible blood . . . , field of those who hope, Church of the living God" (A. Manzoni, *Inni Sacri, La Pentecoste*). These are the profound words of a genius of literature, Alessandro Manzoni, the centenary of whose death we are celebrating this year. But, to give a better expression to our love for the Church, we shall say in the words of a genius of holiness, whom we have also commemorated this year, Saint Therese of the Child Jesus: "I love the Church, my Mother!" (cf. *Manuscrits autobiographique de sainte Thérèse de l'Enfant Jésus* Lisieux 1967, p. 229).

In this love may we all be strengthened by the Blessed Virgin, Mother of the Church, to whom with timid hope we entrust this our pontifical service and all of you, dearly beloved brothers and sons. And to strengthen us all in our shared purpose of fidelity, may there come down upon us the blessings of heaven, of which ours is meant to be a pledge and a reflection: in the Name of the Father, and of the Son, and of the Holy Spirit!

PAUL VI

VITAL FRUITFULNESS OF THE EUCHARIST*

Reverence for the eucharistic mystery, which we are celebrating, absorbs our attention, and certainly yours. It prevents us from expressing to all of you, present at this rite, to the Parish priest of this community gathered round the Church of Santa Silvia, to my Confreres, to the faithful living here, and also to the civil authorities who, we know, are present at this celebration to our great gratitude, from expressing, we say, the greeting we have in our heart for one and all, the joy of being among you and of being able to carry out the solemn ceremony of "Corpus Christi" with you and for you, the wishes that we formulate to the Lord for you, and also for the absent, for those we would like to call to this gathering of common faith, for the sick especially, for the children, the young people, the workers, the parents of every family in this district, and the inhabitants of all our Rome, who we consider spiritually present, and worthily represented by you, who are an elect portion of them. But what we cannot express with the due words at this moment, we express with our presence, with our silent prayer.

THE FEAST OF THE EUCHARIST

The Eucharist absorbs us, and obliges us to concentrate upon it our every act, our every thought. It is now the focal point of our spirit, and we suppose that it is the same for you also. We all believe, we all know, that here, now in the midst of us, Jesus Christ is present. Alive and true, our Lord, our Saviour, our Master, Jesus Christ is

* Homily delivered by Pope Paul VI on the feast of Corpus Christi, June 24, 1973, at the Parish of Santa Silvia in the Portuense quarter of Rome.

present. Let this sole subject of the mysterious, but real presence absorb our thoughts for these brief instants.

For the sake of simplicity we classify it under two grammatical conjunctions: so and **therefore**.

So our Lord Jesus Christ is present; this tells us that the celebration of **Corpus Christi**, now better expressed by the title, **feast of the Body and Blood of Christ**, is the feast of the Eucharist.

On reflection, we have already celebrated this festivity; and it was on Holy Thursday. We remember all of that liturgy, made extremely realistic by its almost textual adherence to the evangelical account; the supper, the Lord's last supper with his disciples, entirely imbued with memory of the ritual immolation of the paschal Lamb and the presentiment of the imminent tragedy that hangs over the Master's temporal life, to make him the real victim of a redeeming Passover; and all woven on the thread of talks, delivered by Jesus almost in a monologue, in an incomparable tension of feelings, maxims, precepts, deep and definitive acts, which only his divine awareness of a testamentary, sacramental and sacrificial celebration could dominate and fill with boundless significance. What happened at that fateful hour? Do you remember? The supper became a memorial: Do this in remembrance of me (Lk. 22, 19; 1 Cor. 11, 24). A memorial of what? Of the sacrifice that Jesus, the real Lamb of God sacrificed for the salvation of the world, was about to consummate in pain, in dishonour, in the blood of his oblation on the Cross; a memorial of his identical, though differently figured presence, that can be recalled by means of the charge, the investiture, the power, conferred at that very moment upon the apostles, his table companions of renewing in a real but bloodless way the sacrifice He made of the divine victim, expressed in the sacramental signs of bread and wine, the food of Jesus' body and blood, given at the summit of love for the life of the world. It is too much! It is too much! How to understand? How to behave? How to reciprocate?

OUR INEFFABLE LEGACY

At the commemorative celebration of Holy Thursday we remained almost stunned and dazed by the immensely dramatic plot of the evangelical account of that last evening and by the overflowing mysteries, concentrated in the rite, which attested itself not only as an image, but as a sublime reality. We seemed to see something

excessively extraordinary in that liturgy par excellence, because it was not enough for us to attend its immediate celebration, but we felt obliged to go immediately afterwards on a pilgrimage to the so-called sepulchres that is, to the altars where the Eucharist was kept and honoured, in an atmosphere of tenacious memory, of desolating passion, of expected epilogue to solve such an unbearable drama. As happens at the wake for one of our dead, we remained absorbed in an undefinable and yet tender and sweet sadness, which presages and divines the victory of love and life over death and despair.

So Holy Thursday passed, leaving in us the impression that we had neither understood everything nor gathered all of its ineffable legacy.

And now we have the present feast, **Corpus Domini** which may well be considered a rethinking, a return to that Last Supper, to that mysterious night, to that legacy not fully assessed. We have lost the sensible presence of Jesus, but He has left us his sacramental presence. How true the words are that He spoke on that very night of leaving: "I will not leave you desolate; I will come to you" (Jn. 14, 18). Words confirmed by the last ones spoken by the risen Christ, just before his disappearance from the temporal scene of this world: "And behold I am with you all days, until the consummation of the world" (Mt. 28, 20).

So Jesus is with us! This is our conclusion, which justifies this celebration of ours, and all the celebrations that **Corpus Domini** brings forth in the Catholic Church.

GOD IS TRULY WITH US

So Jesus is with us! The angel had said so to St. Joseph in a dream (Mt. 1, 23), repeating the prophecy of Isaiah: "the virgin shall bear a son, and they shall call him Emmanuel (which means, God with us)". Jesus has remained among us men! We, his followers and believers, know: Jesus is still present! As long as a priest celebrates a Mass on this earth, Jesus, that Jesus of the Gospel and that same Jesus who is now in heaven, sitting in glory on his Father's right-hand side, is present, is here.

We must revive in ourselves the sense of this marvellous presence. Jesus is with us. Where, how? We will not say now. It is enough for us to affirm and almost feel this presence: a presence which our

sense cannot perceive, but which, through faith, the soul can. It is the "mystery of faith" which obliges us to exercise with convinced energy this fundamental virtue of our whole religious system. We believe in Christ's Word: "this is my Body, this is my Blood". We tremble and exult: He is present.

Another order of consequences then springs from this mysterious reality. He is present: therefore? Therefore I seek Him, I find Him, I worship Him, I love Him. Our personal and community religion takes fire from this eucharistic discovery. If Christ invites us personally to his table, how could we refuse his kindness? To accept the invitation means participating in the supreme and central rite of our faith, it means participating in Holy Mass. The obligation becomes a right. A right that must delight us: we acquire the possibility of making Christ not only our table companion, but — who would have thought of it — our food: he who eats of it, it is said, will live; he will live for eternal life.

UNITY OF THE MYSTICAL BODY

Therefore — it is the logic of the Eucharist continuing — therefore each of us must feel hunger for this sacrament, the real and operative principle of life, which, nourished by Christ himself, will not call itself Christian life in vain.

Therefore, too, the consequences of the Eucharist are immense for the spiritual existence of every individual, as for the spiritual existence of a real Christian and Catholic community. Thus the People of God is formed, first in its interior unity, then in its social charity. The unity of the Mystical Body of Christ, which is the Church, is the specific grace — the *res* — the Eucharist (cf. S. Th., III, 73, 3). No sense of solidarity, and therefore of civil progress, could be more authentic, fuller and more operating than the one born of the community awareness of the Eucharist. The mystery becomes light, it becomes strength. And how much more we could tell you if we continued to talk of the vital fruitfulness of the Eucharist present among us: what a source of collective goodness, what a comfort for common sufferings, what splendour for public morals, what hope for our justice and for our peace!

If He is present, it must be so! It must be so!

That is why we celebrate the feast of **Corpus Domini** outside our Churches: its charity is entitled to it; our humanity needs it. Let us remember. Amen.

THE PRIEST'S MISSION

GABRIEL M. CARD. GARRONE

Prefect, S. Congregation For Catholic Education

The Church looks with amazement and anguish at the widespread phenomenon of the crisis of vocations.

She is not the only one. It is a fact that we all realize and which leaves no one indifferent, even though with different sentiments. Some—we must hope there are few of them—rejoice. Others—certainly the majority—feel a deep, vague disquiet, because they wonder if this is not a sign that the Church, too, is being swept along in the great modern crisis of social institutions: the Church that represented for them the last rampart, as it were, the last anchor saving them from final and complete disaster.

The Church, in her turn, cannot remain indifferent and consequently inactive. But for her the force behind every action she takes is faith. “What must we do to be doing the works of God?” the Jews asked Jesus (Jn. 6:28). “This is the work of God”, Christ answers, “that you believe in him whom he has sent” (Jn. 6:29). “Character produces hope, and hope does not disappoint us”.

In fact this supreme law of faith, far from exempting us from effort and reflection, must instill in us the feeling and courage they require. For this reason no expenditure of effort must be considered superfluous. The Church is deeply aware of this and there is no field in which she has made a greater effort, taken more initiative and had recourse to all the aid the new methods of statistic and sociological analysis can give...

But what is the good of all that if faith is not expressly present from the initial to the conclusive phase? No human method can ever replace what remains the only principle of a vocation: the free choice of God. Even if all means seem ineffective, faith can sustain and make it possible to persevere.

We do not hesitate to affirm that today there are some people responsible for the crisis of vocations.

Rarely, as a matter of fact, has the faith of the Christian people known a more favourable situation on all these points. To the extent, of course, to which the teaching of a Council is taken as a yardstick; but if the value of this authority is ignored, to what higher authority can reference be made or obedience given? Well, a Council, followed by two Synods that echoed it, has reaffirmed the thought of the Church. One really cannot see how it could be possible, unless one is guilty of great rashness, particularly in a period so restless as our own, to ignore completely the affirmations of **Lumen Gentium** concerning the priesthood and the reminders of the recent Synod, as well as the request of the Decree **Optatam** regarding the necessity of an educative community, and the guidelines of the first Synod.

There is no lack of difficulties, it is true, but they do not impair the essence of faith in any way. What possible vocations today lack particularly and too often, is to find near them men who tell them with certainty what the Church believes.

To pray for vocations today means also, and in the first place, to pray that all those whose mission it is to say, in word and by the example of their own lives, what the priesthood is and how one accedes to it, that they trust in the doctrine of the Church and be good witnesses to it.

What does faith consist of? Today there is no longer anything that is obvious in the field of doctrine, and it is necessary to explain oneself. Faith is not just a feeling, however strong and generous, nor is it reduced to that spiritual tension likely to be remembered only in this field. In this case to believe would just mean going on, against every hope, to keep on working, at all costs, heedless of all failure. All that is in the order of things, all that is necessary. But what is important is not just the strength of the motive, but its nature. The main spring of faith is the Word of God, what it assures us in this regard, what we, believing in this Word, can and must

consider true to regulate our conduct, direct and sustain our action in hours of crisis.

Well, today we can ask in this connection: does not the greater danger for future vocations consist in uncertainty of ideas, in the doubt which, deliberately or not, people are trying to instill or maintain about everything regarding both the priesthood and the vocation that is its starting point, and the formation that the Church considers its condition?

Has, then, the Church waited for twenty centuries to know what a priest is? Or else, if today there are new problems and even some questions of history and doctrine regarding the exercise of the ministry, must they reach the point of challenging that which is essential, and on which the Church and the priesthood have lived so far? Should the Magisterium remain silent about the problems that may arise, and should not God help it, as he promised, in everything concerning the life of his Church?

A young man who feels in himself today, in the many forms in which it is manifested, the mysterious touch of the Lord calling him to service of his people, has good cause to, and does, raise the problems that he hears discussed around him on all sides. And this is what is wrong. Today when stronger certainties than ever would be necessary to risk one's life, so-called guides raise a smoke curtain in the path of those who are seeking in complete good faith and goodwill. The latter exist and there are many of them.

DEVOTION AND RESPECT FOR THE BLESSED EUCHARIST

IN THE APPLICATION
OF THE LITURGICAL RENEWAL

ARCHBISHOP ANNIBALE BUGNINI

Secretary, S. Congregation for Divine Worship

A COMMON TRADITION

The following passage of St. Cyril of Jerusalem is from the fifth **mystagogic catechesis** which he delivered to neophytes on the octave of Easter in 348. "On approaching (Communion) do not proceed with the palms of your hands outstretched or with your fingers open, but place your left hand as the throne of your right one, which is to receive the King. With your hand hollowed receive the Body of Christ and answer Amen. After having, with every precaution, sanctified your eyes with the contact of the holy Body, then consume it and make sure that not a particle is wasted. And if you were to allow the slightest quantity to be lost, think as if it had been cut off from your own limbs . . . And after Communion in the Body of Christ, draw near the chalice of the Blood, not stretching your hand, but bowing in an attitude of adoration and veneration, saying Amen".

It is a detailed ritual, more in conformity, one would think, with the mentality of the *Ordines Romani* of the VIII century than with the concise robustness of the IV century.

Does the Jerusalem description represent an isolated case, or does it reflect the current habit of the Christian communities of ancient times?

The literary and monumental sources of the first nine centuries are unanimous in testifying to the use of receiving the eucharistic Bread in the hand throughout the whole Church.

Witnesses for Egypt are **Clement** (d. before 215), **Peter of Alexandria** (d. 381), and various anonymous writings up to the VIII century. **Bishop Dionysius** (d. 264–5), justifying himself to Sixtus II because he has refused to rebaptize a Christian baptized by heretics, writes: “Since he has listened for such a long time to the eucharistic prayer and has said Amen together with the faithful, has approached the table and has stretched out his hands to receive the holy food, has received the food and has tasted the body and blood of the Lord. I could not dare to rebaptize him”.

In Syria, too, the use of Communion in the hand was normal. Various Fathers are witnesses to this, such as **Aphraates** (d. shortly after 345), the two Capadocians **St. Basil** (d. 379) and **St. Gregory of Nazianzus** (d. 290), **Theodore of Cyrus** (d. 466).

TEXTS OF JOHN CHRYSOSTOM

Of great interest are two texts of **St. John Chrysostom** (d. 407): “Tell me — he says in **Homily 3,4** on the letter to the Ephesians — would you go to Eucharist with your hands unwashed? I think not. You would prefer rather not to go than to go with dirty hands. In this little thing you are so careful, and then dare you go and receive the Eucharist with an impure soul? Now with your hands you hold the Lord’s body only for a short time, while it remains in your soul for ever”.

And in **Homily 6,3** Chrysostom points out: “The Seraphim dared not to take the burning coal with his hand but took it with tongs (cfr. Is. 6,6), while you receive with your hands. But if you consider the dignity of the two things, the latter is far greater than the one touched by the Seraphim . . .”

OTHER FATHERS OF THE CHURCH

Theodore of Mopsuestia (d. 428) is equally explicit in **Sermon VI**: “Everyone stretches out his right hand to receive the Eucharist, which which is given, and puts his left hand under it”. And again in the VIII century **St. John of Damascus** (d. 750): “Making the figure of

the cross with our hands, we receive the body of Christ Crucified" (*De fide*, 4, 13).

In Africa there is a first vague mention of the use of communion in the hand in *Passio Perpetuae* (about 203); *Tertullian* (III century) speaks of it in *De idolis*, 7, 1. *St. Cyprian* (d. 258) (*De lapsis*, 22) states that the the member of the faithful, having received the Bread on his open palm, had then to close it, re-opening it when, on his return to his place, he consumed the Eucharist. *St. Augustine* (d. 450) recommends receiving the Body of the Lord *coniunctis manibus* (*Homily* 7). *Bishop Quodvultdeus* tells (*De tempore barbarico* 2, 84) of a Christian whose hand was cut off because "after having received the body of Christ, he had then sacrificed to the devil". The mosaics on the floor of the Basilicas of Tipasa and Djemila-Cuicul, both of the IV century, offer splendid testimonies.

ROME AND SPAIN

For Rome, historians see a first mention in the Communion ceremonial of *Hippolytus' Traditio* preserved in the Verona fragments. More explicit is a text of a letter from *Pope Cornelius* (d. 253) reported by *Eusebius* (*Hist. eccles.* VI, 43, 18) on the violence of heretics: "When the Eucharist has been consecrated, Novatian distributes it to each one, and while he offers it he obliges those poor people to swear, clasping in his hands the hands of the one who has received his portion, obliging him to promise not to go back to *Cornelius*".

In Milan, *St. Ambrose* (d. 397) states: "It is the hand that takes the food to the mouth . . . by means of the hand we offer and receive the heavenly sacrament" (*Hexameron*, 6,9, 69). At Brescia, *Gauden-tius* (V century) speaks of it in the *Second Paschal Treatise* (*In Exod.* 31); in Ravenna *St. Peter Chrysologus* (d. 451) exclaims in the ardour of *Sermon* 33; "Poor us, who carry the Lord's body every day in our hands, and feed on it, and are not healed of our wounds!"

The use in Spain is documented by the *Acts of the Councils of Zaragoza* (380) and *Toledo* (460)

FRANCE AND ENGLAND

In France the inscription of *Pectorius* (Autun) of V-VI century, the original of which is attributed to the II-III century, affirms in its

in its figurative language: "He enjoys the sweet food of the redeemer of the holy, hungrily he eats the Ictus, holding it in his hands".

Caesarius of Arles (d. 543) recalls: "All the women present clean pieces of cloth, in which they receive the Body of Christ; women are not permitted to receive the Eucharist in their bare hands". (*Sermo* 227,5). Equally explicit are the canons of the **Synod of Auxere** (578 or 585) and the writings of **St. Gregory of Tours** (VI century), for example in **Historia Francorum**, 10,8.

In England the custom was still in use in the VII century: this can be seen from the **monastic rules** of **Columba** (d. 597), abbot of Iona, and **St. Bede** (d. 735).

PRACTICE WAS COMMON

This historical panorama shows that in ancient times the practice of Communion in the hand was not particular to one Church or other but common to the whole *orbis christianus*.

It lasted until the IX century. The **Sacramentary of Dragonec** of **Metz** (d. 853) still contains a communion scene, showing the Eucharist put in the hand of the communicant.

CHANGE IN PRACTICE

But these are already "cases". The **Council of Rouen** (about 878) prescribes, in fact: "Let not the Eucharist be put in the hand of any lay man or woman, but only in the mouth." The precise prohibition shows that the use of the Communion in the hand was definitely becoming a privilege of clerics.

Is there at the origin of this change the concern to defend the Eucharist from abuses with a view to superstitious practices? It is possible that, in some cases, there were influences, particularly in periods or places in which heretical movements endangered faith and reverence for the eucharistic Bread. But individual and sporadic cases cannot be the origin of a general change of discipline. Moreover, medieval sources show that there were abuses and sacrileges even when Communion was given by placing the host on the tongue.

The change in the shape of the bread seems to have been more determinant. As early as the V century we get glimpses here and there of the desire to have very white bread for the Eucharist. Thus there came unleavened bread, subsequently declared the only material for the sacrament of the altar. As early as the IX century, the host becomes round in shape *ad modum denarii* and thinner and thinner.

The danger of the host falling to the ground is now greater, while it becomes more difficult to take the flat host directly with the mouth from the hand. It was easier to place and attach the host on the tongue.

Can it be said that the change of discipline was motivated by the desire for increasing reverence for the Eucharist? The historical data do not support this thesis, because the period of the change coincides with a cult of the eucharistic presence that is already highly developed, arising from the sense of adoration of divine Majesty, and the sense of awe before the Holy, the *tremendum*, the *fascinosa*.

REASONS FOR CHANGE

More decisive reasons must be sought in other directions. We will mention two. In the first place the defence of the transcendent significance of the Eucharist against the confused ideas, influenced by Arianism, of the new peoples incorporated en masse into the Church. This defence of Christ in his divine nature as well as in his human reality, was reflected in liturgical actions and rites. This is the thought of Fr. Jungmann, S.J., whose thesis seems worthy of careful consideration.

The second reason, which seems to us more valid, is the gradual elimination of the laity from the liturgy, and in general from the whole sacred surroundings, reserved solely for clerics and in some cases only for ordained priests. The liturgy, in fact, from being an action of the whole ecclesial community, as it was at the beginning and for the whole period of the early Church, had gradually become *res cleri*.

In the VIII-IX century laymen are almost completely excluded from the celebration. They can no longer take the offerings to the altar during Mass, but must do so beforehand; the singing is done by the schola only; the prayer of the faithful disappears; the faithful can no longer see what is happening on the altar, because the priest

is in front of the altar, which is sometimes surrounded and completely hidden by the iconostasis; the canon is said in silence, and everything takes place in a language that is less understood by the people.

REGARDING LAYMEN

There are some who encourage laymen to receive communion frequently, but many more dissuade them, giving as their reason that the distance between the Lord's holiness and the unworthiness of the person who wishes to receive Him is too great. (It is just at this time that the *apologiae sacerdotis* begin to enter the Mass.)

In this atmosphere, the custom of laying the Eucharistic Bread in the hand declined rapidly. The concern to avert or prevent irreverence was stronger than the participation of the faithful at the eucharistic table.

The new way of receiving Communion, preventing laymen from touching the Eucharist, seemed more in conformity with the holiness of the Eucharistic Mystery: only consecrated hands could dare to touch the Lord's body.

Thus the way of receiving the host on the tongue was introduced and then generalized as the only form in which Communion could be received.

REVIVAL OF THE RITE

Except for a few sporadic cases, laymen did not oppose the new rite, just as they accepted the fact of the clergy taking over the whole responsibility for the *sacrum* in the Church.

As soon as the conciliar liturgical constitution was published, a return to the ancient practice was manifested in some countries, as the result of private initiative. The custom, in short, gained ground: Bishops and Conferences concerned had recourse to the Holy See, for directives.

The Holy Father put the *Consilium* for liturgical reform in charge of the matter. On 28 October 1968 it sent a circular letter to the Presidents of the Episcopal Conferences asking them to make known

the thought of the individual Bishops of their own country on the important subject.

After setting forth the pros and cons, the circular asked that, after a careful examination within the Conference, a secret vote be taken on three questions:

1. If it should be permitted, during communion, to receive the host in the hand, in addition to the traditional way.
2. If it were considered opportune that, in the judgment of the Bishop, experiments should first be carried out in small communities.
3. If it were considered that the faithful, after a careful catechetical preparation, would receive the rite well.

The answers of the Episcopate, summarized in precise statistical data, were gathered in a volume of 130 pages, presented to the Sovereign Pontiff on 10 March 1969.

This volume is the direct source of the Instruction **Memoriale Domini** of 29 May 1969 and of the letter which was later to grant the faculty to the Conferences that applied for it in the proper way. Both documents, prepared by the **Consilium** and issued by the S. Congregation for Divine Worship, were published in the **Acta Apostolicae Sedis**, on the express desire of the Holy Father.

THE INSTRUCTION "MEMORIALE DOMINI"

The Instruction points out in the first place that the way of celebrating the Eucharist and receiving communion has not always been uniform in the history of the Church. This is the case also at present, for example with the return of Communion under the two species which had fallen into disuse in the last centuries.

It was precisely the latter innovation, which affected more complete obedience to the Lord's command in the way of receiving communion, considered more natural and human, that is, to receive the eucharistic Bread in the hands.

It must be noted, however -- the document adds--that this way of receiving communion, common in ancient times, was always accompanied by great respect and veneration for the Eucharist.

These were also the motives—it is affirmed—which as time went on, under other conditions, induced the change in the way of receiving communion, the host being placed on the tongue of the faithful.

This way, now centuries-old, must be preserved because while it ensures reverence for the Sacrament, does not take away anything from human dignity, and avoids the dangers of profanation better.

The Instruction then gives an account of the consultation from which it can be inferred that only a good third of the Episcopate was in favour of Communion in the hand. Finally, bishops, priests and faithful are exhorted to abide by the traditional custom, in obedience to the judgment of most of the Bishops, out of respect for the present liturgical legislation and out of concern for the common good of the Church (cf. *Acta Apostolicae Sedis*, vol. LXI, a.1969: pp. 544-545).

Where, finally, the contrary custom has become established—the Instruction goes on — the Holy See “to help the Episcopal Conferences to carry out their own pastoral task, in the present day circumstances, more difficult than ever, delegates to the Conferences themselves the responsibility and the duty of examining the particular circumstances carefully in order to avoid the danger that lack of reverence or false opinions about the Blessed Eucharist or other possible draw-backs might be introduced”.

In these cases the Episcopal Conferences, after examining and discussing the matter at length, will proceed with a secret vote. The decision, which must be taken with a two-thirds majority, will then be submitted to the Holy See for the necessary confirmation, together with an ample report on the reasons that led to the decision.

The Holy See will examine each case carefully, taking into account “the different relations that unite the Churches with one another and with the universal Church to promote the common good and common edification, increase of faith and piety and everything that derives from mutual example”

Anyone considering the matter with serene objectivity, free of prejudice, must admit that the measure is a reasonable, wise, prudent and moderate one. It is in the perfect spirit of the Council which

favours, and sometimes advises, pluralism of forms and expressions of worship. Since it is a measure dealing with matters of discipline, worship and theology, but with pastoral implications, the Holy See wished to have the opinion of the Bishops and followed it with a decision which, though emphasizing the validity of the traditional custom, does not condemn a considerable number of Pastors, who go back to a use that is equally valid in the history of the Church and may be useful under certain circumstances today.

NOT A SURRENDER

It is not a concession, far less a surrender, to the "rebels" but the compliance of the Holy See with the responsible will of the local Church, expressed by the respective Episcopal Conferences.

There may be drawbacks, and the Holy See has been the first to warn people of them in the aforesaid Instruction and at greater length in the letter of concession; but it must not be forgotten that, unfortunately, "negligence and profanation" or sacrilegious acts with regard to the Blessed Eucharist have occurred, no less than now, at all times and places. The causes are complex and must be sought in an unhurried examination. A more constant, thorough and robust catechetics, and a more responsible human and religious maturity, must be at the basis of the preparation of the faithful for the new way of receiving communion in countries in which faculty has been granted.

In Italy, for example, the concession does not exist. The Episcopal Conference has never asked the Holy See for it.

Nor has there been any change in the general discipline since 29 May 1969. There has been no "upheaval", therefore. The situation remains as it was four years ago.

The Sacred Congregation for the discipline of the Sacraments has recently published (29 January 1973) an Instruction about the Blessed Eucharist which also touches this point. But it is only to confirm what had been affirmed in the "Memoriale Domini" of 1969 on the devotion and respect due to the Sacrament.

It has not, therefore, flung the doors wide open or liberalized the new way of receiving Communion.

The Conferences will have to continue to follow the careful, severe and responsible procedure described above, and the Holy See will examine individually every application for confirmation that it receives.

When the latter is accepted, the implementation is regulated by the following norms.

RITUAL AND PASTORAL NORMS

1. The new way of receiving Communion must not be imposed in such a way as to exclude the traditional form. Every members of the faithful must have the possibility of receiving Holy Communion directly on the tongue, even in places where the new form is legitimately granted and even when they approach the Communion rail together with others who receive the host in the hand. The double way of receiving Communion can, in fact, co-exist without any difficulty in the liturgical action. This is in order that no one will find in the new condition a cause of perturbation to his own spiritual sensibility towards the Eucharist, and in order that this Sacrament, which is by its very nature a source and cause of unity, may not become an occasion for disagreement among the faithful.

2. The rite of Communion laid in the hand of the members of the faithful must not be applied indiscriminately. Since it is, in fact, a human attitude, it is bound up with the sensibility and preparation of those receiving it. It should, therefore, be introduced gradually, beginning with qualified and better prepared groups and environments. Above all, it must be preceded by adequate catechetics, in order that the faithful may understand the meaning of the gesture correctly and carry it out with due reverence for the Sacrament. The result of this catechetics must be the exclusion of any appearance, in the conscience of the Church, of the abandonment of faith in the eucharistic presence and of any danger of the mere appearance of profanation.

3. The possibility offered to the member of the faithful to receive the eucharistic Bread in the hand and put it in his mouth himself, must not give rise to an occasion for considering it ordinary bread or just any sacred thing. His attitude of respect shall correspond to what he is doing.

4. As for the manner, the indications of the ancient tradition can be followed. The latter emphasized the ministerial function of the

priest or deacon, having them lay the host in the hand of the communicant. The member of the faithful will have to consume the host before returning to his place and the assistance of the minister will be emphasized by the usual formula: "The Body of Christ", to which he will answer "Amen".

5. Care must be taken not to drop or lose fragments of the eucharistic Bread, and to ensure that the hands are fittingly clean and gestures decorous according to the customs of the various people.

6. In the case of Communion under the two species distribution by intinction, it is never permissible to place in the hand of the communicant the host dipped in the Lord's Blood.

7. The Bishops who permit the introduction of the new way of receiving Communion are requested to send the S.C. for Divine Worship a report on the result of this concession within six months.

In conclusion, the devotion and respect for Holy Eucharist in the present liturgical renewal remains at the centre of the attention and concern of the responsible Authority, even if expressions and forms of worship may undergo changes to adopt them to the changed conditions of time, environment and mentality. The Church and the Eucharist are realities that are equally inseparable and worthy of reverence.

"IS THERE ANYONE OF YOU WHO IS SICK?"

A Fresh Look at the Sacrament of the Anointing of the Sick

H. J. GRAF, S.V.D.

PREPARING FOR VATICAN II

Four articles of the schema on the Liturgy, presented to the Fathers of Vatican II in 1962, dealt with the sacrament of Extreme Unction. The first of them, article 57, spoke of the name and nature of this sacrament: "The sacrament which is usually called 'Extreme Unction' is to be called in the future 'Anointing of the Sick' because it is not a sacrament of the dying but destined for those who are seriously ill. Consequently, it should be received as soon as one of the faithful falls into a serious illness."

Article 60 of the draft wanted to introduce a new pastoral approach, permitting the repetition of this sacrament in the same illness: "Holy Anointing may be repeated sometimes if the sickness perseveres."

In the explanatory notes the preparatory commission stated that only from the tenth century on had the Anointing of the Sick been connected with the "paenitentia ad mortem", i.e., the solemn form of public penance and absolution. This form of penance placed upon the sick penitent, in case he recovered, heavy disciplinary burdens. One of them was that he was no longer allowed to eat meat. Another was that he had to live apart from his wife, "for when once he has been anointed, he is dead to the world." Therefore, a married man had first to obtain his wife's consent to his being anointed.¹ The disappearance of the "paenitentia ad mortem" did not effect the place of the Anointing of the Sick; it remained the last or extreme unction.

¹ J.H. Crehan, in: *A Catholic Dictionary of Theology*. Vol. II (1967), p. 268. — E.J. Lengeling, *Todesweihe oder Krankensalbung? Liturgisches Jahrbuch* 21 (1971) 208.

No wonder, then, that subsequently this place also affected the name of the sacrament: from the twelfth and thirteenth centuries on it was called "Extreme Unction". In earlier times it had been known as "Oil of the Sick" or "Holy Oil" (*oleum benedictum*).

Until the thirteenth century the repetition of the Anointing of the Sick during the same illness was a common practice. From then on theologians found reasons why it should be administered only once. Therefore, the Code of Canon Law prohibited the administration of Extreme Unction in the same illness a second time.

THE DEBATE IN THE COUNCIL HALL

Fifteen individual bishops and the bishops' conference of Chile came out in favor of the draft on the sacrament of the Anointing of the Sick, while six bishops, and especially the Cardinals Browne and Ruffini, voiced their opposition, at least against one or the other item of the two articles, quoted above. Their stand made a lasting impression on the bishops and led to considerable changes in the draft.

Under the pressure of this opposition the Council commission on the Liturgy withdrew article 60 in its entirety which had proposed the repetition of this sacrament in the same illness. Nine years later, however, it still exercised some influence on the mind of Pope Paul VI who permitted in the Apostolic Constitution "Sacram Unctionem Infirmorum" of November 30, 1972, that "this sacrament may be repeated if the sick person, having once received the Anointing, recovers and then falls sick, or if, in the course of the same illness, the danger becomes more acute."

Article 57 had also to undergo considerable changes, because, as Archbishop P. J. Hallinan, the spokesman of the Council commission on the Liturgy said, a disciplinary Council Constitution cannot decide controversial, doctrinal problems.

Therefore, the final text of the Constitution on the Liturgy recommends only—without abolishing the name 'Extreme Unction'—the name 'Anointing of the Sick' as the better one. In the subsequent Council documents this recommendation was scrupulously heeded, when they spoke of the 'Anointing of the Sick'² or of the 'Oil of the Sick'.³

² Vatican II, Constitution on the Church, art. 11. — Decree on the Catholic, Oriental Churches, art. 27.

³ Vatican II, Decree on the Priestly Life and Ministry, art. 5.

Postconciliar documents, emanating from the Roman Curia adopted also the new name.

THE REFORMED ORDER OF THE ANOINTING OF THE SICK

By the end of 1969 the new order of the Anointing of the Sick had been prepared and approved by the Congregation of Divine Worship. But only after several years of delay, caused—as it is believed—by interventions of different Curia Congregations, Rome finally published on January 18, 1973 the Latin editio typica of the “*Ordo Unionis Infirmorum eorumque Pastoralis Curae*”, the reformed order of the Anointing and the pastoral care of the sick. It is only destined for the Latin, not the Catholic oriental Churches.

It is a booklet of 82 pages, containing the Apostolic Constitution “*Sacram Unionem Infirmorum*” of Pope Paul VI, together with a lengthy, but highly informative introduction, and seven chapters, dealing with different rites: the visitation and communion of the sick (I), the rite for anointing a sick person (II), an order for the administration of viaticum (III) an order for the administration of the sacraments in danger of death (*ritus continuus*) (IV), confirmation in danger of death (V), the order for the commendation of the dying (VI), and additional texts to be used in the preceding rites (VII). In the following paragraphs we are dealing only with the rite for anointing a sick person as found in Chapter II of the new ritual.

THE RECIPIENT OF THE ANOINTING OF THE SICK

According to the Canon Law of 1918 the Anointing of the Sick could be administered only to those faithful, who, after attaining the use of reason, are in danger of death through sickness or old age. The final version of the Constitution on the Liturgy does no longer speak simply of danger of death but says that “as soon as any one of the faithful begins to be in danger of death . . . the appropriate time for him to receive this sacrament has certainly already arrived” (art. 73). A prudent and probable judgment about the seriousness of the sickness is sufficient. “One may ask a doctor’s opinion about it; there is, however, no reason for scruples”.⁴ We have today a much better knowledge of what constitutes a danger of death than earlier centuries. If a doctor today detects the clear signs of cancer in a patient, he

⁴ *Ordo Unionis Infirmorum*, Introduction, n. 8.

knows that he "is certainly in the danger of death" though the sick man does not feel any pain or even any inconvenience.

Frequently a patient with the early symptoms of cancer has to undergo surgery. The guidelines of the new ritual state explicitly that "a sick person should be anointed before surgery whenever a dangerous illness is the reason for the surgery".⁵ This statement justifies the reception of the Anointing of the Sick before an appendectomy. Also "sick children may be anointed, if they have sufficient use of reason to need the strength of the sacrament" (n. 12).

Those who receive this sacrament need not be bed-ridden. This applies most frequently to old people who may be anointed "if they are already weak even though no dangerous illness has been diagnosed" (n. 11). This has important consequences for the form and the place of the celebration of the Anointing of the Sick. "If the Sick person is not confined to bed, he may receive the sacrament of the Anointing of the Sick in church or some other fitting place, where there is a suitable chair or place prepared for him and enough room for the relatives and friends to take part in the celebration."⁶ The "other fitting place" may be a chapel or larger room in a hospital or old folks' home or the private house of the sick person. Holy Anointing may now also be celebrated during Mass. This Mass may take place "in the church or, with the consent of the ordinary, in an appropriate place in the home of the sick person or in the hospital" (n. 80). This offers a welcome chance to celebrate a group Mass, especially if the Anointing is held during Mass in the home of a sick or aged person.

A number of sick or old people who are not confined to bed may come together for a **common celebration** of this sacrament. For this case the new ritual makes special provision (n. 67).

During the last years, before the new ritual of the sick was made public, common celebrations of the Anointing of the Sick, both within or outside Mass, have been held in many places and countries so that the new ritual could draw from these experiences.⁷

⁵ *Ibid.*, n. 10.

⁶ *Ordo Unctionis*, n. 66.

⁷ Cf. *Notitiae* 6 (1970) 13-33. — R. Higgins, Communal Celebrations of the Sacrament of the Sick, *Amen* 42 (Dec. 1970) 131-136. — Th. O'Neill, Anointing the Sick at Lourdes, *Amen* 42 (Dec. 1970) 137-142. — The new rite of the Anointing, however, differs considerably from the experimental rite.

When two or more priests are present, especially in communal celebrations "one of them may say the prayers and anoint the person (if only one is anointed), while the others take various parts such as the introductory rites, the scriptural readings, invocations and explanations. They also may lay their hands on the sick person one by one" (n. 19) or if several are anointed together "at least on some of them and anoint the same. But the principal celebrant recites the prayers" (n. 90).

It is not ideal that the relatives wait to call the priest until the patient has lost consciousness. The anointing, however, may be conferred in this case "if, as Christian believers, the sick persons would have asked for it were they in control of their faculties" (n. 14).

But if a priest is only called "to attend to a person who is already dead, he should pray for the dead person, asking that God may forgive his sins and graciously receive him into his kingdom. **The priest is not to administer the Anointing.**" Many priests have here rather queer ideas as when death sets in and anoint as long as some warmth of the body can still be felt, while a doctor has diagnosed death.⁸ If there are serious reasons which would permit a doubt as to death, the priest "may administer this sacrament conditionally" (n. 15).

ORDINARY RITE FOR ANOINTING A SICK PERSON

The Constitution on the Liturgy restored the proper sequence of the three sacraments of the sick. Penance comes first. The Anointing is to supplement penance because, as the Council of Trent has said, it "was considered by the Fathers as the completion not only of penance but also of the whole Christian life, which ought to be a continual penance" (Denz. 907/1694). Finally, the eucharist is to be administered, preferably in the course of the celebration of holy Mass. This sequence had always been retained by the Cistercians and Dominicans; it had been restored in the German (1950) and French (1956) *Collectio Rituum*. In the 1954 *Collectio Rituum* for the United States the same sequence had been followed. The entire *ritus continuus* was omitted in the American *Collectio Rituum* of 1961, while

⁸ K. Rahner writes: "Considering also his own point of departure, the theologian has to admit that human life as human has come to an end, when the death of the brain has set in. He has to leave the exact criteria for this determination to the biologist and medical 'doctor': Theologische Bemerkungen ueber den Moment des Todes, *Schriften zur Theologie*. Bd. IX (1970) p. 327.

the Irish Ritual of the same year returned to the sequence of the Roman Ritual: viaticum precedes extreme unction. Theological writers of that time were astonished that "the Irish ritual did not . . . follow the older and, it would seem the better order of the anointing before the Viaticum."⁹

According to the reformed ritual for the sick the continual rite is to be used in emergencies, only, while the full or ordinary rite of the Anointing of the Sick has precedence over any form of emergency celebration, where word and sacramental rite have to be reduced.

Chapter II of the new ritual, containing the rite of the Anointing of the Sick, presents first the ordinary rite, followed by the same sacrament to be celebrated during Mass. Rules are also given for the celebration of this sacrament in a large congregation (as in Lourdes), either outside Mass or during the celebration of the eucharist.

Also the Anointing of the Sick is a sacrament of faith, a fact already implied in the text of the epistle of St. James which joins the anointing with oil to the "prayer made in faith" (5:15). Faith has to be strengthened, particularly in the recipient. "The sick person will be saved by his own faith and that of the Church. This is a faith that looks back to Christ's death and resurrection as the source of the sacrament's power. It also looks ahead to the kingdom to come which is pledged in the sacrament."¹⁰

Here we have one of the main reasons why this sacrament has also to be inserted into a celebration of the Word of God, or even into the Mass, where it has to be celebrated after the service of the Word, because "faith comes from hearing" (Rom. 10:17). Therefore, the ordinary celebration of the Anointing of the Sick consists of two parts: the celebration of the Word, prefaced by an introduction, and the celebration of the sacrament proper, followed by a concluding rite.

PASTORAL APPROACH

The Anointing of the Sick has to be freed from its close connection — especially in the mentality of our people — with the moment of death; it has to be placed into the general context of man's

⁹ F.R. McManus, *The New American Ritual*, *The Jurist* 21 (1961), 463-489. Quote from p. 486, n. 76 (J.B. O'Connell).

¹⁰ Introduction n. 7.

struggle against sickness: "It is part of the plan laid down by God's providence that we should struggle against all sickness and carefully seek the blessings of good health, so that we can fulfill our role in human society and in the Church." At the same time "we should always be prepared to fill up what is lacking in Christ's sufferings for the salvation of the world, in the hope that creation itself will be set free and obtain the glory of the children of God."¹¹

The sacrament of the Anointing of the Sick has to become part of a more comprehensive pastoral approach. This implies that we do not take too literally the word of Scripture: "Is there any one of you who is sick? He should call the presbyters of the Church" (Jas 5:14), i.e., waiting until we are called. At times at least, the initiative should come from our side. We "should inquire about the condition of the sick" in our parish (n. 64). This permits a planning of the sacrament of the Anointing of the Sick ahead of time, involving eventually the sick person himself or the family in the selection of readings and the prayers, and in the fixing of the time and the place of the Anointing. Sometimes it may be better, especially if the patient is in a hospital or lives in an old folks' home, not to celebrate the sacrament in a room where the patient stays together with other people who, because they are not Catholics, "might be offended" by the celebration. On the other side, if they are Catholics they should be invited to join the celebration (n. 66).

For the celebration of the Anointing of the Sick no special liturgical vestments are foreseen. The ritual speaks only of "vestments proper to the ministry." This would suggest a stole for the priest.

INTRODUCTORY RITES

The celebration begins with a greeting and, perhaps, the sprinkling of the person and room with holy water and an allocution. The priest greets the sick person and those present in the room in a friendly manner. He may use one of the greetings from Sacred Scripture proposed in the ritual: "Peace to this house and those who live in it," or "The peace of the Lord be with you always." But not everything has to be ritualized in such a celebration. It is often more fruitful to greet all present in a kind, natural manner, using one's own words.

¹¹ Cf. Col. 1:24; Rom. 8:19-21. — Introduction, n. 3.

The sprinkling of the person and the room with holy water is no longer obligatory. Normally our people expect it. One may say any suitable formula. Influenced by the new Asperge-rite for the Sunday Mass in the Missal and by thoughts from Rom 6 is the following text, proposed by the new ritual:

**May this water remind us of our baptism.
Let us remember Christ
who redeemed us by his passion and resurrection.**

There is to follow a more formal address. The priest is free to speak to the assembly in his own words. He may also use the following model address, or — and this will be often the most advisable thing to do — to replace it by a prayer whose first part consists of a quotation of Jas 5:14 f. The model address is the following:

**Dear brothers and sisters!
According to the gospels
the sick came to our Lord Jesus Christ
asking him for their health.
He suffered so much for our sake.
He is now present among us,
because we are gathered together in his name.
We recall the words of the apostle James:
Is there any one sick among you?
Let him call for the elders of the Church,
and let them pray over him
and anoint him in the name of the Lord.
The prayer made in faith will save the sick man.
The Lord will restore his health,
and if he has committed any sins,
they will be forgiven.
Let us entrust our sick brother (sister)
to the power and strength of Christ,
that he may ease his (her) sufferings
and restore his (her) health.**

The following prayer, which may replace the foregoing address, says the same in a shorter and more beautiful manner.

**Lord God,
you have told us through your apostle James:
Is there any one sick among you?
Let him call for the elders of the Church,
and let them pray over him
and anoint him in the name of the Lord.**

**This prayer made in faith, will save the sick man.
 The Lord will restore his health,
 and if he has committed any sins,
 they will be forgiven.
 Gathered here in your name,
 we ask you to listen to the prayers we make in faith:
 in your love and kindness,
 protect our brother (sister) N. in his (her) sickness
 (and all the sick here present).
 You live and reign for ever and ever. — R. Amen.**

In its first part this prayer had its place in the old Roman Ritual as the first to be spoken after the Anointing. For the first time it can be found in manuscripts of the late eighth or early ninth centuries.¹² In the course of time its concluding section took on different forms. This was probably the reason why the latest reform, in addition to restoring this prayer to its original place at the beginning of the celebration, also gave to its second half a new formulation. In every liturgical assembly the Lord is present in the midst of his faithful.¹³ He is present by his power in the sacrament so that when the priest anoints a sick person, it is actually the Lord himself who anoints him. In the sacraments we always meet Christ.

THE PENITENTIAL RITE

The celebration of the sacrament of penance should normally not be part of the celebration of the sacrament of the Anointing of the Sick. If ever possible, the priest should go to the sick to hear his confession at some earlier time. But if this could not be done, it has to be done now. In this case the penitential rite, being a duplication, has to be omitted. If the patient does not go to confession, the priest introduces the penitential act with these words:

**My brothers and sisters
 to get ready to participate
 in this holy Anointing
 let us call to mind our sins.**

After a short while of silent reflection there follows the Confiteor and the usual petition for forgiveness by the priest. One of the optional forms, modelled after the third form of the penitential rite in the Mass, has the following wording:

¹² A.G. Martimort (ed.), *L'Eglise en prière*, Tournai 1961, p. 590.

¹³ Mt. 18:20. — Const. on the Liturgy, art. 7.

By your paschal mystery you brought us salvation:

Lord, have mercy. — R.

You do not cease to renew among us

the wonderful works of your passion:

Christ, have mercy. — R.

You give us a share in your paschal sacrifice

in the reception of your Body and Blood:

Lord, have mercy. — R.

Both pastors and theologians are often critical towards the penitential rite at the beginning of a liturgical celebration. It is often said that man is not ready, at this moment, for admitting in sorrow his sins. He needs a certain preparation. Moved by these or similar thoughts the ritual gives the permission to insert the penitential act after the reading from Sacred Scripture (n. 41). The other preparatory rites and the Word of God with a short explanation can be a great help to achieve a more fruitful penitential act.

READING OF THE WORD OF GOD

From among the many texts from Sacred Scripture in Chapter VII of the ritual, Mt 8:5-10.13, the story of the Roman centurion asking for the cure of his sick servant, is printed in full in the order of the Anointing of the Sick. It had already a place in the former Roman Ritual¹⁴. The prayer of this pagan man is here considered as a model of the "prayer made in faith" of which St. James speaks. Jesus was so pleased with it that he praised him in front of the unbelieving Jews and gave him finally the assurance: "Go; be it done for you as you have believed" (8:13).

This gospel passage is to nourish and strengthen the faith of the patient and of his family, since the sacraments "by words and objects also nourish, strengthen and express" faith.¹⁵ A short explanation of the scriptural text should further help those present to achieve the same end.

Depending on the circumstances the priest may also omit this "mini-homily", because he should also be aware that "the sick tire easily and that their physical condition can change from day to day and even from hour to hour. For this reason" the priest "may shorten the rite, if circumstances so indicate" (n. 40,a).

¹⁴ De visitatione et cura infirmorum: Tit. VI, Cap. IV, n. 23.

¹⁵ Const. on the Lit., art. 59.

LITANY

If the reading of the Word of God and its explanation is followed by the penitential act, one would better omit this litany and follow the suggestion of the guidelines to transfer the litany after the Anointing. Its normal place, however, is here. Its text may be shortened or adapted to the situation as needed:

My brothers and sisters, with faith let us ask the Lord to hear our prayers for N., our brother (sister).

Lord, through this holy Anointing, come to him (her) with your mercy and strength.

R. Lord, hear our prayer.

Free him (her) from all harm. — R.

Relieve the sufferings of all the sick (here present). — R.

Assist all those dedicated to the care of the sick. — R.

Give life and health to our brother (sister), on whom we lay our hands in your name. — R.

Free him (her) from sins and all temptations. — R.

Other, similar formulas, offered in the last chapter of the ritual for the sick, may be used, or the bishops' conference may see to it that new texts, closer to the mentality of the region and the genius of the people may be created.

LITURGY OF THE SACRAMENT¹⁶

"The celebration of this sacrament consists mainly in a first **laying-on of hands** by the presbyters of the Church, followed by the offering of the **prayer of faith** and the **anointing** of the sick person **with oil** sanctified by God's blessing. This rite both signifies the grace of the sacrament and confers it" (n. 5).

This central part of the celebration begins with the imposition of hands, performed in silence. It does not belong to the essence of the sacrament, but recalls the presence of the Lord and remains of the apostolic practice, when the Lord, who himself "went about, doing good and healing all who were under the power of the devil" (Acts 10:38), sent his own disciples out to lay their hands on the sick and to anoint them with oil¹⁶

¹⁶ Cf. Mk. 6:13. — See also the remarks of the Apostolic Constitution "Divinae Consortium Naturae" of August 15, 1971 on the role of the imposition of hands in the rite of Confirmation.

If we compare the wording in the new ritual with that of the former rite of the Anointing of the Sick, the difference becomes obvious. According to the Roman Ritual of 1614 the priest said "with outstretched right hand" the prayer "In nomine Patris". Now the priest is "to place his hands on the head of the sick person in silence" (n. 74). This restores the rite mentioned in Jas 5:14 according to which the elders have "to pray over" — as the Revised Standard Version translates — the sick person.

Now follows normally the prayer of thanksgiving over the oil. The ritual places this prayer after the formula for the blessing of the oil of the sick, in case the priest is the one to bless the oil (n. 21).

Since olive oil is unobtainable or difficult to obtain in many parts of the world, Pope Paul decreed that in the future oil of some other sort could also be used. But it should be oil from plants, because this "more closely resembles the matter indicated in holy Scripture."¹⁷

According to the ancient mentality the decisive act of the sacrament — one may even call it the *confectio sacramenti* — consisted in the blessing of the oil, and not in the "application" of the oil. It contained also the "prayer made in faith." This explanation of the blessing of the oil, suggested by the history of the sacrament, would have important consequences for the person of the minister: it would open the administration of the Anointing of the Sick also to ministers below the presbyters. Moved by these deliberations, the wish had been expressed in the vota before Vatican II to give also to deacons the faculty to anoint the sick.¹⁸

In the oriental Churches priests always bless the oil of the sick in the course of the celebration of this sacrament. In the Roman rite the oil had to be blessed exclusively by a bishop.¹⁹ Now the oil may also be blessed "by a priest who has this faculty by law or a special concession of the Apostolic See. In addition to the bishop, 'ipso iure' the following may bless the oil to be used in the Anointing of the Sick... b. in case of true need, every priest" (n. 21). In this case

¹⁷ Apostolic Constitution "Sacram Unctionem Infirmorum".

¹⁸ E. J. Lengeling, Todesweihe oder Krankensalbung? *Liturgisches Jahrbuch* 21 (1971), 196.

¹⁹ The Holy Office declared on May 15, 1878 that the oil blessed by a priest is "materia prorsus inepta sacramento extremae unctionis conficiendo et ne in extrema quidem necessitate valide potest adhiberi": A. Knauber, in *Handbuch der Pastoraltheologie*. Bd. IV (Freiburg, 1969), p. 175.

the priest may bring unblessed oil with him or the family may prepare oil in a fitting container. If any oil is left afterwards it should be soaked in cotton and burned (n. 22). Here is the formula for the blessing:

Let us pray.

Lord God, Father of all comfort,

**it was your will to restore health to the sick
through your Son Jesus Christ.**

Mercifully listen to the prayer we make in faith.

**Send the Holy Spirit, the Consoler, from heaven,
to bless this oil, a work of nature,
and ointment to strengthen the body.**

May all who are anointed with this oil

**be free from every pain, illness and disease,
and be made well again in body, mind and soul.**

**Father, may this oil, which you have blessed for our use
produce its healing effect**

in the name of our Lord Jesus Christ

who lives and reigns with you for ever and ever. — R. Amen.

From the words "Send the Holy Spirit" (*Emitte*) in this prayer is in use of Latin Church from about the fourth or fifth century. Its second part, however, underwent different changes and adaptations in the course of centuries. The text had to be adapted to the different use of oil (drinking, anointing by others or oneself). Its oldest extant form is that of the Old Gelasian Sacramentary.²⁰

Until 1970 this formula was preceded by an exorcism which was abolished in the rite for the blessing of oils.²¹ On Holy Thursday this prayer becomes part of the Eucharistic Prayer in the Chrism Mass. In the Roman Canon it is inserted before the words "Through Christ our Lord you give us all these gifts" (*Per quem haec omnia*), in the other Eucharistic Prayers before the final doxology.

In its reformed version this blessing has been prefaced by an introduction — influenced by 2 Cor 1:3: "Father of mercies and God of all consolation" — and an anamnesis of Christ's saving activity in his earthly life for the sick.²² Newly inserted is also the remark that the

²⁰ L. C. Mohlberg-L. Eizenhoefer-P. Siffrin (ed.), *Liber Sacramentorum Romanae Ecclesiae Ordinis Anni Circuli* (Rome 1960), n. 382, p. 61.

²² *Ordo Benedicendi Oleum Catechumenorum et Infirmorum* . . . (Rome 1971), p. 11 f.

²² Miracles. — Cf. Acts 10:38.

entire prayer wants to be understood as the "prayer made in faith" of which St. James speaks.

A solemn epiclesis is the very center of this blessing. It calls down the Holy Spirit on this oil, the same Spirit who is called by the Liturgy "spiritual ointment" (*Veni Creator*). The baptism of Jesus in the Jordan made manifest before the whole world that he was the Christ, the Messiah, the "Anointed One", anointed not with any material ointment but with the Holy Spirit.²³ In virtue of the Spirit's activity we can attribute to the Anointing of the Sick the following effects: the grace accorded is the work of the Holy Spirit. The sacrament of Anointing is a remedy of soul and body. Its characteristic effect is a grace of salvation, of comfort and relief.

The anointing with the blessed oil is the external, sacramental sign of a deeper, saving event. It signifies an interior anointing of the Holy Spirit assisting the sick person in his heart. "When man is seriously ill he needs God's special help, so as not to become dispirited under the pressure of anxiety and come to fail in faith due to temptations" (n. 5). The spiritual anointing of the Holy Spirit promises and effects in the sick strength and protection in his bodily and spiritual weakness.

If the priest brings along oil blessed by the bishop, he should make sure "that the oil remains fit for human consumption and should obtain fresh oil from time to time, either yearly when the bishop blesses the oil on Holy Thursday, or more frequently, if necessary" (n. 22). A prayer of thanksgiving has to be said over the oil blessed by the bishop:

**Praise to you, almighty God and Father.
You sent your Son to live among us
and bring us your salvation.**

R. Blessed be God.

**Praise to you, Lord Jesus Christ,
the Father's only Son.
You humbled yourself to share in our humanity,
and to bring healing to the sick. — R.**

**Praise to you, God the Holy Spirit, the Consoler.
You heal our bodily illness
with your ever-present power. — R.**

Lord, lighten the pains of your servant,

²³ Constitution on the Liturgy, art. 5: "Verbum carnem factum, Spiritu Sancto unctum..."

who is to be anointed with this oil.

Strengthen him (her) in his (her) sickness.

This we ask you through Christ our Lord. — R. Amen.

In order that the element of praise not be missing in the rite of the Anointing of the Sick, this prayer of thanksgiving makes the assembly realize that in this sacramental event God is active for our salvation.²⁴ The Father through the Son in the Holy Spirit is to strengthen man in his illness when he is anointed with the blessed oil.

THE ANOINTING

The reformed ritual gives us a new sacramental form for the Anointing of the Sick. As early as 1962 the bishops' conference of Chile had asked Vatican II for a better sacramental form. Pope Paul VI "thought fit to modify the sacramental formula in such a way that, in view of the words of St. James, the effects of the sacrament might be better expressed."²⁵ After the blessing of the oil or the prayer of thanksgiving the priest takes the oil and anoints the sick person on the forehead and the hands,²⁶ saying:

**Through this holy anointing
and his great love and kindness
may the Lord help you
with the grace of the Holy Spirit. — R. Amen.**

**May he save you,
freed from your sins
and graciously ease your sufferings. — R. Amen.**

This formula is only said once. One divides it into two sections, reserving the first for the anointing of the forehead, and the second for the anointing of the palms of the hands. In the case of necessity, however, it is sufficient that a single anointing be given on the forehead or, because of a particular condition of the sick person, on another more suitable part of the body — any part of the body — the whole formula thereby being pronounced.²⁷

²⁴ This prayer of thanksgiving has a parallel in the rite of baptism during Easter time, when the water blessed during the paschal vigil has to be used.

²⁵ Apostolic Constitution "Sacram Unctionem Infirmorum".

²⁶ Misleading is here the chronicle of *Worship* 47 (1973) 309: "Ordinarily there is only one anointing, normally on the forehead. An additional anointing may be practiced, on some part of the body..."

²⁷ Apostolic Constitution "Sacram Unctionem Infirmorum".

"Depending on the culture and traditions of different peoples, the number of anointings and the place of anointing may be changed or increased. Provision for this should be made in the preparation of particular rituals" (n. 24). Here we could think of the rather widespread custom of our simple people who stealthily come to the sanctuary lamp, take some oil and "anoint" themselves where they feel pain.

In the sacrament of the Anointing of the Sick — as in all other sacraments — Christ is present and active through his Spirit. The new sacramental formula is here obviously influenced by the Council of Trent, quoted by Pope Paul VI in his Apostolic Constitution, where he says that the reality of this sacrament "is in fact the grace of the Holy Spirit."

The further effects of the Anointing of the Sick are described by words strongly influenced by the epistle of St. James: "This sacrament offers the sick person the grace of the Holy Spirit which helps the whole man to find salvation, alleviating him with trust in God and making him strong against the temptations of the devil and the fear of death. Supported by this grace the sick person cannot only bear boldly his hardships but also fight against them. When it is expedient for his spiritual welfare, this grace restores his bodily health too. It offers also, if necessary, forgiveness of sins and the completion of Christian penance" (n. 6).

A concluding prayer follows the anointing. One may freely choose from among two formulas. Here is a translation of the first:

**Lord Jesus Christ, our Redeemer,
by the power of the Holy Spirit,
ease the sufferings of our sick brother (sister)
and make him (her) well again in mind and body.**

**In your loving kindness forgive his (her) sins
and restore him (her) to full health by your mercy
so that he (she) may be able
to perform his (her) former duties.**

**This we ask you
who live and reign for ever and ever. — R. Amen.**

With the exception of the introductory part this whole prayer had its place in the old Roman Ritual after the anointings. Its first part, however, has been transferred to the introductory rites of the

celebration as mentioned earlier.²⁸ What is left of this prayer in its original place is a strong petition, in first line for bodily health, so that the patient "may be able to perform his former duties."

But not all people who receive the Anointing of the Sick can possibly hope to be restored to their former health. For them Chapter VII of the ritual offers a number of other prayer formulas from which the priest may freely choose according to the circumstances. There is a prayer for him whose illness is the result of advanced age, or who is in grave danger, or when Anointing and Viaticum are given together,²⁹ or for one who is about to die. Here follows the translation of the prayer for one "in extremis":

**Lord God, loving Father,
you discern the goodness of man's intentions;
you never refuse forgiveness
to those who are sorry for their sins.
Have mercy on your son (daughter) N.,
who is about to return to you.
May this holy anointing and our prayer
made in faith assist him (her):
relieve his (her) pain, in body and soul,
forgive all his (her) sins,
and strengthen him (her) with your loving protection.
We ask this, Father, through your Son Jesus Christ,
who conquered death and opened for us the way
to eternal life, where he lives and reigns for
ever and ever. — R. Amen.**

CONCLUSION OF THE RITE

First the priest invites all those present to join him in the Our Father, using words like those in Mass. If the sick person wants to receive holy communion, after the Lord's Prayer everything is done as found in the new rite of the communion of the sick. The celebration comes to an end with the priest's blessing. Here is one of the two forms, given in the ritual:

**May God the Father bless you. — R. Amen.
May God the Son make you well again. — R. Amen.
May God the Holy Spirit
fill you with his radiant light. — R. Amen.**

²⁸ It is a quote from Jas 5:14-15.

²⁹ Preparatory for holy communion.

**May God protect your body from harm
and grant health to your soul. — R. Amen.**
**May he shine on your heart
and lead you to eternal life. — R. Amen.**
**(And may almighty God bless you all,
the Father, and the Son, and the Holy Spirit.
R. Amen.)**

ANOINTING OF THE SICK — OR SACRAMENT OF CHRISTIAN CONSUMMATION?

There existed disagreement in the Council hall of Vatican II on this particular question. Some bishops thought that this sacrament bestows a kind of consecration of man for the passage from this life to the life to-come. One of them, bishop Kempf of Limburg, Germany, said: "Extreme Unction is in first line and *per se* the sacrament of Christian consummation, by which the baptized are transferred from the earthly and visible Church to the Church of the blessed. Therefore, this sacrament belongs to the promised, eschatological salvation of man, that is to say, to the resurrection . . . Extreme Unction is the sacrament of Christian hope, the sacrament which disposes man for the glory of the resurrection; it is a sacrament of consolation and not of fear."³⁰ Establishing man in a new state of life, Extreme Unction could, therefore, not be repeated as long as this state (of sickness) lasts.

To a certain extent this same position is still held by A. Grillmeier. Commenting on article 11 of the Constitution on the Church, he writes: "According to one line of ecclesiastical tradition this anointing was the sacrament of the dying (*sacramentum exeuntium*), to some extent under the influence of the ancient penitential practice, which postponed the performance of ecclesiastical penance till death-bed. And as a bodily anointing it was also considered to be a pledge of the glorification of the body at the resurrection."³¹

This "one line of ecclesiastical tradition" can hardly claim to be a liturgical one. The prayers of all the orders which we can trace back including those of the Roman Ritual, valid for the Anointing of the Sick from 1614 to 1973, make no mention of death; they are full of

³⁰ *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani Secundi. Vol. I. Pars II* (Vatican City, 1970), p. 297 f.

³¹ H. Vorgrimler (ed.), *Commentary on the Documents of Vatican II. Vol. I*, (1967), p. 163.

the thought of recovery from sickness. This is also the meaning of the blessing of the oil and of the very symbolism of oil.

It was only in the middle of the twelfth century that the sacrament first appeared that the Anointing prepares the soul for the beatific vision.³² By the middle of the thirteenth century it had become the practice to postpone Extreme Unction till the hour of death. In the light of this practice the idea of the anointing as the final preparation for glory was accepted by the great scholastics. Therefore, they concluded, this sacrament should only be celebrated when death is imminent and when all hope of bodily cure has passed.

But when the Council of Trent was asked to define this teaching it refused. The draft of Trent's decree had directed the sacrament to be reserved for those who were at the point of death.³³ Under the influence of the Council debate the word "only" (*dumtaxat*) had to give place to "especially" (*praesertim*).³⁴ After Trent this theory gradually declined, but it has, as Vatican II has shown, still a number of defenders.

³² Master Simon, *De septem sacramentis*: P. F. Palmer, *The Purpose of Anointing the Sick*, *Theol. Studies* 19 (1958), 329.

³³ *Illis dumtaxat qui tam periculose decumbunt ut in exitu vitae constituti videantur.*

³⁴ Y. H. Crehan, *A Catholic Dictionary of Theology*. Vol. II, (1967), p. 268.

HISTORY OF THE CHURCH IN THE PHILIPPINES

PABLO FERNANDEZ, O.P.

CHAPTER 36

THE CHURCH DURING THE PHILIPPINE REVOLUTION SECOND PHASE (1898-1900)

1. A Peace That Was Not Peace.

Three months had not yet elapsed after the pact of Biaknabato when the first sparks of the fires of the revolution burst anew in Zambales. Seemingly ended, in reality the revolution was merely smouldering, and on the 6th and 7th of March, practically all the towns in the north of the province rose in arms, and their surprised pastors, the Augustinian Recollects, had scarcely time to seek shelter behind the small detachments of Spaniards who guarded the towns. These, surprised also by a numerically superior enemy, had to double back to other more important towns if they had not yet surrendered or been captured. This time the following Recollect priests died: Manuel Azagra, pastor of Bolinao; Mariano Torrente, pastor of San Isidro; Andrés Romero, of Alaminos, Juan Navas, of Dasol; Epifanio Vergara, of Balincaguin; and Julián Jiménez, of Poonbato.¹

In a few days, a Spanish column commanded by General Ricardo Monet restored peace and order in Zambales.²

¹ Relación de los PP. Recoletos asesinados o hechos prisioneros por los indios alzados en armas contra España, desde el principio de la insurrección hasta la fecha: APSR, MSS, Sección "Ordenes Religiosas — Recoletos" 1898, Tomo 3, Doc. 25.

² Sastrón, Manuel. *La insurrección en Filipinas y guerra hispano-americana en el archipiélago* (Madrid: Imprenta de la sucesora de M. Minuesa de los Ríos, 1901), 678, 679.

Left to themselves, it is probable that the Ilocanos would not have taken up arms; but, instigated by the Tagalogs, the people of Candon raised the cry of liberty and war against Spain on 25 March. There were three priests there: the parish priest, Fray Rafael Redondo and two missionaries assigned to the evangelization of the Igorrots of Daclan and Capangan. Taken in the church, the three were executed in the hills near the boundary between Candon and Santiago.³

This uprising was squelched, but the revolutionary embers remained to revive much later with the complete triumph of General Manuel Tinio.

The province of Bulacan, so near to Manila, could be said to have been completely lost to Spain by this time. The Spanish garrisons dominated the central municipal areas, but the barrios and the rural hinterlands were practically all in the hands of the insurgent groups. The result of this state of things were the acts of justice, or the kidnapping and the death of persons loyal to the government in Manila, which was unable to suppress or to evenge these actions because it had no troops to dispose of.

Among those dead were Hipolito Tejedor, parish priest of Santa Isabel; Moisés Santos, pastor of Malolos; Francisco Rencdo, of Paombong; Miguel A. Vera, of Angat; and Leocadio Sánchez, of Guiguinto. All of them were Augustinian friars.⁴

Up to this moment, the Visayas had been peaceful. But by the beginning of April, Cebu rose in rebellion against the metropolis. The few troops guarding that city—only about forty soldiers—had to retire to the ancient fort, to save themselves from a numerically much bigger force. To that same fort the bishop of Cebu, Monsignor Alcocer, also retreated. Fortunately for the Spaniards, on 7 April a few hundreds of soldiers from Manila arrived under the command of General Celestino F. Tejero. After landing his troops, he reduced the city within a day and in a few more days the rest of the island. This uprising also left an imprint of priestly and religious blood, shed by Fray Jose Baztán, Augustinian parish priest of Cordoba in Mactan Island.⁵ Fray

³ Sastrón, *Op. cit.*, 348-350; Pérez, Elviro J., *Catálogo bio-bibliográfico de los religiosos agustinos de la Provincia del Santísimo Nombre de Jesús en las Islas Filipinas* (Manila: Establecimiento tipográfico del colegio de Sto. Tomás, 1901), 678, 679.

⁴ Sastrón, *Op. cit.*, 532; Pérez, *Op. cit.*, 602-603, 648.

⁵ Sastrón, *Op. cit.*, 354-359; Pérez, *Op. cit.*, 621-622, 633, 653.

Tomás Jiménez, also an Augustinian, parish priest of Pardo,⁶ and Fray Isidoro Liberal, a Recollect in the convent of Cebu.⁷

Gladly would General Tejero have pacified the island of Panay, likewise up in arms against Spain; but he had to be satisfied with merely reenforcing the garrison of Iloilo and arranging to have the priests concentrated in the capital

2. The Spanish-American War.

On 25 April 1898, the United States Senate approved a resolution of war against Spain which the American President signed the following day. From this moment—we could say this without danger of error—the cause of Spain in the Philippines was irrevocably lost. On 1 May, the Spanish squadron, definitely inferior to the American in quality and number, suffered a complete rout off Parañaque. Manila was blockaded immediately after.

On land, peace would last only a few more days, that is, until Aguinaldo's return to Cavite on 19 May aboard an American warship. On the 29th, following orders of the Filipino leader, the numerous Tagalog troops would attack the small Spanish garrisons of twenty or twenty-five troops each throughout the towns of central Luzon. On the other hand, one must admit that the Spanish army, either due to the machinations of the Masons who had succeeded in infiltrating the higher ranks of the officialdom, or due to the lack of enthusiasm among the lower ranks of the troops, scarcely offered any opposition worthy of the name. By mid-June, the Tagalogs were threatening Manila from the land. The fort and arsenal of Cavite had by this time surrendered to the victorious forces of Dewey.

The events in which the Church was both agent and victim may now be summarized during the siege of Manila.

3. The Siege of Manila.

The Dominican Fray Bernardino Nozaleda was the archbishop of Manila during these critical days, and by force of circumstances, he became the target of all kinds of criticism. We believe that he succeeded in maintaining the dignity and the honor of his office. He successfully governed the church as much as it was possible to any man in such difficult circumstances.

⁶ Pérez, *Op. cit.*, 656, 657.

⁷ Ruiz, Licinio, *Sinópsis histórica de la provincia de S. Nicolás de Tolentino*, Manila, 1925, pp. 463-465.

One of the first acts of Archbishop Nozaleda, immediately following the declaration of war, was to issue two circulars, in which influenced naturally by the atmosphere, he painted in dark colors the future religious policy of the United States for the Philippines. This earned for him strong censures, both from the Americans and from other sectors. Nozaleda certainly did not have any knowledge of the nobility and chivalry of the north American people, who did not differ much from the Spaniards in their noble traits and high idealism. Had he waited a few months more, he would not have written so bitterly.⁸

General Basilio Augusti, Primo de Rivera's successor, thought that, in view of the American declaration of war, it would not be hard for the Filipinos to cooperate with the metropolis to repel the common enemy. To this end, after consulting the archbishop and the superiors of the religious orders, he organized native battallions but in a short time these passed to the lines of Aguinaldo with all their arms. It is good to add, however, in fairness to the archbishop and the religious provincials, that the native leaders whom they had recommended as leaders either remained faithful to the cause of Spain in general, or abandoned it when they could do nothing else.⁹

The civil council for defense presided over by Archbishop Nozaleda ordered all the religious sisters and girls in the colleges to leave the city. It prepared what was needed to transfer the sick in the hospitals to places beyond the reach of the American cannons, namely to the Jesuit house in Santa Ana, and the conventos of Paco, San Sebastián, the Franciscan Third Order in Sampaloc and Guadalupe.

The archbishop also started a very successful subscription to purchase water-proof jackets for the soldiers who in those rainy months manned the exterior lines of defense. And in order that the food supply may not be lacking for the urban population, he himself donated the sum of 14,000 pesos.

In this, as well as in other civic actions, the other members of the defense council and the superiors of the religious orders were united with their Prelate. The orders, despite their straitened economics, because the insurgents had occupied their lands and their

⁸ Nozaleda, B., *Defensa obligada contra acusaciones gratuitas* (Madrid: Establecimiento tipográfico Hijos de J.S. García, 1904) 57-64, 81-82.

⁹ *Ibid.*, 28-29.

other sources of support had dried up, donated fair amounts in cash and in kind.

Several friars offered themselves as chaplains for the armada when, a few days before the battle of the bay, it sailed away to Subic. Others helped the military chaplains to attend to the spiritual needs of the army. There is no need too add that throughout the city streets and in the churches religious acts and devotional practices were held to obtain the divine protection in those difficult circumstances.

Finally, in the religious houses, like Letrán, Santo Tomás, Ateneo, the Beaterio of the RVM Sisters, the Seminary and the Franciscan Third Order halls were readied as hospitals, while the university professors organized their students into military units.¹⁰

4. The Surrender of Manila.

A meeting was held on 8 August attended by the civil authorities, and presided over by Fermín Jáudenes, the Governor and Captain-General. He wanted to know that the public thought of surrendering instead of continuing the defense of the city. Those who spoke, including the archbishop, stated that the army had already done enough to save its honor, and continued resistance would lead to unnecessary horrors. The Generals' meeting, on the other hand, decided by majority vote to continue the resistance until the enemy broke through the exterior line of defense. But after this was reached near the fort of San Antonio Abad on 13 August, the defenders raised the white flag of truce.¹¹

Few surrenders have been as honorable as the surrender of Manila, and few conquerors as magnanimous as the Americans on this occasion. The seventh article of the Act of Surrender signed in the sacristy of the church of San Agustín, read: "This city, its inhabitants, its churches and its religious cult, its centers of teaching and any kind of private property fall under the special guarantee of the faith and honor of the American Army."¹²

¹⁰ *Ibid.*, 29-33.

¹¹ *Ibid.*, 14-26.

¹² "Proclama de la Capitanía General de Filipinas al Ejército," Manila, 14 de agosto de 1898.

5. After the Surrender.

The first article of the Act of Surrender stipulated that the Spanish troops would be sheltered in areas to be designated by the American authorities. But, for lack of places, they had to be lodged in the conventos and churches. In this manner the convento of Santo Domingo, the convento of San Francisco, the Recollect church, San Ignacio, and the Seminary had to be converted to huge barracks where the soldiers lived alongside the religious members of the communities. The ample new house owned by the Augustinians beside their church, still unfinished, served as headquarters and offices of war. Hospitals were likewise set up in the religious houses, where families of army officers and government officials also found open-hearted shelter.¹³

6. The Malolos Congress.

We may now turn our attention again to the field of battle, where, triumphant for the most part in Luzon, the young Filipino nation was seeking a permanent seat of government.

In the face of the opposition from the American government which blocked the Filipino troops from entering the city, Aguinaldo was forced to choose the town of Malolos as his provincial capital in lieu of a better place. He chose this municipality, centrally located and progressive, as the site of a congress of Delegates to frame a Constitution for the nascent Republic, the first ever held in the history of this country. For clearer discussion, it will be good to refer to two things that took place previously.

First, Aguinaldo had declared the independence of the Philippines from the Spanish government on 12 June 1898 in his home town of Kawit, Cavite. Next, on the 20th of the same month, he declared as invalid a marriage contracted before the church authorities unless it had been preceded by a civil ceremony. This decision could not but cause a certain disquiet among the clergy and the people who were deeply Catholic. This was, however, merely a prelude to what would come afterwards, this is, the separation between the Church and the State.

¹³ Nozaleda, *Defensa*, 40-41; Carta del P. Cándido García Valles al Maestro General, Manila, 25 de Septiembre de 1898: APSR, MSS, Sección "Provincia, Asuntos Particulares," Tomo 61. p. 4.

The constitutional convention gathered in the church of Barasoain on 22 November for a special session, dedicated itself to discuss an amendment of article 5 of Title III of the constitution introduced by Tomás G. del Rosario and seconded by Felipe G. Calderon.

This title, as it was penned by Calderón, read: "Article 5. The republic protects the cult and the ministers of the Catholic, apostolic, Roman religion, which is that of the State, and does not contribute its resources for the expenses of another cult. Article 6. Any other cult can be practiced privately, provided that it is not against morality and good customs, and does not threaten the security of the nation. Article 7. The discharge and the fulfillment of tasks and duties of the republic, as well as the acquisition and the exercise of civil and political rights are independent of the religion of the Filipinos."¹⁴

The amendment was worded this way: "The State recognizes the freedom and equality of all cults, as well as the separation of the Church and the State."¹⁵

Put up for voting on 29 November after an animated discussion, it resulted in a tie of 25 votes for and 25 against. A second vote was taken, which resulted in favor of the amendment: 26 for and 25 against it, the decisive vote having been cast by Pablo Teeson, who had abstained in the first vote, but now had voted against Calderón's proposition

This attitude of the Malolos Congress was a blow against the Filipino clergy who had fought so strenuously for the freedom and independence of the nation. On the other hand, it was not easy to implement the theoretical separation of the Church and the State in actual life. Aguinaldo himself, counselled by Mabini, one of the more decided supporters of the amendment, suggested a third amendment in his New Year's message to the Congress, and which is known as Article 100-D of the "Transitory Dispositions for the Constitution." According to this article, the separation between the Church and the State would have no effect until the independence of the Philippines was officially recognized. Meantime, the municipal governments would provide the pastors of souls with the means to support them-

¹⁴ Castillo y Kabangis, José López del, *Malolos y sus prohombres. Estudio crítico-histórico* (Manila, 1950), 82-83.

¹⁵ *Ibid.*, 82.

selves in decency, either through a regular salary or by obliging the towns to pay certain dues.¹⁶

In that same New Year's message, General Aguinaldo proposed another amendment, that is, the expulsion of the friars from the Philippines and the confiscation of their property.¹⁷ But there was neither time nor possibility to carry it into effect, because by then, the Philippine-American relations, more strained than ever, were about to erupt, as we shall see in the following chapter.

7. Treaty of Paris.

By the treaty of Paris, signed between Spain and the United States on 10 December 1898, the former transferred sovereignty over the Philippines to the latter on payment of an indemnity of twenty million dollars. The conquerors were intent on effecting their rights, as indicated by the increase of troops and war materials which they regularly transported to the Archipelago.

Until the signing of the treaty, the Spanish forces, commanded by General Diego de los Rios, had kept certain places in the Visayas and Mindanao loyal to Spain, while the Filipino revolutionaries were dominating the rest of the country. But, after the signing of the treaty, the Spanish army slowly abandoned those territories.

¹⁶ Achútegui, Pedro S. de and Bernad, Miguel A., *Religious Revolution in the Philippines. The Life and Church of Gregorio Aglipay*, Vol. I (Quezon City: Ateneo de Manila, 1960), 62-63.

¹⁷ *Ibid.*, 64.

HOMILETICS

I. BIBLICAL NOTES FOR HOMILIES

REGINO CORTES, O.P.

18th Sunday of the Year

(August 5)

Theme: BREAD FROM HEAVEN

(Jn. 6:24-35)

The episode narrated by St. John in the gospel reading of today's Mass happened after the multiplication of the loaves. According to the Evangelist this took place "shortly before the Jewish feast of Passover", the time when Jewish pilgrims were passing through that way going to Jerusalem, in the month of Nisan, which could fall either in March or April. After the miracle the Apostles took a boat to Capernaum leaving Jesus who was trying to avoid the crowd wanting to proclaim Him king. Finally escaping from their importunities he followed the Apostles letting them witness another of His miracles by walking on the water. The next day the crowd followed them to Capernaum taking advantage of some boats who had docked near the place where Jesus performed the miracle of the multiplication of the loaves. According to the sequence of St. John's narrative, Jesus took advantage of this situation to speak to the crowd about the Bread of Life.

The coming feast of the Passover naturally reminded the Jewish crowd of what happened to their ancestors in the desert, how they were fed with manna which they believed came down from heaven through the intercession of Moses. They were convinced that Jesus must also be a prophet because of His miracles. But was he a prophet greater than Moses who gave their forefathers bread from heaven?

The answer Jesus gave was unexpected. It was not Moses who gave them bread from heaven but His Father. There is another bread which came down from heaven, that which gives life to the world. That bread of life is the person of Jesus himself. His person, the true bread from heaven, is presented as the object of faith.

19th Sunday of the Year

(August 12)

Theme: THE BREAD OF LIFE

(Jn. 6:41-52)

When Elijah was pursued by Jezebel, the wife of the impious Ahab, after the killing of Baal's prophets on Mount Carmel, he fled to Horeb, the same mountain where according to biblical tradition Moses received the commandments. This is the story in the first reading of today's Mass, (I Kgs. 19:4-8). On his way he got tired and hungry and fell asleep. He was awakened by an angel who brought him bread and a jar of water. Refreshed by this food he walked during the period of forty days and forty nights until the mountain of God.

The parallelism with the bread of life spoken by Jesus in the gospel of today's Mass is clear. It is the bread which strengthens us during our pilgrimage towards the heavenly mountain. Biblical scholars want to determine whether the "bread of life" mentioned in verses 35, 48 already refers to the Holy Eucharist. Some are of the opinion that Jesus until verse 50 was speaking of the "bread of life" not exactly of the eucharistic bread which He will set forth afterwards from verse 51 onwards but rather of Himself as the object of faith. Still there is a smooth transition from the theme of the "bread of life" referring to the person of Christ as the object of faith and the theme of the eucharistic bread in v. 51: "and the bread that I shall give is my *flesh*, for the life of the world.

Theme: PUTTING ON THE NEW MAN

(Eph. 4:30-5:2)

St. Paul mentions concrete attitudes of the Old Man to be eliminated in order to put on the New Man. Five of them

are the common reactions of a man who lacks the spirit of Christian love: grudges against others, losing one's temper, raising one's voice because of anger, calling one another names, spitefulness or abusive language (blasphemy according to the Douay Version).

In continuation he gives the positive side of the manner by which a person could take on the new life in Christ. It is following Christ by loving as he loved us. If Christ loved all of us, offering himself as a sacrifice for all of us then we do not have any point of disliking any person since by precisely doing that we would not be acting like Christ.

20th Sunday of the Year

(August 19)

Theme: PROMISE OF THE EUCHARIST

(Jn. 6:51-59)

From verse 51 of the 6th chapter of St. John a novel tone in the discourse of Christ may be discerned. There is now a new focus on the "bread of life" which hitherto has been the subject of His discourse. This bread of life is His flesh that He will give for the life of the world. There is clearly a development of idea from the affirmation: "I am the living bread which has come down from heaven" to His proclamation: "the bread that I shall give is *my flesh* for the life of the world." The weight of the discourse has changed from that of *faith* to that of the *eucharist*. The murmur of the Jewish crowd was understandable shocked by such affirmation of a man giving his flesh to eat and his blood to drink. But instead of relaxing the tone it appears that our Lord wanted to aggravate it more seemingly trying to provoke a crisis of faith. He made the proclamation more solemn and even changed the verb "*esthlein*" which means simply *to eat* to "*trögein*" which literally means "*to munch*", not therefore to eat Him but to munch Him.

The vital effect of eating Christ's flesh and drinking His blood is expressed in verses 56 to 58. There is no other union more immanent than the union between the nourishment we take and our biological self. As the food and drink we take

becomes the source of our biological life so also the "Flesh of Christ" and the "Blood of Christ" becomes the source of our eternal life.

Theme: REDEEMING THE PRESENT TIME

(Eph. 5:15-20)

St. Paul recognizes that however wicked our age may be it could still be redeemed by living a truly Christian life. Every good work that we do is a sort of "redeeming the present time". He exhorts to recognize the will of the Lord in our own age, or in each particular circumstances of time and place to make that will the norm of one's actions. For example the drinking of wine which in Sir 39:26 is considered as one of the "prime needs of mankind" becomes evil in moments of abuse and therefore contrary to God's will. Thus the Bible warns us also against drinking to excess: Prv. 23:31-35; Sir 18:33, 19:2. The best way of sanctifying time which we are sure would always be according to God's will is in the *liturgy* — the sanctification of the here and now through worship: "so that always and everywhere we are giving thanks to God who is our Father in the name of our Lord Jesus Christ."

21st Sunday of the Year

(August 26)

Theme: CHOICE OF GOD'S FAITHFUL

(Josh. 24:1-2a.15-17.18a; Jn. 6:61-70)

God's covenant at mount Sinai accomplished by Moses and the Israelites was ratified by Joshua and the new generation of Israelites who had entered the Promised Land. This happened in the great assembly gathered at Shechem supposedly after Joshua had recounted to the people the wonderful works of Yahweh, delivering them from their slavery in Egypt, miraculously letting them cross the Sea dry-shod, guiding them through the desert, helping them conquer the Promised Land. he gave them the choice whether to serve Yahweh or not. The people answered: "It is Yahweh our God we choose to serve; it is his voice that we will obey".

Christ gave the apostles the same option whether to serve Him or not after many left His company unable to believe His words that He would give his Flesh as food and his Blood as drink. It was again Simon Peter who answered in the name of the Apostles: "Lord, to whom shall we go? You have the message of eternal life." The faith of the Apostles in Christ was without reserve. Only a sour note remained in this apostolic choice. Jesus knew that one of the Apostles would betray him.

Theme: CHRISTIAN CODE OF FAMILY LIFE
(Eph. 5:21-32)

The second reading taken from the Epistle to the Ephesians 5:21-32 has a theme different from the other two readings. St. Paul delineates to us in this text the Christian norm of family life, first speaking of the relationship between husband and wife. He takes as the model of conjugal relationship that one which exists between Christ and the Church. "Wives should regard their husbands as they regard the Lord, since as Christ is head of the Church and saves the whole body, so is a husband the head of his wife; and as the Church submits to Christ, so should wives to their husbands, in everything." This text in Ephesians is clearly an amplification of Colosians 4:18. As the union of the head and the body is so intimate, like the union between Christ and the Church, so also must the intimacy of union between husband and wife be realized. The union between head and the body is not a servile union, it is a union of love and subordination in love. Let this be also the union between husband and wife. This is the kind of union which comes into being in the sacrament of marriage which Christ has instituted.

II. HOMILIES

FR. REGINO CORTES, O.P.

18TH SUNDAY OF THE YEAR: AUGUST 5

Jn. 6:24-25: Jesus as the Bread from heaven is the object of Faith.

CHRISTS DISCIPLES FROM HIS CROSS TO HIS THRONE

“I tell you most solemnly, you are not looking for me because you have seen the signs but because you had all the bread you wanted to eat.” You are coming to me not because you believe in my supernatural power, not because you have faith in my divine mission that I came down from heaven but because you are at this moment satiated, you are not hungry, you feel complacent and satisfied. What if you get hungry, what if you have no food to eat, what if you are in trial, you suffer, you feel pain, you are overloaded with problems, would still care for me? would you still believe in me? What if you see me suffering, if you find me one day burdened by a cross, nailed to it, die on it, would you still follow me, be my faithful disciple?

There are many of us who only want to follow Christ in His victory but not in His defeat; to be only His disciple in His glory but not in His humiliations; to be partakers of His throne but not of His cross. We turn to Him if we have a job to ask for, an examination to be passed, a bumper crop to be expected, a business that would earn good money; we turn our backs when we lose our jobs, fail in the examinations, yield poor harvest, go bankrupt in business.

It is not unusual for people to join the Church because of personal gains, financial or otherwise. Loyalty to the Church becomes conditioned by what an individual receives from her

and not because of the conviction that the Church is the sacrament of Christ, His mystical body.

The moment the Church preaches penance or abnegation, demands fidelity to moral law at the cost of disturbing one's complacency, prescribes self-control at the expense of cutting off illicit pleasures, then we think she is becoming inhuman, out-dated, an avowed enemy of happiness.

The truth is that only the Church is scrupulously concerned in safeguarding our happiness. This is why Jesus came: to save us, and salvation spells our real happiness. The Church continues the mission of Jesus that is why she becomes the avowed enemy of anything that would deviate us from the true road of happiness. The sermon of Jesus on the mount began with the beatitudes, the Christian formula for happiness. It is by following this formula that we are sure of reaching that ineffable state of joy forever.

19TH SUNDAY OF THE YEAR: AUGUST 12

Jn. 6:41-52: To believe in Christ is to be drawn by the Father

GOD: THE GREATEST HUMAN ATTRACTION

An artist who sees a beautiful flower, a glowing sunset, a sparkling sky could not but admire the scenery. A musician hearing a Beethoven, a Chopin, or a Mozart could fall into deep ecstasy. There are things so pleasant to see, so nice to hear that we cannot but feel attracted to them. In fact anything that is the proper object of any one of the five external senses — sight, hearing, smell, taste and touch — is always for us a source of joy.

Man possesses besides these senses which he has in common with the animals two spiritual faculties, the intellect and will, which make him different from the animals. These spiritual faculties have also their proper object which is the source of joy: truth for the intellect, goodness for the will. Like the eye which upon seeing an enchanting sight immediately gets attracted to it, the intellect upon grasping truth and the will upon encountering goodness are also drawn to their respective object like a magnet. The greatest freedom exercised by the will is the moment when it is in union with goodness.

God is the supreme truth and the greatest good. He is Truth and Goodness himself. There is no reason why we should not be attracted to Him the moment our intellect and will encounter Him. We do not encounter Him because either we are unworthy that He remains hidden from us, in other words He does not reveal Himself to us or we ourselves shun from the encounter.

If we could use a metaphor without distorting the reality. God is the most attractive vision perceptible, the sweetest melody to be heard by any human ear: "How good Yahweh is — only taste and see," exclaims the Psalmist (Ps. 34,8).

Christ compared himself to some down to earth realities: "living bread from heaven"; more wonderfully he chose down to earth realities like man's everyday nourishment as bread and wine, to sustain in a sacramental way the spiritual life of His faithful.

20TH SUNDAY OF THE YEAR: AUGUST 19

Jn. 6:51-58: The Eucharist — Source of Eternal Life

HOW TO BE AN IMMORTAL WITHOUT REGRETS

One of the most appalling sight that has ever been published in the pages of a magazine was the picture of a group stricken by famine. The persons in the group, men, women and children look more like corpses than living creatures. All have sunken eyes, hollow cheeks, ribs a-showing. They appear like walking skeletons about to drop at any moment. The image is indeed revolting. It seemed that they were just waiting for death to strike any time. In that state that was the only thing most welcome.

There is, however, a thought so consoling that could easily give comfort to a sorrowing heart. It is the thought that we as men are immortals. In other words we are not going to return to nothingness anymore. We are going to be WE forever. Death will not be the end of everything because after death we will still be WE.

If we are immortals then why fear for the here and now? Why be afraid of death as if we are going to lose all or cease

to be our own selves? A country boy who goes for the first time into the city will find new strange things, different environment, another mode of life. He still remains of course the same boy. In the same way, a soul passing from one life to the next will not lose his identity. He will be experiencing another mode of life.

Christ has warned us, however, of a death which he said we should avoid at all cost. It is the 'death' of the soul: "Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell" (Mt. 10:28). It is the situation of a soul without God.

One of the characteristics of Christ's disciple is the enjoyment of life, because he knows he will have life to the fullest. That assurance comes from the lips of Christ himself and that alone is the best guarantee of its fulfilment. "Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up the last day." (Jn. 6:54).

21ST SUNDAY OF THE YEAR: AUGUST 26

Jn. 6:61-70: Faith of the Apostles proclaimed by Peter

TO BELIEVE IS TO SEE WITH THE HEART

"For those who believe no explanation is needed, for those who do not believe, no explanation is possible," wrote Franz Werfel, the author of the famous novel on the miracles of our Lady of Lourdes, "The Song of Bernadette." He was a Jew. This author was fortunate. He knew how to believe. There were many who have witnessed authentic miracles happening in Lourdes and Fatima who still found it difficult to believe. Humanly speaking this attitude of unbelief of persons who witnessed these happenings naturally inexplicable is far more surprising than the miracles themselves.

We are of course taught that faith is something God-given since it is a supernatural virtue. But a person could prepare himself for the infusion of faith. It is incumbent on him to remove the obstacles to faith. One of the greatest obstacles

is intellectual pride. We want to be rationally sure. We want, as it wont to be said, to see before we believe.

To believe and to know are two different things. We know objective realities. We believe only in persons. We can never believe *in* things or *in* non-persons. It is not exact to say: "I believe in a mountain, the sea, or a tree or I believe in a horse." We believe in somebody who in the first place is honest, who does not cry for "wolf" when there is no wolf, who is not a born liar; moreover we believe in somebody who knows what he is talking about. We do not readily believe in somebody talking to us about the wonderful things in the United States if he had not been there. In other words we only believe in a person who knows and is honest. No other person possesses these qualities in the highest degree except our Lord: He is all knowing and He is most perfectly honest. He cannot deceive nor be deceived.

The faculty that plays a major role in belief is the will, the affective faculty. Poets place the affective faculty, in the heart. To believe is to see with the heart.

The Apostles saw Christ more with their hearts not with their eyes alone nor with their reason alone. They knew he came from Nazareth of the family of Mary and Joseph. But since He said "I am the living bread who came down from heaven" Peter together with the other Apostles accented this with all their hearts, without any reservations. "Lord, to whom shall we go," exclaimed Peter, "You have the words of eternal life."

EVENTS AND INFORMATIONS

APPEAL FOR HELP TO AFRICAN DROUGHT

VATICAN CITY — Over the past weeks Pope Paul VI has been urging the world to come to the aid of hundreds of thousands of people, mainly nomadic herders of the vast Savanahs below the Sahara Desert. These Africans face starvation because of drought.

In one of his addresses to the crowd in St. Peter's Square shortly before the Sunday *Angelus*, the Pope called the drought in Africa "a calamity of immense proportions" and informed the crowd of the numerous "telegrams sent to the Vatican soliciting help for those who live in Africa's so-called Sahelian zone".

The Holy Father has directed the pontifical council *Cor Unum* to exert every effort to help in relief work there.

For its part, the United Nations secretary-general Kurt Waldheim directed the United Nations Food and Agriculture Organization (F.A.O.) with headquarters in Rome to coordinate the U.N.'s multi-agency drive to fight the Sahelian drought.

VATICAN-RUSSIAN ORTHODOX DIALOGUE

VATICAN CITY — A Vatican delegation visited with Russian Orthodox Church leaders from June 4 to June 13, 1973 in Moscow, Russia. Significantly, the delegation returned to Rome on the eve of the re-convening of the Helsinki Conference on European Security and Co-operation.

The delegation, which left Rome, was headed by Msgr. Charles Moeller, recently appointed secretary, and Fr. John Long, New York chief of staff, of the Holy See's Secretariat for the Promotion of Christian Unity. Included in the delegation was Fr. Roberto Tucci,

S.J., editor of the Jesuit bi-monthly *La Civiltà Cattolica*, an important and prestigious Catholic magazine in the Italian language.

This delegation was then joined in Moscow by Archbishop Angelo Innocent Fernandes of New Delhi, who acted as its head in the talks with Soviet Church leaders and the visits to various Orthodox churches and monasteries.

The objective of the visit was to renew with the Patriarch of the Russian Orthodox Church and other leaders of the same an interchange of ideas on the subjects of justice, peace and religious freedom, first broached in such talks in 1969. It will be recalled that Archbishop Agostino Casaroli, secretary of the Holy See's Council for Public Affairs (Foreign Office) travelled to Moscow for similar talks in February of 1971. On that occasion Archbishop Casaroli also attempted to talk with civic officials on the status of the Catholic Church, especially in regard to Lithuania, Latvia and Estonia, but was rebuffed.

The meetings of the present delegation from Rome with the leaders of the Russian Orthodox Church took place in the spirit of fraternal understanding. Each morning before the talks started at the monastery of the Trinity-Saint Sergius, the Russian Orthodox attended the Mass celebrated by the Catholic delegation. And the latter in turn assisted at the divine liturgy celebrated by Patriarch Pimen of Moscow at the Cathedral of the Epiphany in Moscow.

At the conclusion of the talks, a joint communique with the theme **The Church in a World in Transformation** was issued, in which both parties agreed that the Christian, living in a changing world beset with crises, must work for that world and for his neighbour.

CENTRAL COMMITTEE FOR HOLY YEAR 1975

VATICAN CITY — Under the presidency of Cardinal Maximilien de Furstenberg, the Central Committee for the Holy Year 1975 met on June 7 and 8, 1973. The work was directed by Msgr. Antonio Mazza, Secretary General, with the assistance of Fr. Raimondo Spiazzi O.P. and Mr. Mieczyslaw de Habricht, members of the Executive Commission.

The Central Committee is to carry out a work of promotion, orientation, information and coordination according to the aims of the Holy Year, fixed by the Holy Father.

In the meeting, the Central Committee examined and discussed some proposals for the celebration of the Holy Year in Rome in 1975. These proposals were then entrusted to special working groups for further study, with the obligation of reporting on them at the next plenary meeting sometime in October.

The main proposals are: a commission of sociological and statistical enquiry on the number, quality and conditions of the pilgrims expected in 1975, presided over by Msgr. Jean Rodhain; a commission for spiritual assistance for pilgrims, presided over by Bishop Emanuele Clarizio; a commission for the liturgy and other religious events of the Holy Year, presided over by Mons. Virgilio Noc; a commission for information, presided over by Fr. Roberto Tucci S.J.; and a commission for logistic services in favour of the pilgrims, presided over by Mr. Urbano Ciocchetti and Mons. Davide Bianchi.

Other proposals taken up by the Central Committee were: the theological and pastoral study of the themes of the Holy Year, the liturgical and sacramental approach to give to the pilgrimages and other practices, the works of brotherly and social charity to be promoted on the occasion of the Jubilee.

For the movement of preparation for the Holy Year in all the local Churches, the Committee has approved a theological, pastoral plan of work to propose to the Episcopal Conferences and to the National and Diocesan Committees, which they will be able to follow taking into account the local conditions, necessities and possibilities.

2ND ANNIVERSARY OF CATHOLIC BIBLE CENTER

MANILA — The Catholic Bible Center, a project of the Bible Committee of the Catholic Bishops' Conference of the Philippines, celebrated its second anniversary on June 30, 1973. Msgr. Mario Baltazar, O.P., Prelate of Batanes-Babuyan and chairman of the Bible Committee of the CBCP, was main celebrant at the Mass concelebrated by several priests directly involved with the apostolate of the Bible Center. Added features of the celebration were an exhibit

on the Bible Apostolate of the Center and presentation of certificates of appreciation to benefactors and friends who have given generous help to the Center.

The Bible Center counts among its important work in the Bible apostolate the publication of the **Good News**, which is a Bible Study aid in the form of monthly biblical information and reflection related to news items, questions and answers on the Sunday Gospel readings, and Bible Services using the Bible readings assigned for the Sunday Mass. Many priests and laymen find the **Good News** very helpful in the understanding of Sunday readings and in the preparation of the Sunday homily.

Another form of the Bible apostolate of the Bible Center, which has found following even in remote barrios of the country, is the radio program **Bibliya at Buhay**. **Bibliya at Buhay** is a half-hour radio program aired over Radio Veritas (860 KHZ) every Friday from 7:00 to 7:30 in the evening. It features a discussion on the Sunday Gospel reading by a Bible professor (usually Fr. Efren Rivera O.P., Vice-Rector and professor of New Testament, U.S.T.) and two or three laymen.

ARCHBISHOP CARMINE ROCCO LEAVES FOR BRAZIL

MANILA — Archbishop Carmine, until recently Apostolic Nuncio to the Philippines, left Philippine shores on July 13, 1973 en route to his new assignment: the Apostolic Nunciature in Brazil.

During his tour of duty as Nuncio to the Philippines over a period of five years, Archbishop Rocco saw the appointment of some 25 new bishops for the Philippines, 19 of whom he personally ordained. Likewise, 6 new dioceses (Masbate, Maasin, Bukidnon, Iligan, La Union and Pagadian) were erected, and the Davao and Lipa dioceses were elevated to metropolitan sees.

The former Nuncio's concern for the clergy of the Philippines is perhaps reflected in the efforts undertaken by him to establish a Security Plan for them, as well as in the establishment of several seminaries, notably in Maasin, Masbate, San Pablo, La Union and Isabela and Lipa. At the time of his departure, he was suggesting the establishment of a foundation that would meet the needs of young men aspiring for the priesthood.

Archbishop Rocco has travelled and crossed the length and breadth of the Archipelago and was always at home, specially among the children and the poor. It was greatly due to his efforts and initiative that four rows of apartment houses in Rosario, Pasig, were constructed for homeless families.

The most significant highlight of Archbishop Carmine Rocco's stay in the Philippines was certainly the coming of His Holiness, Pope Paul VI, to the Philippines, in the arrangement of which he played a major role.

Prior to his departure from the Islands, Archbishop Rocco was conferred the award of the Ancient Order of Sikatuna, with the rank of Datu, which is routinely given to all outgoing ambassadors accredited to the Philippines. However, that award, if expressive of our people's sentiment as it should be is deservedly his.

The **Boletin** wishes Archbishop Carmine Rocco godspeed and prays for his success in his new post in Brazil.