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# HELP MINDANAO AND SULU

The peace and order situation in Mindanao and Sulu even before the declaration of martial law was already far from ideal. The papers then were flooded with news of armed conflicts there. Martial law should have contributed in bringing the situation in Mindanao and Sulu back to normal, but did it?

Initially, all one had were fragmentary reports, mostly said in low whispers by ocular witnesses. Hence it was only a hazy picture one had of the situation. Now, however, the newspapers in circulation and even the military candidly speak of restoration of peace and normalcy, of rehabilitation programs in the area. Which all indicate that armed conflicts, sometimes of atrocious proportions, indeed took place, and might still be sporadically taking place, in Mindanao and Sulu.

What happened, and what is perhaps still happening, in Mindanao and Sulu should be deplored. And that goes for the senseless killings, the atrocities, too. All these must also be subjected to a serious study, the causes determined, so that steps and precautions may be taken and repetition of the same be avoided. All these are necessary, but the immediate and most pressing need at the moment is the help that the thousands of displaced persons in Mindanao and Sulu need.

The Bishops and Religious Superiors of the Mindanao-Sulu Conference, through Bishop Jesus Varela of Ozamis, have already sounded off an appeal for aid to the tens of thousands of Muslims and Christians who have gone through so much pain and suffering on account of said armed conflicts. For this purpose, the Mindanao-Sulu Secretariat of Social Action (MISSSA) has been commissioned to coordinate the collection and distribution of relief.

The National Secretariat of Social Action (NASSA), through its National Chairman, Bishop Julio X. Labayen of Infanta, has also started a fund campaign on a nationwide level, called the Mindanao Refugees Fund Campaign. Whatever is received in cash or in kind by it, will then be distributed through the MISSSA.

The plight of our brother Filipinos in Mindanao and Sulu, Muslims or Christians, who have lost loved ones, homes and lands, who are sick and hungry, who are in need of medical help, is also our common concern. And the appeal for help should not remain unheeded.

## IN THIS ISSUE

From Rome have come a circular letter and a declaration. In some quarters these were received rather unfavourably on account of their seeming cohibitive and restraining tone in matters which some consider to be open to any kind of individual and free-thinking initiative. But, to correct errors or to remove doubts in matters of faith, as well as to curb abuses in matters already governed by fixed set of norms, declarations such as these are always necessary.

The Circular Letter of the Sacred Congregation for Divine Worship gives a fuller instruction on the nature and reality of the Eucharistic Prayer (*Præx Eucharistica*), as well as directives regarding petitions for drawing up any new eucharistic prayer. The Circular Letter is then further explained in a short article by Archbishop Annibale Bugnini, Secretary of the Sacred Congregation for the Divine Worship.

The Sacred Congregation for the Doctrine of the Faith on the other hand issued the *Mysterium Ecclesiae* in defense of the Catholic doctrine on the Church. The declaration was occasioned by the publication of a number of studies on the Church and on fundamental questions of the Catholic faith, studies which, in the words of the declaration, have obscured the Catholic doctrine or have gone as far as being opposed to it.

On the occasion of the beginning of the preparation for the Holy Year 1975 last Pentecost Sunday, the Bishops of the Philippines issued a Pastoral Letter to all the priests of the Islands. Since the main objective of the Holy Year is the interior renewal of men, the Bishops deemed it proper to address a pastoral letter to all the priests, so that the latter may lead the way towards this interior renewal envisioned by the Holy Father in his decision to proclaim the celebration of the Jubilee.

Finally, the declaration of the Seminar on Population, sponsored by the Federation of Asian Bishops Conferences, at the East Asian Pastoral Institute, once again underscores the universal problem on population, but this time within Asian context.

# ARCHBISHOP BRUNO TORPIGLIANI

## APOSTOLIC NUNCIO TO THE PHILIPPINES

From the quiet but lovely Siena in heart of Tuscany, where he was born 57 years ago, Archbishop Bruno Torpigliani, the new Apostolic Nuncio to the Philippines, literally went around the globe in diplomatic assignments before coming to the Philippines. He was with the papal representations in Bogota, Lima and London, was Apostolic Nuncio to Guatemala and El Salvador, and Zaire (the former Belgian Congo), prior to his appointment to the Philippines.

This is the first trip ever of the Nuncio to our country and his knowledge of the Philippines was, before his arrival, scant and second-hand. He knew the Philippines only through his work with the Vatican Secretary of State, when from 1946 to 1948 he handled Church matters, mostly problems involving English-speaking countries including the Philippines.

But even then, by the Nuncio's own admission, he had already loved the Philippines and became deeply attached to the Filipinos. Coming from a seasoned diplomat, that may well be taken as a typical diplomatic statement given to news reporters persistently fishing for any utterance that would please their readers. But, it was said in all simplicity and naturalness, that one must preclude any element of artificiality and insincerity in it. His statement on his love for the Philippines was further confirmed by his reaction to a much publicized observation that he actually looked like a Filipino in his physical appearance. Though he confessed to be unable to account for that fact, he asserted however that he would "like that resemblance to be spiritual" and elaborated by saying: "I would like to be a Filipino in aspiration and realization".

A nation rich in religious heritage like ours, but now faced with many problems involving material and social uplift is indeed fortunate to have in the Nuncio a man who shares in its common aspirations to come to reality and who thinks that "the Church will share in the efforts to ensure the success of undertakings" intended towards such uplift.

The Philippines welcomes Archbishop Bruno Torpigliani not as a guest nor a stranger, but as a friend, for he is one of us. And the Boletín could do no less.





# ON THE EUCHARISTIC PRAYERS

## Circular Letter of the S.C. for Divine Worship to the Presidents of Episcopal Conferences

1. The reform of the sacred Liturgy and especially the re-organization of the Roman Missal recently completed in accordance with the requirements of Vatican Council II<sup>1</sup> are intended above all to facilitate an intelligent, devout and active participation in the Holy Eucharist on the part of the faithful<sup>2</sup>.

A notable feature of this new Roman Missal, published with the authority of Pope VI, is undoubtedly the wealth of text from which a choice may often be made, whether in the case of the readings from Holy Writ or in that of the chants, prayers and acclamations on the part of the faithful, or again in regard to the "presidential" prayers, not indeed excluding the Eucharistic Prayer itself for which three new texts, in addition to the venerable traditional Roman Canon, have been brought into use<sup>3</sup>.

## VARIETY OF TEXTS IN THE MISSAL

2. The reason for providing this ample variety of texts and the purpose intended by the revision of the forms of prayer to be used are of a pastoral nature, namely in order to bring about both unity and variety of liturgical prayer. By making use of these texts as set forth in the Roman Missal, the various groups of the faithful who gather together to celebrate the Holy Eucharist feel that they form part of the one Church praying with one faith and one prayer, and at the same time they enjoy a timely ability, especially where the

<sup>1</sup> Cf. Vat. Counc. II, Const. *Sacrosanctum Concilium*, n. 48; AAS 56, 1964, 113.

<sup>2</sup> Cf. Paul VI, Apost. Const. *Missale Romanum*, 3 April 1969; AAS 61, 1969, 217-222.

<sup>3</sup> Cf. Paul VI, *ibid.* 219.

vernacular is used, of being able to proclaim in many ways the one same mystery of Christ, whilst they can the more easily lift up their hearts individually to God in prayer and thanksgiving<sup>4</sup> and can participate in the celebration with great spiritual fruit.

3. For some years after its promulgation the new Roman Missal could not be completely introduced everywhere for celebration with the people, because the translation of it into the vernacular of a great number of nations was an enormous work requiring quite a period of time<sup>5</sup>. Moreover, the opportunity thus provided for increasing pastoral efficacy is often times not appreciated nor, in arranging the Mass, is sufficient thought given to the common good of the congregation<sup>6</sup>.

### NEW REQUESTS

4. Meanwhile a desire has arisen amongst not a few to adapt the eucharistic celebration still further by the composition of new forms of prayer, including even new Eucharistic Prayers. They say that the choice provided by the present "presidential" prayers and the four Eucharistic Prayers in the existing *Ordo Missae* still does not fully meet the manifold requirements of the different groups, regions, and people. Therefore it was many times requested of this Sacred Congregation to approve, or grant the faculty of approving and bringing into use, new texts both of ordinary prayers and of Eucharistic Prayers more in tune with the modern way of thinking and of talking.

Moreover, quite a number of authors of various languages and countries have published, during the last few years, Eucharistic Prayers composed by themselves under the guise of studies, and it has frequently happened that, notwithstanding what is laid down in Vatican Council II<sup>7</sup> and episcopal prohibitions, some priests have made use of privately composed texts in their celebration of Mass.

<sup>4</sup> Cf. *Institutio Generalis Missalis Romani*, n. 54.

<sup>5</sup> In regard to the principles according to which the translations have to be made, cf. *Consilium ad exseq. Const. de Sacra Liturgia, Instruction sur la traduction des textes liturgiques pour la célébration avec le peuple*, 25 Jan. 1969: *Notitiae* 5, 1969, 3-12.

<sup>6</sup> *Institutio Generalis Missalis Romani*, n. 313.

<sup>7</sup> Cf. *Vat. Coun. II, Const. Sacrosanctum Concilium*, n. 22, par. 3; *AAS* 56, 1964, 106.

5. In view of all the foregoing, the Sacred Congregation, by mandate of the Supreme Pontiff and after consulting experts from various parts of the globe, gave careful study to the question of the composing of new Eucharistic Prayers and of giving to Episcopal Conferences the faculty of approving them, together with cognate questions and their outcome. The conclusions arrived at from this study were submitted to the members of this Sacred Congregation at a plenary session, to the judgment of the other Sacred Congregations concerned, and finally to the Supreme Pontiff.

After mature consideration of the whole question, it did not seem advisable at this juncture to grant to Episcopal Conferences the general faculty to bringing out or approving new Eucharistic Prayers. On the contrary, it has seemed more opportune to call attention to the pressing need of giving fuller instruction on the nature and reality of the Eucharistic Prayer<sup>8</sup>. Seeing that this is the culminating point of the celebration, it must also be the culminating point of an instruction in depth on the subject. It seems likewise necessary that fuller information should be given as to the possibilities of encouraging a full participation on the part of the faithful, offered to priests by the use of the current liturgical regulations and of the prayer-forms contained in the Roman Missal.

## DIRECTIVES

6. Therefore the four Eucharistic Prayers contained in the revised Roman Missal remain in force, and it is not permitted to make use of any other, composed without the permission of the Apostolic See or without the approval of the same. Episcopal Conferences and individual Bishops are earnestly begged to put pertinent arguments before their priests in order to bring them wisely to the observance of the same regulations as laid down by the Roman Church, to the benefit of the Church itself and in furtherance of the proper conducting of liturgical functions.

The Apostolic See, moved by the pastoral desire for unity, reserves to itself the right of determining a matter of such great importance as the regulations for the Eucharistic Prayers. Within the Unity of the Roman Rite it will not refuse to consider legitimate re-

<sup>8</sup> Cf. Benno Card. Gut, Letter to the President of Episcopal Conference, 2 Jan. 1969: *Notitiae* 4, 1969, 146-148; *Indications pour faciliter la catéchèse des anaphores de la Messe*: *ibid.* 148-155.

quests; and petitions coming to it from Episcopal Conferences for the drawing up of some new Eucharistic Prayer in particular circumstance and introducing it into the liturgy will be given benevolent consideration; but in each case the Holy See will lay down the norms to be followed.

7. After making this decision known, it seems useful to offer some considerations which may render its meaning clearer and its execution easier. Of these, some have to do with the nature and importance of the Eucharistic Prayer in liturgical, and especially Roman tradition; others concern the things that can be done to accommodate the celebration to each congregation without in any way altering the text of the Eucharistic Prayer

### NATURE OF EUCHARISTIC PRAYER

8. The Eucharistic Prayer, which is of its very nature the "Culminating point of the whole celebration" is a "prayer of thanksgiving and of sanctification" whose purpose is "that the faithful may unite itself with Christ in proclaiming the wondrous things of God and in offering the sacrifices"<sup>9</sup>. This prayer is offered by the ministering priest, who is the intermediary, translating both the voice of God addressed to the people, and the voice of the people lifting up the soul to God. It alone must be heard, while the congregation gathered to celebrate the sacred liturgy remains devoutly silent.

In this Prayer, over and above the catechetical indications, intended to highlight the particular characteristic of any celebration, there supervenes the element of thanksgiving for the universal mystery of salvation or for some particular aspect of this which, in accordance with the day, the feast, the season or the rite, is being celebrated<sup>10</sup>.

For this reason, in order that those taking part in the Eucharist may the better render thanks to God and bless Him, already in the new Roman Missal "there has been an increase in the provision of Prefaces, either taken from the ancient tradition of the Roman Church or now composed for the first time, by means of which particular

<sup>9</sup> *Institutio Generalis Missalis Romani*, n. 54.

<sup>10</sup> Cf. *ibid.* n. 55a.

aspects of the mystery of salvation are brought out and more and richer motives for thanksgiving are offered"<sup>11</sup>.

For the same reason, the priest presiding at the Eucharist enjoys the faculty of introducing the Eucharistic Prayer with a brief reminder<sup>12</sup> to the people of the motives for thanksgiving in words suited to the congregation at the particular time, in such manner that those present feel that their own way of life is part and parcel of the history of salvation and gain ampler benefits from the celebration of the Eucharist

9. Again, so far as the end looked to by the Eucharistic Prayer is concerned, as well as its make-up and structure, the aspect known as petition or intercession is to be considered secondary. In the reformed liturgy that aspect is developed especially in the universal prayer whereby, in a freer form and one more suited to the circumstances, supplications are made for the Church and for mankind. Nonetheless, the new liturgical books offer also a variety of forms of intercession to be inserted into the different Eucharistic Prayers, according to the structure of each, in particular celebrations, and above all in ritual Masses<sup>13</sup>. In this way the reason for any particular celebration is made clear and definitive, whilst at the time the offering of this prayer in communion with the whole Church is signaled<sup>14</sup>.

## EMBOLISMS

10. Besides the variations noted above, which are intended to bring about a closer connection between the thanksgiving and the intercessions, there are also, in the Roman tradition, some special formulas to be used "infra actionem" on the principal solemnities

<sup>11</sup> Paul VI, *Apost. Const. Missale Romanum*, 3 April 1969; AAS 61, 1969, 219.

<sup>12</sup> Cf. *Instituto Generalis Missalis Romani*, n. 11.

<sup>13</sup> In regard to Eucharistic Prayer I, or the Roman Canon, besides the faculty of introducing names in the *Memento* (N.N.), cf. special *Memento* for god-parents in Masses for the initiation into the Church of adults and the formulas for the *Hanc igitur* in Masses from the Easter vigil to the second Sunday of paschal time, for baptisms of adults, for confirmation, ordination, marriages, profession, for the consecration of virgins; in regard to Eucharistic Prayers II, III, IV, cf. Embolisms for adult neophytes, those professed and consecrated virgins.

<sup>14</sup> Cf. *Instituto Generalis Missalis Romani*, n. 55g.



of the liturgical year, whereby the memorial of the mystery of Christ being celebrated is made the more manifest<sup>15</sup>.

It is clear from this that there was concern in ancient tradition to maintain the unchangeable character of the text, while yet not excluding certain opportune variations. If the faithful, hearing the same text again and again, unite themselves somewhat the more easily with the priest celebrant in prayer, nevertheless some variations, though only few in number, prove acceptable and useful, arousing attention, as they do, encouraging piety and lending a certain special quality to the prayer.

Nor is there any reason why the Episcopal Conferences should not make similar provision for their own areas, a Bishop for his diocese, or the competent authority for the Proper pertaining to a religious family, in regard to the points mentioned above (nos. 8-10) as open to variation, and then ask the Holy See for confirmation of the same

### ECCLESIAL DIMENSIONS

11. The ecclesial importance attaching to the eucharistic celebration is to be highly esteemed. For whilst in the celebration of the Eucharist "there is represented and brought about the unity of the faithful who constitute one body in Christ"<sup>16</sup>, "the celebration of Masses already in itself a profession of faith in which the Church recognizes and express itself"<sup>17</sup>. All this is abundantly apparent in the Eucharistic Prayer itself, in which not just some private person or a local community only, but "the one only Catholic Church" existing in whatsoever number of individual Churches<sup>18</sup> addresses itself to God.

But where Eucharistic Prayers are introduced without any approvation from the competent authority in the Church, disquiet and dissensions frequently arise among priests and in congregations, whereas on the contrary the Eucharist ought to be "a sign of unity" and

<sup>15</sup> Cf. proper *Communicantes* for Christmas, and octave, for the Epiphany, from the Mass of the paschal vigil until the second Sunday of paschal time, for the Ascension and for Pentecost.

<sup>16</sup> Vat. Counc. II, Const. *Lumen Gentium*, n. 3; AAS 57, 1965, 6.

<sup>17</sup> Secretariat for Christian Unity, *Instruction In quibus rerum circumstantiis*, 1 June 1972, n. 2b; AAS 64; 1972, 520.

<sup>18</sup> Cf. Vat. Counc. II, *Lumen Gentium*, n. 23; AAS 57, 1965, 27



“a bond of charity”<sup>19</sup>. Indeed not a few complain of the too subjective a character of such texts. The fact is that those who take part in the celebration have a right that the Eucharistic Prayer, which they ratify as it were by their “Amen”, should not be mixed up with or wholly imbued with the personal preferences of the one who wrote the text or makes use of it.

Hence it is obviously necessary that only those texts of the Eucharistic Prayer are to be employed which, being approved by legitimate Church authority, manifest very clearly and fully an ecclesial bearing.

### CATECHETICAL PREPARATION

12. But a more accurate adaptation of the celebration to the diversity of congregations and of circumstances, and also a fuller expression of the catechetical content which cannot be always or conveniently effected in the Eucharistic Prayer, given its nature, will be able to be inserted in those parts and set forms of the liturgical action which lend themselves to variation or require it.

13. First of all, those who prepare the celebrations or preside at them are reminded of the faculty granted in the *Institutio Generalis Missalis Romani*<sup>20</sup> whereby they can, in certain cases, choose Masses and also texts for the various parts of the Mass, such as lessons, prayers, chants, so that they answer “as far as possible to the needs, the preparation of mind and the capacity of those taking part”<sup>21</sup>. Nor is it to be forgotten that other documents, published since the appearance of the aforementioned *Instructio*, offer further guidelines and directions for enlivening celebrations and adapting them to pastoral need<sup>22</sup>.

### ADMONITIONS

14. Amongst the matters which lend themselves to a fuller adaptation and are left to the individual celebrants to make use of,

<sup>19</sup> Augustine, *In Ioannis Evangelium Tractatus*, 26, 13; CCL 36, 266; f. Vat. Counc. II, Const. *Sacrosanctum Concilium*, n. 47; AAS 56, 1964, 13.

<sup>20</sup> *Institutio Generalis Missalis Romani*, nn. 314-324.

<sup>21</sup> *Ibid.*, n. 313.

<sup>22</sup> Cf. S. Cong. for Div. Worship, *Instruction Actio Pastoralis*, 15 May 1969; AAS 61, 1969, 806-811; *Instruction Memoriale Domini* 29 May 1969; AAS 61, 1969, 541-547; *Instruction Sacramentali Communicatione*, 29 June 1970; AAS 62, 1970, 664-667.

it is well to keep in mind the admonition, the homilies and the universal prayers.

Firstly the admonitions: by means of these the faithful are brought to a deeper understanding to the meaning of the sacred function or of some of its various parts. Of these admonitions those are of special importance which the priest himself is invited by the **Instructio Generalis Missalis Romani** to compose and deliver for the purpose of introducing those present to the Mass of the day before the actual celebration begins, or to the liturgy of the word before the readings, or to the Eucharistic Prayer before the Preface; and also as a conclusion of the whole sacred ceremony before the dismissal<sup>23</sup>.

Then again, importance is to be given to those admonitions that are laid down in the **Ordo Missae** for certain rites, which are to be introduced either before the penitential act or before the Lord's prayer. Naturally these admonitions need not be given word for word as set out in the Missal, so much so indeed that it may well be advisable, at least in certain instances, to adapt them somewhat to the actual circumstances of the particular gathering. Nevertheless, in giving these admonitions their particular character is to be preserved, so that they do not turn into sermons or homilies; and care must be taken to be brief, and verbosity, wearisome to the participants, must be avoided.

## HOMILY AND UNIVERSAL PRAYER

15. Besides the admonitions there is the homily to be kept in mind. It is "part of the liturgy itself"<sup>24</sup> and is the means of explaining to the faithful there present, in a manner suited to their capacity and way of life and relative to the circumstances of the celebration, the word of God that is proclaimed in the liturgical assembly.

16. Finally, considerable importance is to be attached to the Universal Prayer with which the congregation responds, in a certain way, to the word of God already explained to them and accepted by them. To ensure its efficacy, care must be taken that the petitions offered up for various needs throughout the world should be suited to the congregation, bringing to bear in their composition that wise freedom constant with the nature of this prayer.

<sup>23</sup> Cf. **Institutio Generalis Missalis Romani**, n. 11.

<sup>24</sup> Vat. Counc. II, Const. **Sacrosanctum Concillium**, n. 52: AAS 56, 1964, 114.

## STYLE OF READING

17. Without any doubt, for the celebration to be a truly community and live happening, beside the choice of its various elements requires that the one presiding and the others who have some particular function to perform should give thought to the various kinds of verbal communication with the congregation namely the readings, the homily, the admonitions, the introduction and the like<sup>25</sup>.

In reciting the prayers, and especially the Eucharistic Prayer, the priest must avoid on the one hand a dry style of reading without any variation of voice, and on the other hand, a too subjective and emotional style of speech and action. As the one presiding over the function, he must be very careful in reading or singing to help those taking part to form a true community celebrating and living the memorial of the Lord.

18. In the order to ensure a still fuller impact of the word and greater spiritual fruit, due regard must be given, as indeed many desire, to the sacred silence which is to be observed at stated times as part of the liturgical actions<sup>26</sup>, in order that each one, according to temperament and the reaction of the moment, either makes some self-examination or meditates briefly on what he has just been listening to or praises God and prays to Him in his heart<sup>27</sup>.

19. In view of all the above, it may be permitted to express the earnest wish and hope that the pastors of souls, instead of introducing novelties in the way of texts and rites into the sacred functions, will rather be concerned to instruct the faithful with anxious care in order that these may the better understand the nature, structure and elements of the celebration, and especially of the Eucharistic prayer, and may participate ever more fully and more knowledgeably in the celebration itself. The power and the efficacy of the sacred liturgy does not consist merely in the newness and variety of its elements, but in a deeper communion with the mystery of salvation made actual and operative in the liturgical function. In this way

<sup>25</sup> Cf. *Institutio Generalis Missalis Romani*, n. 18.

<sup>26</sup> Cf. *Vat. Council. II, Const. Sacrosanctum Concilium*, n. 30: *AAS*, 1964, 108; *S. Cong. of Rites, Instruction Musicam Sacram*, 5 March 1967, n. 17: *AAS* 59, 1967, 305.

<sup>27</sup> Cf. *Institutio Generalis Missalis Romani*, n. 23.

alone are the faithful, in their profession of one faith and outpouring of one prayer, enabled to follow out their salvation and be in communion with their brethren.

The matters contained in this Circular Letter, drawn up by the Sacred Congregation, were approved and confirmed by the Supreme Pontiff Pope Paul VI on the 18th day of April 1973 and ordered by him to be made public.

From the offices of the Sacred Congregation for Divine Worship, the 27th day of April 1973.

ARTHUR Card. TABERA  
Prefect

ANNIBALE BUGNINI  
Tit. Archbishop of Diocletian  
Secretary

## **S.C. for the Doctrine of the Faith**

# **MYSTERIUM ECCLESIAE**

### **DECLARATION IN DEFENSE OF THE CATHOLIC DOCTRINE ON THE CHURCH**

The mystery of the Church, upon which the Second Vatican Council shed fresh light, has been repeatedly dealt with in numerous writings of theologians. While not a few of these studies have served to make this mystery more understandable, others, through the use of ambiguous or even erroneous language, have obscured Catholic doctrine, and at times have gone so far as to be opposed to Catholic faith even in fundamental matters.

To meet this situation, the bishops of several nations, conscious both of their duty of "keeping pure and intact the deposit of faith" and of their task of "proclaiming the Gospel unceasingly",<sup>1</sup> have, through concurring declarations, sought to protect the faithful entrusted to their care from the danger of error. In addition, the second General Assembly of the Synod of Bishops, in dealing with the ministerial priesthood, expounded a number of important points of doctrine regarding the constitution of the Church.

Likewise, the Sacred Congregation for the Doctrine of the Faith, whose task it is to "preserve the doctrine of faith and morals in the whole Catholic world",<sup>2</sup> intends to gather together and explain a number of truths concerning the mystery of the Church which at the

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<sup>1</sup> Paul VI, Apostolic Exhortation *Quinque iam Anni*. AAS 63 (1971). p. 99.

<sup>2</sup> Paul VI, Apostolic Constitution *Regiminis Ecclesiae Universae*, AAS 59 (1967), p. 897.

present time are being either denied or endangered. In this it will follow above all the lines laid down by the two Vatican Councils.

### THE ONENESS OF CHRIST'S CHURCH

One is the Church, which "after his Resurrection our Saviour handed over to Peter as Shepherd (cf. Jn. 21:17), commissioning him and the other Apostles to propagate and govern her (cf. Mt. 18:18 ff.) (and which) he erected for all ages as the 'the pillar and mainstay of the truth' (cf. 1 Tim. 3:15)." And this Church of Christ, "constituted and organized in this world as a society, subsists in the Catholic Church, which is governed by the Successor of Peter and the bishops in union with that Successor".<sup>3</sup> This declaration of the Second Vatican Council is illustrated by the same Council's statement that "it is through Christ's Catholic Church alone, which is the general means of salvation, that the fullness of the means of salvation can be obtained",<sup>4</sup> and that same Catholic Church "has been endowed with all divinely revealed truth and with all the means of grace"<sup>5</sup> with which Christ wished to enhance his messianic community. This is no obstacle to the fact that during her earthly pilgrimage the Church, "embracing sinners in her bosom, is at the same time holy and always in need of being purified",<sup>6</sup> nor to the fact that "outside her visible structure," namely in Churches and ecclesial communities which are joined to the Catholic Church by an imperfect communion, there are to be found "many elements of sanctification and truth (which), as gifts properly belonging to the Church of Christ, possess an inner dynamism towards Catholic unity".<sup>7</sup>

For these reasons, "Catholics must joyfully acknowledge and esteem the truly Christian endowments derived from our common heritage, which are to be found among our separated brethren",<sup>8</sup> and they must strive for the reestablishment of unity among all Christians,

<sup>3</sup> II Vatican Council: Dogmatic Constitution on the Church *Lumen Gentium*, 8; *Constitutiones Decreta Declarationes*, editio Secretariae Generalis, Typis Polyglottis Vaticanis, 1966, p. 104 ff.

<sup>4</sup> II Vatican Council: Decree on Ecumenism *Unitatis Redintegratio*, 3; *Const. Decr. Decl.*, p. 250.

<sup>5</sup> *Ibid.*, 4; *Const. Decr. Decl.*, p. 252.

<sup>6</sup> II Vatican Council: Dogmatic Constitution on the Church *Lumen Gentium*, 8; *Const. Decr. Decl.*, p. 106.

<sup>7</sup> *Ibid.*; *Const. Decr. Decl.*, p. 105.

<sup>8</sup> II Vatican Council: Decree on Ecumenism *Unitatis Redintegratio*, 4; *Const. Decr. Decl.*, p. 253.

by making a common effort of purification and renewal,<sup>9</sup> so that the will of Christ may be fulfilled and the divisions of Christians may cease to be an obstacle to the proclamation of the Gospel throughout the world.<sup>10</sup> But at the same time Catholics are bound to profess that through the gift of God's mercy they belong to that Church which Christ founded and which is governed by the successors of Peter and the other Apostles, who are the depositaries of the original Apostolic tradition, living and intact, which is the permanent heritage of doctrine and holiness of that same Church.<sup>11</sup> The followers of Christ are therefore not permitted to image that Christ's Church is nothing more than a collection (divided, but still possessing a certain unity) of Churches and ecclesial communities. Nor are they free to hold that Christ's Church nowhere really exists today and that it is to be considered only as an end which all Churches and ecclesial communities must strive to reach.

### THE INFALLIBILITY OF THE UNIVERSAL CHURCH

"In his gracious goodness, God has seen to it that what he had revealed for the salvation of all nations would abide perpetually in its full integrity".<sup>12</sup> For this reason he entrusted to the Church the treasury of God's Word, so that the pastors and the holy people might strive together to preserve it, study it and apply it to life.<sup>13</sup>

God, who is absolutely infallible, thus deigned to bestow upon his new people, which is the Church, a certain shared infallibility, which is restricted to matters of faith and morals, which is present when the whole People of God unhesitatingly holds a point of doctrine pertaining to these matters, and finally which always depends upon the wise providence and anointing of the grace of the Holy Spirit, who leads the Church into all truth until the glorious coming of her Lord.<sup>14</sup> Concerning this infallibility of the People of God the Second Vatican Council speaks as follows: "The body of the faithful as a whole, anointed as they are by the Holy One (cf. 1 Jn. 2:20, 27), can-

<sup>9</sup> Cf. *ibid.*, 6-8; Const. Decr. Decl., pp. 255-258.

<sup>10</sup> Cf. *ibid.*, 1; Const. Decr. Decl., p. 243.

<sup>11</sup> Cf. Paul VI, Encyclical Letter *Ecclesiam Suan*, AAS 56 (1964), p. 629.

<sup>12</sup> II Vatican Council: Dogmatic Constitution on Divine Revelation *Dei Verbum*, 7; Const. Decr. Decl. p. 428.

<sup>13</sup> Cf. *ibid.*, 10; Const. Decr. Decl., p. 431.

<sup>14</sup> Cf. *ibid.*, 8; Const. Decr. Decl., p. 430.



not err in matters of belief. Thanks to a supernatural instinct of faith which characterizes the people as a whole, it manifests this unerring quality when, 'from the bishops down to the last member of the laity' (St. Augustine, *De Praed. Sanct.*, 14, 27), it shows universal agreement in matters of faith and morals".<sup>15</sup>

The Holy Spirit enlightens and assists the People of God inasmuch as it is the Body of Christ united in a hierarchical communion. The Second Vatican Council indicates this fact by adding to the words quoted above: "For, by this instinct of faith which is aroused and sustained by the Spirit of truth, God's People accepts not the word of men but the very Word of God (cf. 1 Thess. 2:13). It clings without fail to the faith once delivered to the saints (cf. Jude 3), penetrates it more deeply by accurate insights, and applies it more thoroughly to life. All this it does under the lead of a sacred teaching authority to which it loyally defers".<sup>16</sup>

Without doubt the faithful, who in their own manner share in Christ's prophetic office,<sup>17</sup> in many ways contribute towards increasing the understanding of faith in the Church. "For", as the Second Vatican Council says, "there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts (cf. Lk. 2:19, 51), through the preaching of those who have received through episcopal succession the sure charism of truth".<sup>18</sup> And the Supreme Pontiff Paul VI observes that the witness the pastors of the Church offer is "rooted in Sacred Tradition and Holy Scripture and nourished by the ecclesial life of the whole People of God".<sup>19</sup>

But by divine institution it is the exclusive task of these Pastors alone, the successors of Peter and the other Apostles, to teach the faithful authentically, that is with the authority of Christ shared in different ways; so that the faithful, who may not simply listen to them as experts in Catholic doctrine, must accept their teaching given in

<sup>15</sup> II Vatican Council: Dogmatic Constitution on the Church *Lumen Gentium*, 12; *Const. Decr. Decl.*, p. 113 ff.

<sup>16</sup> *Ibid.*, *Const. Decr. Decl.*, p. 114.

<sup>17</sup> Cf. *ibid.*, 35; *Const. Decr. Decl.*, p. 157.

<sup>18</sup> II Vatican Council: Dogmatic Constitution on Divine Revelation *Dei Verbum*, 8; *Const. Decr. Decl.*, p. 430.

<sup>19</sup> Paul VI, Apostolic Exhortation *Quinque iam anni*, AAS 63 (1971), p. 99.

Christ's name, with an assent that is proportionate to the authority that they possess and they mean to exercise.<sup>20</sup> For this reason the Second Vatican Council, in harmony with the First Vatican Council, teaches that Christ made Peter "a perpetual and visible principle and foundation of the unity of faith and of communion";<sup>21</sup> and the Supreme Pontiff Paul VI has declared: "The teaching office of the bishops is for the believer the sign and channel which enable him to receive and recognize the Word of God".<sup>22</sup> Thus, however much the Sacred Magisterium avails itself of the contemplation, life and study of the faithful, its office is not reduced merely to ratifying the assent already expressed by the latter; indeed, in the interpretation and explanation of the written or transmitted Word of God, the Magisterium can anticipate or demand their assent<sup>23</sup>. The People of God has particular need of the intervention and assistance of the Magisterium when internal disagreements arise and spread concerning a doctrine that must be believed or held, lest it lose the communion of the one faith in the one Body of the Lord (cf. Eph. 4:45).

## THE INFALLIBILITY OF THE CHURCH'S MAGISTERIUM

Jesus Christ from whom derives the task proper to the pastors of teaching the Gospel to all his people and to the entire human family, wished to endow the pastors' Magisterium with a fitting charism of infallibility in matters regarding faith and morals. Since this charism does not come from new revelations enjoyed by the Successor of Peter and the College of Bishops<sup>24</sup>, it does not dispense them from studying with appropriate means the treasure of divine Revelation contained both in Sacred Scripture which teaches us intact

<sup>20</sup> Cf. II Vatican Council: Dogmatic Constitution on the Church *Lumen Gentium*, 25; Const. Decr. Decl., p. 138 ff.

<sup>21</sup> II Vatican Council: *ibid.*, 18; Const. Decr. Decl. p. 124 ff. Cf. I Vatican Council: Dogmatic Constitution *Pastor Aeternus*, Prologue; *Conciliorum oecumenicorum Decreta* (3), ed. Istituto per le Scienze Religiose di Bologna, Herder, 1973, p. 812 (DS 3051).

<sup>22</sup> Paul VI, Apostolic Exhortation *Quinque iam Anni*, AAS 63 (1971), p. 100.

<sup>23</sup> Decree of the Holy Office *Lamentabili*, 6, ASS 40 (1907), p. 471 (DS 3406). Cf. I Vatican Council: Dogmatic Constitution *Pastor Aeternus*, ch. 4; Conc. Oec. Decr. (3), p. 815 ff. (DS 3069, 3074).

<sup>24</sup> I Vatican Council: Dogmatic Constitution *Pastor Aeternus*, ch. 4; Conc. Oec. Decr. (3), p. 816 (DS 3070). Cf. II Vatican Council: Dogmatic Constitution on the Church *Lumen Gentium*, 25, and Dogmatic Constitution on Divine Revelation *Dei Verbum*, 4; Const. Decr. Decl., p. 141 and 426.

the truth that God willed to be written down for our salvation<sup>25</sup> and in the living Tradition that comes from the Apostles<sup>26</sup>. In carrying out their task, the pastors of the Church enjoy the assistance of the Holy Spirit; this assistance reaches its highest point when they teach the People of God in such a manner that, through the promises of Christ made to Peter and the other Apostles, the doctrine they propose is necessarily immune from error.

This occurs when the bishops scattered throughout the world but teaching in communion with the Successor of Peter present a doctrine to be held irrevocably<sup>27</sup>. It occurs even more clearly both when the bishops by a collegial act (as in Ecumenical Councils), together with their visible Head, define a doctrine to be held<sup>28</sup>, and when the Roman Pontiff "speaks *ex cathedra*, that is, when, exercising the office of Pastor and Teacher of all Christians, through his supreme apostolic authority he defines a doctrine concerning faith or morals to be held by the universal Church"<sup>29</sup>.

According to Catholic doctrine, the infallibility of the Church's Magisterium extends not only to the deposit of faith but also to those matters without which that deposit cannot be rightly preserved and expounded<sup>30</sup>. The extension however of this infallibility to the deposit of faith itself is a truth that the Church has from the beginning held as having been certainly revealed in Christ's promises. The First Vatican Council, basing itself upon this truth, defined as follows the matter of Catholic faith: "All those things are to be believed by divine and Catholic faith which are contained in the written or transmitted Word of God and which are proposed by the Church, either by a solemn judgment or by the ordinary and universal magisterium, to be believed as having been divinely revealed"<sup>31</sup>. Therefore the

<sup>25</sup> Cf. II Vatican Council: Dogmatic Constitution on Divine Revelation *Dei Verbum*, 11; *Const. Decr. Decl.*, p. 434.

<sup>26</sup> Cf. *ibid.*, 9 ff.; *Const. Decr. Decl.*, p. 430-432.

<sup>27</sup> Cf. II Vatican Council: Dogmatic Constitution on the Church *Lumen Gentium*, 25; *Const. Decr. Decl.*, p. 139.

<sup>28</sup> Cf. *ibid.*, 25 and 22; *Const. Decr. Decl.*, p. 139 and 133.

<sup>29</sup> I Vatican Council: Dogmatic Constitution *Pastor Aeternus*, ch. 4; *Conc. Oec. Decr. (3)*, p. 816 (DS 3074). Cf. II Vatican Council: *ibid.*, 25. *Const. Decr. Decl.*, pp. 139-141.

<sup>30</sup> Cf. II Vatican Council: Dogmatic Constitution on the Church *Lumen Gentium*, 25 *Const. Decr. Decl.*, p. 139.

<sup>31</sup> I Vatican Council: Dogmatic Constitution *Dei Filius*, ch. 3; *Conc. Oec. Decr. (3)*, p. 807 (DS 3011). Cf. C.I.C., can. 1323, § 1 and can. 1325, § 2.

objects of Catholic faith—which are called dogmas—necessarily are and always have been the unalterable norm both for faith and for theological science.

## THE CHURCH'S GIFT OF INFALLIBILITY NOT TO BE DIMINISHED

From what has been said about the extent of and conditions governing the infallibility of the People of God and of the Church's Magisterium, it follows that the faithful are in no way permitted to see in the Church merely a fundamental permanence in truth which, as some assert, could be reconciled with errors contained here and there in the propositions that the Church's Magisterium teaches to be held irrevocably, as also in the unhesitating assent of the People of God concerning matters of faith and morals.

It is of course true that through the faith that leads to salvation men are converted to God<sup>32</sup>, who reveals himself in his Son Jesus Christ; but it would be wrong to deduce from this that the Church's dogmas can be belittled or even denied. Indeed the conversion to God which we should realize through faith is a form of obedience (cf. Rom. 16. 26), which should correspond to the nature of divine Revelation and its demands. Now this Revelation, in the whole plan of salvation, reveals the mystery of God who sent his Son into the world (cf. 1 Jn. 4: 14) and teaches its application to Christian conduct. Moreover, it demands that, in full obedience of the intellect and will to God who reveals<sup>33</sup>, we accept the proclamation of the good news of salvation as it is infallibly taught by the pastors of the Church. The faithful, therefore, through faith are converted as they should to God, who reveals himself in Christ, when they adhere to him in the integral doctrine of the Catholic faith.

<sup>32</sup> Cf. Council of Trent, Sess. 6: Decree on Justification, ch. 6; *Conc. Oec. Decr.* (3), p. 672 (DS 1526); cf. also II Vatican Council: Dogmatic Constitution on Divine Revelation *Dei Verbum*, 5; *Const. Decr. Decl.*, p. 426.

<sup>33</sup> Cf. I Vatican Council: Constitution on the Catholic Faith *Dei Fidei*, ch. 3; *Conc. Oec. Decr.* (3), p. 807 (DS 3008); cf. also II Vatican Council: Dogmatic Constitution on Divine Revelation *Dei Verbum* 5; *Const. Decr. Decl.*, p. 426.

It is true that there exists an order and as it were a hierarchy of the Church's dogmas, as a result of their varying relationship to the foundation of the faith<sup>34</sup>. This hierarchy means that some dogmas are founded on other dogmas which are the principal ones, and are illuminated by these latter. But all dogmas, since they are revealed, must be believed with the same divine faith<sup>35</sup>.

### THE NOTION OF THE CHURCH'S INFALLIBILITY NOT TO BE FALSIFIED

The transmission of divine Revelation by the Church encounters difficulties of various kinds. These arise from the fact that the hidden mysteries of God "by their nature so far transcend the human intellect that even if they are revealed to us and accepted by faith, they remain concealed by the veil of faith itself and are as it were wrapped in darkness"<sup>36</sup>. Difficulties arise also from the historical condition that affects the expression of Revelation.

With regard to this historical condition, it must first be observed that the meaning of the pronouncements of faith depend partly upon the expressive power of the language used at a certain point in time and in particular circumstances. Moreover, it sometimes happens that some dogmatic truth is first expressed incompletely (but not falsely), and at a later date, when considered in a broader context of faith or human knowledge, it receives a fuller and more perfect expression. In addition, when the Church makes new pronouncements she intends to confirm or clarify what is in some way contained in Sacred Scripture or in previous expressions of Tradition; but at the same time she usually has the intention of solving questions or removing certain errors. All these things have to be taken into account in order that these pronouncements may be properly interpreted. Finally, even though the truths which the Church intends to teach through her dogmatic formulas are distinct from the

<sup>34</sup> Cf. II Vatican Council: Decree on Ecumenism *Unitatis Redintegratio*, 11; Const. Decr. Decl., p. 260.

<sup>35</sup> Reflections and Suggestions Concerning Ecumenical Dialogue, IV, 4 b, in *The Secretariat for Promoting Christian Unity; Information Service*, n. 12 (December 1970, IV), p. 8.

<sup>36</sup> I Vatican Council: Dogmatic Constitution *Dei Filius*, ch. 4; Conc. Oec. Oecr. (3), p. 808 (DS 3016).

changeable conceptions of a given epoch and can be expressed without them, nevertheless it can sometimes happen that these truths may be enunciated by the Sacred Magisterium in terms that bear traces of such conceptions.

In view of the above, it must be stated that the dogmatic formulas of the Church's Magisterium were from the very beginning suitable for communicating revealed truth, and that as they are they remain for ever suitable for communicating this truth to those who interpret them correctly<sup>37</sup>. It does not however follow that every one of these formulas has always been or will always be so to the same extent. For this reason theologians seek to define exactly the intention of teaching proper to the various formulas, and in carrying out this work they are of considerable assistance to the living Magisterium of the Church, to which they remain subordinated. For this reason also it often happens that ancient dogmatic formulas and others closely connected with them remain living and fruitful in the habitual usage of the Church, but with suitable expository and explanatory additions that maintain and clarify their original meaning. In addition, it has sometimes happened that in this habitual usage of the Church certain of these formulas gave way to new expressions which, proposed and approved by the Sacred Magisterium, presented more clearly or more completely the same meaning.

As for the meaning of dogmatic formulas, this remains ever true and constant in the Church, even when it is expressed with greater clarity or more developed. The faithful therefore must shun the opinion, first, that dogmatic formulas (or some category of them) cannot signify truth in a determinate way, but can only offer changeable approximations to it, which to a certain extent distort or alter it; secondly, that these formulas signify the truth only in an indeterminate way, this truth being like a goal that is constantly being sought by means of such approximations. Those who hold such an opinion do not avoid dogmatic relativism and they corrupt the concept of the Church's infallibility relative to the truth to be taught or held in a determinate way.

<sup>37</sup> Cf. Pius IX, Brief *Eximiam Tuam*, ASS 8 (1874-75), p. 447 (DS 2831); Paul VI, Encyclical Letter *Mysterium Fidei*, AAS 57 (1965), p. 757 ff. and *L'Oriente cristiano nella luce dei immortali Concili*, in *Insegnamenti di Paolo VI*, vol. 5, Vatican Polygot Press, p. 412 ff.



Such an opinion clearly is in disagreement with the declarations of the First Vatican Council, which, while fully aware of the progress of the Church in her knowledge of revealed truth<sup>38</sup>, nevertheless taught as follows: "That meaning of sacred dogmas . . . must always be maintained which Holy Mother Church declared once and for all, nor should one ever depart from that meaning under the guise of or in the name of a more advanced understanding"<sup>39</sup>. The Council moreover condemned the opinion that "dogmas once proposed by the Church must with the progress of science be given a meaning other than that which was understood by the Church, or which she understands"<sup>40</sup>. There is no doubt that, according to these texts of the Council, the meaning of dogmas which is declared by the Church is determinate and unalterable.

Such an opinion is likewise in contrast with Pope John's assertion regarding Christian doctrine at the opening of the Second Vatican Council: "This certain and unchangeable doctrine, to which faithful obedience is due, has to be explored and presented in a way that is demanded by our times. One thing is the deposit of faith, which consists of the truths contained in sacred doctrine, another thing is the manner of presentation, always however with the same meaning and signification"<sup>41</sup>. Since the Successor of Peter is here speaking about certain and unchangeable Christian doctrine, about the deposit of faith which is the same as the truths contained in that doctrine and about the truths which have to be presented with the same meaning, it is clear that he admits that we can know the true and unchanging meaning of dogmas. What is new and what he recommends in view of the needs of the times pertains only to the modes of studying, expounding and presenting that doctrine while keeping its permanent meaning. In a similar way the Supreme Pontiff Paul VI exhorted the pastors of the Church in the following words: "Nowadays a serious effort is required of us ensure that the teaching of the faith should keep the fullness of its meaning and

<sup>38</sup> Cf. I Vatican Council: Dogmatic Constitution *Dei Filius*, ch. 4; Conc. Oec. Decr. (3), p. 809 (DS 3020).

<sup>39</sup> *Ibid.*

<sup>40</sup> *Ibid.*, can. 3; Conc. Oec. Decr. (3), p. 811 (DS 3043).

<sup>41</sup> John XXIII, Alloc. in Concilii Vaticani Inauguratione, AAS 54 (1962), p. 792. Cf. II Vatican Council: Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 62; Const. Decr. Decl., p. 780.



force, while expressing itself in a form which allows it to reach the spirit and heart of the people to whom it is addressed"<sup>42</sup>.

## THE CHURCH ASSOCIATED WITH THE PRIESTHOOD OF CHRIST

Christ the Lord, the High Priest of the new and everlasting covenant, wished to associate with his perfect priesthood and to form in its likeness the people he had bought with his own blood (cf. Heb. 7:20-22, 26-28; 10:14, 21). He therefore granted his Church a share in his priesthood, which consists of the common priesthood of the faithful and the ministerial or hierarchical priesthood. These differ from each other not only in degree but also in essence; yet they are mutually complementary within the communion of the Church<sup>43</sup>.

The common priesthood of the laity, which is also rightly called a royal priesthood (cf. 1 Pet. 2:9; Rev. 1:6; 5-9 ff.) since through it the faithful are united as members of the messianic people with their heavenly King, is conferred by the sacrament of Baptism. By this sacrament "the faithful are incorporated into the Church and are empowered to take part in the worship of the Christian religion" in virtue of a permanent sign known as a character; "reborn as children of God they are obliged to profess before men the faith which they have received from God through the Church"<sup>44</sup>. Thus those who are reborn in Baptism "join in the offering of the Eucharist by virtue of their royal priesthood. They likewise exercise that priesthood by receiving the sacraments, by prayer and thanksgiving, by the witness of a holy life, and by self-denial and active charity"<sup>45</sup>.

Moreover, Christ, the Head of the Church, which is his Mystical Body, appointed as ministers of his priesthood his Apostles and through them their successors the bishops, that they might act in his person within the Church<sup>46</sup> and also in turn legitimately hand

<sup>42</sup> Paul VI, Apostolic Exhortation *Quinque iam Anni*, AAS 63 (1971), p. 100 ff.

<sup>43</sup> II Vatican Council: Dogmatic Constitution on the Church *Lumen Gentium*, 10; Const. Decr. Decl., p. 110.

<sup>44</sup> *Ibid.*, 11; Const. Decr. Decl., p. 111.

<sup>45</sup> *Ibid.*, 10; Const. Decr. Decl., p. 111.

<sup>46</sup> Cf. Pius XI, Encyclical Letter *Ad Catholici Sacerdotii*, AAS 28 (1936), p. 10 (DS 3735). Cf. II Vatican Council: Dogmatic Consti-

over to priests in a subordinate degree the sacred ministry which they had received<sup>47</sup>. Thus there arose in the Church the apostolic succession of the ministerial priesthood for the glory of God and for the service of his people and of the entire human family, which must be converted to God.

By means of this priesthood bishops and priests are "indeed set apart in a certain sense in the midst of God's people. But this is so, not that they may be separated from this people or from any man, but that they may be totally dedicated to the work for which the Lord has raised them up"<sup>48</sup>; namely, the work of sanctifying, teaching and ruling, the actual execution of which is more precisely specified by the hierarchical communion<sup>49</sup>. This manysided work has as its basis and foundation the continuous preaching of the Gospel<sup>50</sup>, and as the summit and source of the entire Christian life the Eucharistic Sacrifice<sup>51</sup>. Priests, acting in the person of Christ the Head, offer this Sacrifice in the Holy Spirit to God the Father in the name of Christ and in the name of the members of his Mystical Body<sup>52</sup>. This sacrifice is completed in the holy supper by which the faithful, partaking of the one body of Christ, are all made into one body (cf. 1 Cor. 10:16 ff.).

The Church has ever more closely examined the nature of the ministerial priesthood, which can be shown to have been invariably conferred from apostolic times by a sacred rite (cf. 1 Tim. 4:15; 2 Tim. 1:6). By the assistance of the Holy Spirit, she recognized more clearly as time went on that God wished her to understand that this rite conferred upon priests not only an increase of grace for carrying

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tution on the Church *Lumen Gentium*, 10, and Decree on the Priestly Life and Ministry *Presbyterorum Ordinis*, 2; *Const. Decr. Decl.*, p. 110 ff. 622 ff.

<sup>47</sup> Cf. II Vatican Council: Dogmatic Constitution on the Church *Lumen Gentium*, 28; *Const. Decr. Decl.*, p. 625.

<sup>48</sup> II Vatican Council: Decree on the Priestly Life and Ministry *Presbyterorum Ordinis*, 3; *Const. Decr. Decl.*, p. 625.

<sup>49</sup> Cf. II Vatican Council: Dogmatic Constitution *Lumen Gentium*, 24, 27 ff.; *Const. Decr. Decl.*, pp. 137, 143-149.

<sup>50</sup> II Vatican Council: Decree on the Priestly Life and Ministry *Presbyterorum Ordinis*, 4; *Const. Decr. Decl.*, p. 627.

<sup>51</sup> Cf. Dogmatic Constitution on the Church *Lumen Gentium*, 11; *Const. Decr. Decl.*, p. 111 ff.; also Council of Trent, Sess. 22; *Doctrina de Missae Sacrificio*, ch. 1 and 2; *Conc. Oec. Decr.* (3), pp. 732-734 (DS 1739-1743).

<sup>52</sup> Cf. Paul VI, *Sollemnis Professio Fidei*, 24, AAS 60 (1968), p. 442.

at ecclesiastical duties in a holy way, but also a permanent designation by Christ, or character, by virtue of which they are equipped for their work and endowed with the necessary power that is derived from the supreme power of Christ. The permanent existence of this character, the nature of which is explained in different ways by theologians, is taught by the Council of Florence<sup>53</sup> and reaffirmed by two decrees of the Council of Trent<sup>54</sup>. In recent times the Second Vatican Council more than once mentioned it<sup>55</sup>, and the Second General Assembly of the Synod of Bishops rightly considered the enduring nature of the priestly character throughout life as pertaining to the teaching of faith<sup>56</sup>. This stable existence of a priestly character must be recognized by the faithful and has to be taken into account in order to judge properly about the nature of the priestly ministry and the appropriate ways of exercising it.

Faithful to Sacred Tradition and to many documents of the Magisterium, the Second Vatican Council taught the following concerning the power belonging to the ministerial priesthood: "Though everyone can baptize the faithful, the priest alone can complete the building up of the Body in the Eucharistic Sacrifice"<sup>57</sup>. And again: "The same Lord, in order that the faithful might form one body in which 'all the members have not the same function' (Rom. 12:4), appointed some ministers within the society of believers who by the power of Orders would be capable of offering the Sacrifice and of forgiving sins"<sup>58</sup>.

<sup>53</sup> Council of Florence: *Bulla unionis Armenorum, Exsultate Deo*; *Conc. Oec. Decr.* (3), p. 546 (DS 1313).

<sup>54</sup> Council of Trent: Decree on the Sacraments, can. 9 and Decree on the Sacrament of Order, ch. 4 and can. 4; *Conc. Oec. Decr.* (3), pp. 885, 742, 744 (DS 1609, 1767, 1774).

<sup>55</sup> Cf. II Vatican Council: Dogmatic Constitution on the Church *Lumen Gentium*, 21 and Decree on the Priestly Life and Ministry *Presbyterorum Ordinis*, 2; *Const. Decr. Decl.*, pp. 133, 622 ff.

<sup>56</sup> Cf. Documents of the Synod of Bishops: I. The Ministerial Priesthood, part. one, 5, AAS 63 (1971), p. 907.

<sup>57</sup> II Vatican Council: Dogmatic Constitution on the Church *Lumen Gentium*, 17; *Const. Decr. Decl.*, p. 123.

<sup>58</sup> II Vatican Council: Decree on the Priestly Life and Ministry *Presbyterorum Ordinis*, 2; *Const. Decr. Decl.*, p. 621 ff. Cf. also: 1) Innocent II, Letter *Eius exemplo* with  *Professio fidei Waldensis imposita*, PL, vol. 215, col. 1510 (DS 794); 2) IV Lateran Council: Constitution 1: *De Fide Catholica*; *Conc. Oec. Decr.* (3), p. 230 (DS 802); passage quoted on the Sacrament of the Altar to be read together with the following passage on the Sacrament of Baptism; 3) Council of Florence: *Bulla unionis Armenorum, Exsultate Deo*; *Conc. Oec. Decr.* (3), p. 546 (DS 1313); passage quoted on the Minister of the Eucharist to be compared

In the same way the second General Assembly of the Synod of Bishops rightly affirmed that only the priest can act in the person of Christ and preside over and perform the sacrificial banquet in which the People of God are united with the oblation of Christ<sup>59</sup>. Passing over at this point questions regarding the ministers of the various sacraments, the evidence of Sacred Tradition and the Sacred Magisterium make it clear that the faithful who have not received priestly ordination and who take upon themselves the office of performing the Eucharist attempt to do so not only in a completely illicit way but also invalidly. Such an abuse, wherever it may occur, must clearly be eliminated by the pastors of the Church.



It was not the intention of this Declaration, nor was it within its scope, to prove by way of a study of the foundations of our faith that divine revelation was entrusted to the Church so that she might thereafter preserve it unaltered in the world. But this dogma, from which the Catholic faith takes its beginning, has been recalled, together with other truths related to the mystery of the Church, so that in the uncertainty of the present day the faith and doctrine the faithful must hold might clearly emerge.

The Sacred Congregation for the Doctrine of the Faith rejoices that theologians are by intense study exploring more and more the mystery of the Church. It recognizes also that in their work they touch on many questions which can only be clarified by complementary studies and by various efforts and conjectures. However, the due freedom of theologians must always be limited by the Word of God as it is faithfully preserved and expounded in the Church and taught and explained by the living Magisterium of the Pastors and especially of the Pastor of the entire People of God<sup>60</sup>.

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with nearby passages on the Minister of the other Sacraments; 4) Council of Trent, Sess. 23: Decree on the Sacrament of Order, ch. 4; *Conc. Oec. Decr.* (3), p. 742 ff. (DS 1767, 4469); 5) Pius XII Encyclical *Mediator Dei*, AAS 39 (1947), pp. 552-556 (DS 3849-3852).

<sup>59</sup> Documents of the Synod of Bishops: I. *The Ministerial Priesthood*, part one, 4, AAS 63 (1971), p. 906.

<sup>60</sup> Cf. Synod of Bishops (1967), *Relatio Commissionis Synodalis constitutae ad examen ulterius peragendum circa opiniones periculosas et atheismum*, II, 4: *De theologorum opera et responsabilitatibus*, Vatican Polygot Press, 1967, p. 11 (*L'Osservatore Romano*, 30-31, October 1967, p. 3).

The Sacred Congregation entrusts this Declaration to the diligent attention of the bishops and of all those who in any way share the task of guarding the patrimony of truth which Christ and his Apostles committed to the Church. It also confidently addresses the Declaration to the faithful and particularly, in view of the important office which they hold in the Church, to priests and theologians, so that all may be of one mind in the faith and may be in sincere harmony with the Church.

Pope Paul VI, by divine providence Supreme Pontiff, in the audience granted to the undersigned Prefect of the Sacred Congregation for the Doctrine of the Faith on 11 May 1973, has ratified and confirmed this Declaration in defence of the Catholic doctrine on the Church against certain errors of the present day and has ordered its publication.

Given in Rome, at the Sacred Congregation for the Doctrine of the Faith, on 24 June 1973, the feast of Saint John the Baptist.

FRANJO Card. SEPER  
Prefect

† JEROME HAMER  
Tit. Archbishop of Lorum  
Secretary

# THE PHILIPPINE HIERARCHY

## PASTORAL LETTER TO THE PRIESTS OF THE PHILIPPINES

Our Holy Father has recently announced a Jubilee Year "for the interior renewal of men." In due time the Bishops of the Philippines will make known the concrete steps to be taken for the Year's implementation. Renewal is a constant need of our Church and of all its members.<sup>1</sup> However the call of the Holy Father may be considered in a special way directed to priests since they, because of their eminent position in the Church, should lead the way.

It would be hard to exaggerate the importance of priests in the Church. It is true that the Bishop stands at the head of the diocese and carries, under the Sovereign Pontiff, full authority and responsibility for its spiritual welfare. But in the practical order the life of the Church is largely energized by its priests. They are an extension of the Bishop; only through them can he generally be present to most of his faithful. As the Bishop is the sign of Christ in the diocese, the priest may be said to be the sign of their Bishop.<sup>2</sup>

Bishops are the first to recognize this indispensable role of the priest. They are sensitive to the admonition of the Second Vatican Council that they should show special love for their priests "since they assume in part the Bishop's duties and cares, and carry the weight of them day by day so zealously."<sup>3</sup>

The Bishops of the Philippines, well aware of this singular contribution to the work of God in this nation, wish to make public acknowledgment of it, and to express their desire to continue assisting their priests in their personal and ministerial needs, and to help them

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<sup>1</sup> Decr. on Ecumenism, 6; Abbott, p. 350.

<sup>2</sup> Introd. to the Decr. on the Priestly Ministry by Bp. Guilford Young. W. M. Abbott, *The Documents of Vatican II*, pp. 527-528.

<sup>3</sup> Decr. on the Bishop's Pastoral Office in the Church. 16; Abbott, p. 408.

owards a holy, zealous and fruitful ministry. They wish also to promote among them and with them charity, union and understanding, and it is for this reason that they approve of those priests' associations which contribute thereto. The bishops' concern for the welfare of their priests has further found expression in the establishment of an insurance plan on a national scale which will provide security in addition to that already assured in diocesan security projects.

Since priests are in effect the head of the Mystical Body in the area of the Church they cultivate, they must be like that head whom they represent, Christ. This is the first duty incumbent on the priest. The Second Vatican Council says: "By the Sacrament of Orders priests are configured to Christ... so that as ministers of the head and co-workers of the Episcopal order they can build up and establish His whole body which is the Church... Despite human weakness they can and must pursue perfection according to the Lord's words. You therefore are to be perfect even as your heavenly Father is perfect."<sup>4</sup> Priests are bound in a special way to pursue this perfection.<sup>5</sup>

## PRAYER

And the first thing they will strive to imitate in Christ is His uninterrupted union with His Father. How impressive are the words of St. Luke: "Jesus would always go off to some place where he could be alone and pray."<sup>6</sup>

It seems to be a regrettable fact of our time that some priests are praying less. Our present Holy Father has lamented: "We have the impression nowadays that even well-meaning men, even the faithful, even those who are consecrated to the Lord pray less than was once usual."<sup>7</sup>

The Divine Office, now known as the Liturgy of the Hours, has always been considered, with the Mass, the priests' prayer *par excellence*. In it he is especially conscious of his role as a leader of the Mystical Body. Unfortunately, there has been noted in recent years a certain neglect of this obligation. And yet "what we call 'the Divine Office'

<sup>4</sup> Matt. 4, 48.

<sup>5</sup> Decr. on the Ministry and Life of Priests. Second Vatican Council, 2, Abbott, pp. 557-558.

<sup>6</sup> Luke 5, 16.

<sup>7</sup> Paul VI, *Documentation Catholique*, Sept. 7, 1969, p. 757.



is the prayer of the Mystical Body of Jesus Christ which is offered to God in the name of all, and for the benefit of all, when it is performed by priests and other ministers of the Church.”<sup>8</sup>

The Church has had occasion recently to reiterate the obligation which priests have to say their Office everyday. But this prayer is not important so much because of this obligation; rather it is obligatory because it is important. Surely priests who recall that they are praying for the Church, that the Office is largely composed of prayers which our Saviour Himself often said, and which holy men of the Old Testament and millions of saintly priests and religious since Christ have employed, will feel joy to be a part of this hallowed uninterrupted voice of the Church.

Similarly the priest will treasure his daily Mass as a unique channel of communication with God. Even when he is not urged thereto by the needs of the faithful entrusted to his care, he will celebrate Mass because it is in the Mass especially that he continues the work of Christ. “Priests fulfill their chief duty in the Eucharistic Sacrifice. In it the work of our Redemption continues to be carried on. For this reason priests are strongly urged to celebrate Mass everyday, for even if the faithful are unable to be present, it is an act of Christ and the Church.”<sup>9</sup>

Finally the priests will derive great spiritual fruit from retreats and days of recollection, which, the Second Vatican Council says “they should undertake gladly.”<sup>10</sup> These exercises not only afford indispensable spiritual renewal but are also excellent occasions for fraternal meetings with fellow priests and thus of increased charity and unity.

## ZEAL

Priests will also imitate Christ in their zeal to bring supernatural life to men. Though priests are laudably involved in social and political improvements, their vocation is first to the spread of the Kingdom of God. Christ said that he came that men might have life, which life he identified as knowing him and the Father.<sup>11</sup> “The centra

<sup>8</sup> *Mediator Dei*, p. 164.

<sup>9</sup> Decr. on the Ministry and Life of Priests, 13; Abbott, pp. 560-561.

<sup>10</sup> Decr. on the Ministry and Life of Priests, 18; Abbott, p. 570.

<sup>11</sup> John, 10, 10; 17, 3.

work of the priesthood of Jesus Christ is the work of religion — bringing God's word and His Sacraments to man and reconciling man to God. This must in every case remain the primary emphasis of our work."<sup>12</sup>

Their zeal will not be limited to the confines of parish or diocese or country, but will embrace the whole People of God and in fact all men. While it is true that their immediate personal effort normally will be completely taken up by their own local ministries, nevertheless they should by their prayers and holy interest transcend these boundaries and manifest zeal for all concerns of the Church.

Especially they will be alert to discover and encourage vocations to the priesthood among our young men and thus to provide worthy successors for themselves in the vineyard of the Lord. The stimulus for this will come from the experience of their own joy in the priesthood, which will make them eager to share it with others: "How good Yahweh is; only taste and see."<sup>13</sup> This same joy manifest in their whole conduct will at the same time be a powerful argument to win those young men whom God's grace has touched.

The zeal of our priests will move them to exert every effort to bring men to frequent attendance at Mass and reception of the Sacraments. They should stress the importance of the Sunday Mass obligation, which is the center of Catholic life. Catholics who stay away from Sunday Mass or even who, going to Mass, do not receive Communion will not long retain any serious interest in Christ and His Kingdom. This is the road to "nominal" Catholicity.

In our time a notable decrease in the number of people going to confession has been observed. As far as this is due to a disinclination of priests to engage in this onerous ministry it is very regrettable, and the Vatican Council has alluded to the defect. "Priests should show themselves entirely and always ready to perform the office of the Sacrament of Penance as often as the faithful reasonably request it."<sup>14</sup> The practice of frequent confession, including the Confession of devotion, is not only reasonable but highly esteemed in the Church. Priests themselves are urged by the Vatican Council to "the repeated sacra-

<sup>12</sup> Cardinal Cooke to the Priests of the NY Archdiocese, Dec. 5, 1972.

<sup>13</sup> Psalm, 13, 8.

<sup>14</sup> Ministry and Life of Priests, 13; Abbott, 561.

mental act of penance."<sup>15</sup> as a means of holiness; surely it is not less so for the souls entrusted to them.

## PREACHING

"Priests of the New Testament exercise the most excellent and necessary office of father and teacher among the People of God and for them."<sup>16</sup> They should therefore be zealous to preach well-prepared sermons on the treasures of the Bible, the mysteries of our faith and the guiding principles of the Christian life.<sup>17</sup> Though the world has many pressing needs and though priests are rightly concerned with them, the sermon is not the occasion for merely social or political discussions.

Moreover, priests should in their preaching office abstain from controversial topics which rather stimulate curiosity than provide spiritual nourishment. This is not to deny the importance of efforts to reach a deeper knowledge of our faith by study, discussion and re-examination, but these efforts are for the lecture hall and the learned journal and not for general preaching, where because of the brevity of time and the uneven preparation of the audience they are more likely to produce harm than profit. What our people need is a clear simple precise formulation of the doctrines of our faith, sensitive always to the guidance of our Holy Father and the respective Bishops.

At times one hears of the pulpit being used to air singular speculations which are little in harmony with traditional and universal doctrine. Priests who misuse their sacred office in this fashion should heed the warning of the prophet Exechiel: "I am going to call the shepherds to account . . . I shall rescue my sheep from them; they will not prey on them anymore."<sup>18</sup>

## STUDY

If priests in their sermons and other ministries are to be fruitful to contemporary Catholics, they cannot rest content with the knowledge they received in the seminary. They must continue to grow

<sup>15</sup> Ibid. 18; *ibid.* 570.

<sup>16</sup> Ibid. 9; *ibid.* 552.

<sup>17</sup> Constitution on the Sacred Liturgy, 51 and 51; Abbott, 155.

<sup>18</sup> Ezech. 34, 10.

by attendance at seminars, reading of ecclesiastical periodicals, etc., in order to be able to instruct the faithful on the most recent teachings of the Magisterium and on the explanation of responsible theologians. At the same time they will be enabled to protect the faithful against errors that might be circulating with respect to the faith, and learn themselves to avoid positions in conflict with Catholic doctrine and practice.

## LITURGY

In our day when the Church never tires of urging the liturgy, a priest will show his pastoral zeal especially by fostering a liturgical life. However as the Second Vatican Council warns "it is necessary that the faithful come to the liturgy with the proper disposition."<sup>19</sup> They must "take part knowingly, actively and fruitfully";<sup>20</sup> and be persuaded that however excellent other aspects of their Catholic life may be "every liturgical celebration is a sacred action surpassing all others."<sup>21</sup> The Church is most fully the Church when gathered around the altar; there the "sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their goal, are most powerfully achieved."<sup>22</sup>

As it is proposed in our day, the liturgy possesses a variety and flexibility which are calculated to make it attractive and very fruitful for the faithful. Nevertheless the liturgy always remains public prayer and is governed by those who govern the Church. "Absolutely no other person, not even a priest may add, remove or change anything in the liturgy on his own authority."<sup>23</sup>

We live in a time when many changes are being suggested for the liturgy. In this matter the Church is proceeding wisely and with an open mind. Individual priests should neither presume to go against the regulations of the Church nor to anticipate them. Thus in the matter of Masses in private homes, eucharistic prayers, the manner and minister of Holy Communion, liturgical vestments, general absolution, priests should not usurp the function of the ecclesiastical

<sup>19</sup> Constitution on the Sacred Liturgy, 11; Part I; Abbott, 143.

<sup>20</sup> *Ibid.*

<sup>21</sup> *Ibid.* 7; Abbott, 141.

<sup>22</sup> *Ibid.* 10; Abbott, 142-143.

<sup>23</sup> Constitution on the Sacred Liturgy, 22; Abbott, 146.

authorities and, in effect, constitute a private liturgy (which is a contradiction in terms).

### PRIESTLY DEPORTMENT

One of the most powerful sermons is good example: "They should remember that by their daily life and interests they are showing the face of a truly priestly and pastoral ministry to the faithful."<sup>24</sup> People are edified whose deportment reflects the sublimity of their vocation. They are not edified when they see priests indulging strange whims in garb and general demeanor. The faithful note that the legal, medical and academic professions, and the business world on the whole, are soberly groomed. They are disconcerted when they fail to find a similar sobriety in their priests. Priests should dress as ordained by the Conference of Bishops of 1968, the prescriptions of which were confirmed by the Holy See. Religious superiors are reminded that in this they and their subjects must abide by the CBCP regulations.

Moreover priests at times frequent places and amusements that are out of harmony with a profession of Christian virtue. Catholic people expect something better from their priests, even people who themselves may not be very proper in their own conduct.

The Bishops are charged with the obligation of making decisions about the conduct of their priests. Their rulings are arrived at after careful thought. Obviously, as in other human affairs, there can be difference of opinion, individuals may not agree with their bishops. But it is the nature of society that subjects must submit to the provisions of legitimate authority. In the case of the Church this demand is not merely the conclusion of a philosophical principle, but a postulate of religion, since authority in the Church speaks for Christ himself.

Much is being said in our times about the inability of some priests to find their identity. "The purpose which priests pursue by their ministry and life is the glory of God the Father, as it is achieved in Christ. The glory consists in this: that men knowingly, freely and gratefully accept what God has achieved perfectly through Christ and manifest it in their whole life."<sup>25</sup> The priest's work is Christ's work

<sup>24</sup> *Dogmatic Constitution of the Church* 28; Abbott, 55.

<sup>25</sup> *Ministry and Life of Priests*, 2; Abbott, 536.

namely, spreading the Kingdom of God which is the life of supernatural grace. This is the priest's identity. Everything else, however laudable, is secondary to this. The much discussed crisis of the priesthood is a crisis of faith. Therefore, some priests who seem to have lost their sense of the supernatural, of the spiritual values contained and transmitted in the Church, in Mass and Communion, in Baptism and Confession, in prayer and penance, may no longer fully recognize these as channels of the life of God to men.

It seems that the exhortation of the Vatican Council to go to the world has in some cases been interpreted to mean that Catholics and priests should accept the values of the world as absolutes. The appeal of social and political development has become so strong that instead of being integrated into the supernatural, it has replaced it. Therefore, the urgent need of the priest to which we add our exhortation, is a return and revival of the supernatural in their lives, a return to Sacred Scripture and evangelical conduct, a return to prayer and leadership of the flock of Christ in the life of Christ.

The Second Vatican Council summed up the nature of the priesthood beautifully: "By sacred ordination and by the mission they receive from their bishops, priests are promoted to the service of Christ, the Teacher, the Priest and the King. They share in His ministry of unceasingly building up the Church on earth into the People of God, the Body of Christ and the Temple of the Holy Spirit."<sup>26</sup>

Given on Pentecost Sunday, June 10, 1973, the beginning of the Holy Year 1975 celebration proclaimed by Pope Paul VI.

For the Catholic Hierarchy of the  
Philippines:

(Sgd.) † TEOPISTO V. ALBERTO, D.D.  
Archbishop of Caceres  
President, Catholic Bishops of Conference  
of the Philippines

<sup>26</sup> Ibid. 1; *ibid.* 533.



## **FABC Seminar**

# **DECLARATION ON POPULATION**

An assembly of Catholic bishops, priests, religious, laymen and women—representing 18 nations of Asia and the Pacific region—came together from June 18 to 21, 1973, at the East Asian Pastoral Institute, Philippines, for a Seminar on Population in the Context of Integral Human Development.

This seminar, sponsored by the Office for Human Development, the social arm of the Federation of Asian Bishops' Conferences, issued the following declaration:

Motivated by the example of Christ's compassion for the multitude;

seeking to bear witness to our Christian commitment to the world in which we live;

and desirous of expressing our solidarity with those in suffering and in deprivation;

we, the participants of this seminar, address ourselves to the leaders of our Church and to all those concerned with the implementation of population programmes.

We make this declaration both because of the pressing urgency of the population problem today, and in view of World Population Year 1974.

## **DECLARATION**

We assert that we regard the population problem as a very grave and urgent one, demanding immediate attention and effective solutions.

## DECLARATION ON POPULATION 473

We, the participants of this seminar, share the deepest aspirations of our peoples for their liberation from all oppressive situations; we pledge our support to all the peoples of Asia in a common endeavour to improve the spiritual, social, economic and political standards in the region.

We insist that the solution to the population problem does not consist only in checking the population growth rate. It must at the same time respect the deeply cherished values of respect for human life, harmony in the family and in social relationships, and the enrichment of the cultural and spiritual heritage inseparable from the Asian way of life.

We also believe that the Church in Asia must contribute to and support the enlightened efforts of governments in programmes of population control and of socio-economic development. This is the mission of the Church at this point of history.

At the same time, we are interested in seeking solutions to the population problem which the Church can endorse, because otherwise we will share the responsibility for the dehumanizing effects of programmes that may be adopted.

We shall wholeheartedly support all efforts towards the solution of the population problem, leading to the fostering and preservation of Christian and human values and to the true fulfilment of persons as individuals and in community.

We are therefore resolved to seek vigorous and effective means to help solve this grave problem.

In seeking these means, it is the responsibility of the Church to assist men to form their consciences in the task of a truly human development.

## RESOLUTIONS

First, working with Christian communities, we shall motivate them in the exercise of their duty to collaborate personally in the lowering of the population growth rate, as an important means in the human development of the society in which they live.

Second, we shall also work with others towards this common goal. We have the duty to make people aware of the urgency and the dimensions of the problem, and to live in the confident hope that a truly human solution is possible.

Third, it is our strong conviction that programmes must not simply be imposed from above, but should be worked out through close interaction with the ordinary human experiences of the people themselves, with their genuine needs and aspirations for a better life.

Fourth, we shall welcome and encourage dialogue with scientists, both to reach a fuller understanding of — and to make possible a truly integrated approach to — the question of population.

Fifth, we should collaborate fully with governments and with other groups in those policies and programmes which respect human life and freedom.

### CONCLUSION

In view of this, we shall uphold the principles of self-determination and of self-reliance of peoples and communities from all forms of external or internal coercion, and endeavour to preserve the cultural values and traditions which our people hold valid today.

As Christ addressed himself to the needs and aspirations of the people of his time, so now and into the future the Church must involve herself with the real problems of the times and commit herself to the search for their solution.

# REVISION OF THE ORDO MISSAE

**Archbishop ANNIBALE BUGNINI**

The document on the Eucharistic Prayers, published recently, is the outcome of a prolonged work of research and patient study carried out by an appointed Commission of pastors and experts making its way through a creative jungle in the liturgical field during the last decade.

Anyone who knows the mound of documents collected could scarcely entertain the notion that the information gathered was incomplete, or that it lacked knowledge of pastoral needs, and still less that the Holy See has not shown due patience and understanding.

The document was requested insistently by Bishops, by priests having the care of souls, and by many of the faithful, and the Holy See could not remain deaf to so many voices calling for a clarification of the matter.

The document now forms the focal point of the actual situation and lays down the premises for a serious and constructive review of the problem which affects to some extent the whole liturgical reform. These premises, four in number take the form of very precise decisions:

## FOUR PRAYERS IN USE

1. "There remain in actual use only the four Eucharistic Prayers to be found in the revised Roman Missal." This statement reaffirms fidelity to something already securely and peacefully introduced and accepted by the whole Church. For anyone acquainted with liturgical legislation, therefore, this declaration does not spell novelty. But, alas, alongside what is commonly and legitimately available for use, there has been, in recent years, a regular spate of arbitrary texts of Eucharistic Prayers, published in books, periodicals, cyclostyled sheets, or sometimes, with temerarious levity, just impro-

vised. Put forward under the heading of study, they have imperceptibly passed into liturgical use, whilst silence on the part of authority, often dictated by prudence and pastoral sensibilities, has ended by being taken as benevolent condescension to what is in fact an intolerable abuse.

### NO MORE UNCERTAINTY

2. "It is not allowed to make use of any other Eucharistic Prayer composed without permission of the Apostolic See or not approved by the same." The intimation against such use is peremptory. No excuse can any longer be alleged by anyone who does not wish to abide by this directive.

In order that this regulation may be brought into operation, "Episcopal Conferences and individual Bishops are asked to use opportune means to bring priests to the observance of the same ruling."

The courteous manner in which the legislator addresses himself to the Bishops — the usual style used by the Curia — should not lead anyone to think that this is just a matter of a mild recommendation, nor should it cast any doubt as to the obligatory force of the directive. All unauthorized Eucharistic Prayers are to be eliminated from use at the altar. Priests who fail to do so can no longer make the excuse of acting in good faith. Nor can the Bishops feel any uncertainty as to the mind of Rome.

### SOLE COMPETENCE OF APOSTOLIC SEE

3. "The Apostolic See reserves to itself the right to determine a matter of such importance."

The liturgical Constitution (art. 22) indicates in a general way the competence of the Apostolic See and that of the Bishops in matters liturgical. Since the Council, this is in fact the first time the Holy See has exercised the veto on a definite point. And this present veto is understandable. It concerns the very heart of the liturgy, the Mass, and of the essential part of the Mass which involves both liturgy, theology, and practice, and is a matter of safeguarding the very validity of the sacrifice and the sacrament. The Holy See could not, therefore, be disinterested nor could it permit

the essence of the eucharistic mystery to be even remotely imperilled by formulas and rites which, often enough, alas, do harm to both sacrifice and sacrament. The Catholic community as such demands, and with reason, the defence and safeguarding of the authenticity of what was instituted by Jesus and the sacredness of its own expression of faith, and this as a right. And that belongs primarily to the Supreme Authority.

### LEGITIMATE REQUESTS

4. "The Apostolic See will not refuse to consider legitimate demands and will judge benevolently the requests sent in by Episcopal Conferences."

This is as much as to say that, if the door to arbitrary, individual composition is closed, the possibility is not excluded that, through legitimate and hierarchical channels, other Eucharistic Prayers may be allowed into liturgical use. But let attention be paid to the conditions:

a) The episcopal Conference of a given country (one or more individual Bishops will not suffice) has to make careful examination into the necessity or opportuneness of a new Eucharistic Prayer. If the result is affirmative, then request for the same will be made to the Holy See.

b) The request must be in view of some particular occasion, e.g. a National Eucharistic Congress, a religious celebration of great import, an exceptional event which concerns the whole nation, etc. Therefore a request for Eucharistic Prayers on behalf of groups of people (workers, professional men or women, particular associations etc.) does not appear to satisfy the condition of "particular occasions".

c) Once the request of the Episcopal Conference is accepted, the Holy See will lay down the norms and criteria for the composition of the Eucharistic Prayer, whether it is to be done in collaboration between organizations and the Conference, through the national Commission and the experts of the Congregation for Divine Worship, and so forth. So it is a question of very precise criteria which have to channel and guide "creativity" in the all too demanding and important matter of the Eucharistic Prayer.



## THREEFOLD MOTIVES

5. The document does not limit itself to conveying decisions; it also gives precise details as to the motives inspiring it; and these are, in substance, threefold: love of ordered unity within the Church during communal prayer, the good of the universal Church and an exact carrying out of the eucharistic celebration.

Anyone can readily discover that, over and above any sort of pragmatism, at the basis of this motivation is a whole theological doctrine and a disciplinary practice to be defended. The accent placed on unity is not, either in substance or intention, a way of re-introducing the concept of uniformity, but it is intended to underline the higher value of spiritual union in religious expression. The good of the Church underlines the mutual build-up there has to be among the local Churches; the exact carrying out of the rite aims at bringing out that decorous which alone ensures communication of "the mystery" to souls.

## OTHER ELEMENTS

After concluding the declaratory part, the document turns its attention to the various elements of the celebration, such as the catechesis (of highest importance), the sacred silence, the universal prayer, the homily, which provide the pastor in charge with so many points for careful reflection, very important for the "full" actualization of that pastoral reality which is the Mass. Two points in particular are given attention and developed:

a) the *didascalia* or instructions: The *Institutio Generalis Missalis Romani*, contrary to earlier rubrical arrangements, offers the priest celebrant an ample possibility of "guiding" the faithful towards understanding and adoration of the eucharistic mystery, without its being necessary to touch the sacerdotal formula of the Eucharistic Prayer. When we say "sacerdotal formula" it is abundantly clear that in the said Eucharistic Prayer it is the priest alone who speaks in the name of the assembly. The faithful cannot and must not intervene except with the acclamation after the dual consecration and with the Amen (and only with the Amen) at the final doxology.

b) the **embolisms** or **intromissions**: The Roman Liturgy already recognised certain intromissions, restrained and in good taste yet efficacious, into the "great prayer" itself, that is, into the Canon. This is a matter of variable formulas, called by their own name of embolism, which are to be inserted in certain places on special solemnities of the liturgical year or in particular circumstances, to help bring out the significance of the prayer.

These embolisms are to be found in the first Eucharistic Prayer in the Communicantes, the *Hanc igitur*, and the Preface. These variants, "limited in number, prove acceptable and useful in arousing attention and piety, and in embellishing the prayer with special grace". From now on the Episcopal Conferences, the Bishops, and, for Probers belonging to their Institutes, the appropriate Religious Superiors, can all prepare embolisms and seek approbation for them from the Holy See.

### 10TH ANNIVERSARY

We are about to celebrate the tenth anniversary of the liturgical Constitution (1963-Dec. 4-1973). The reform of the Rituals is rapidly approaching conclusion. But this is only laying the foundation. Now it is necessary to raise the building day by day by actualizing within souls the interior renewal of faith and charity by means of the prayer of the Church. This construction must go ahead under the hall-mark of solidarity, depth, sacredness and mystery. The Church, purposely rejecting every kind of mere adventure, invites all to a solid, hard labour of introspection and reflection. This is the end to pursue in the second decade of the Conciliar constitution on the Sacred Liturgy

# HISTORY OF THE CHURCH IN THE PHILIPPINES

PABLO FERNANDEZ, O.P.

## CHAPTER 37

### THE CHURCH DURING THE PHILIPPINE REVOLUTION

#### THIRD PHASE:

#### THE PHILIPPINE-AMERICAN WAR AND THE LOT OF THE RELIGIOUS PRISONERS

##### 1. Outbreak of Hostilities.

On the night of 4 February 1897, an American sentinel of the Nebraska Volunteers fired against a Filipino soldier who attempted to cross the bridge of San Juan del Monte. This was the first spark of a war that was to last for three long years. In the battle that followed this fatal shot, the Americans occupied all the towns around Manila after overcoming the tenacious resistance of the Filipinos, and devastating with their powerful land and sea artillery the Filipino houses of nipa, as well as their buildings of strong material. When the church and convento of Paco burned, frightful scenes took place among the natives, both military and civilian, who had flocked there for shelter or defense. In the following days, the Augustinian convent in Guadalupe was also fodder for the flames which the Americans had put to the torch when they abandoned it temporarily before an attack by the Filipinos.<sup>1</sup>

The latter fought rather well during this war, but they had almost always to beat back before the numerical superiority and greater fire

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<sup>1</sup> SASTRON, *Op. cit.*, 385-393.

power of the North American weapons. One after another, the ephemeral capitals Aguinaldo had chosen as the seat of his government fell to the conquerors. Malolos fell on 31 March, San Fernando (Pampanga) on 5 May, Cabanatuan on 29 October, and Tarlac on 12 November.<sup>2</sup>

During the American advance through Bulacan and Pampanga, the churches and conventos in some towns were consumed by flames, either because the Filipinos used them as defenses, or some insurgent leaders burned them to prevent the enemy from using them as their defense or quarters for their troops. Some of these burned churches and conventos were those of Mariquina, Guiguinto, Malolos, Marilao, Bocaue, Pandi, Calumpit, and San Fernando. The same thing had happened to other edifices in the towns near Manila, such as the summer house of the University of Santo Tomas in Navotas, the orphan asylums of the Augustinians in Mandaluyong and Tambobong, and the church and rectory of Novaliches.<sup>3</sup>

After the battle of San Jacinto, Aguinaldo clearly understood that his forces could not contain the American advance, and he immediately disbanded his regular army to initiate a guerrilla warfare. The Filipino leader, closely pursued by the American forces, rapidly passed through the provinces of Pangasinan, La Union, part of Ilocos Sur, in his attempt to escape to the thicknesses of the Central Cordillera range. The pages of history have preserved for posterity the fight at Tirad Pass, where a handful of Filipinos commanded by the youthful Gregorio del Pilar met death on 2 December 1899 when they faced a much superior American contingent. But this sacrifice of their lives delayed for a time Aguinaldo's capture, who was finally caught near the town of Palanan, Isabela on 23 March 1901.<sup>4</sup>

This was a big blow to the revolutionary cause, which in many places was already on the decline. The last Filipino leaders to surrender were Noriel in Cavite, Lukban in Samar, Malvar and González in Batangas.<sup>5</sup>

<sup>2</sup> ACHÚTEGUI-BERNAD, *Op. cit.*, 32.

<sup>3</sup> MARIN Y MORALES, VALENTIN, *Ensayo de los trabajos realizados por las Corporaciones religiosas en Filipinas*, (Manila, Imprenta de Santo Tomás, 1901, Tomo II, 59, 60, 62, 70, 72, 74, 81, 440, 442 y 456.

<sup>4</sup> ACHÚTEGUI-BERNAD, 33-34.

<sup>5</sup> *Ibid.*, 35.

## 2. The Religious Prisoners in the Hands of the Revolutionaries.

We may now go back a few months to weave the thread of the odyssey of the friars who in mid-1898 fell into the hands of the revolutionaries for not having been able or not wanting to leave their respective parishes.

## 3. Central Luzon.

On 24 May, Aguinaldo had issued a proclamation to the Filipinos, ordering that they respect the lives of the Spaniards "who neither directly nor indirectly have contributed in the taking up of arms against us."<sup>6</sup> Thanks to this order, the lives of about 400 friar prisoners were not in danger during the second phase of the revolution.

## 4. Prisoners in Cavite, Laguna, Bataan, Bulacan.

Towards the end of May 1898, when Aguinaldo rose anew in arms and the Spanish forces stationed in central Luzon were defeated or surrendered, as already indicated, the friar parish priests stationed there also fell into the hands of the victors, except those who were able to retreat in time to Manila or to leave the country. The first to arrive in Cavite, converted by Aguinaldo as a station for military religious prisoners, were the Recollect priests of Imus and Bacoar (29 May). In the following days, eight Dominicans from Laguna and Bataan arrived, then three more Recollects who were caught in Mariveles, Antipolo and Taytay. On 14 June, their number grew with the arrival of five Franciscans, one Augustinian and two Dominicans taken from Bulacan.

All of them were in Cavite until 19 June, when they were transferred to Bulacan aboard the ship **Bulusan**. Three Augustinian prisoners were already there.<sup>7</sup>

On 10 February, intending to place the captives beyond the reach of the Americans who had already begun their campaign northwards, the Filipino leaders decided to bring them to San Isidro, the capital of Nueva Ecija. They arrived there after a few days of crossing through the eastern towns of Bulacan. In San Isidro, they found

<sup>6</sup> SASTRON, *Op. cit.*, 422.

<sup>7</sup> RUIZ, *Op. cit.*, 375-384.

a group of Dominicans from Bataan and Augustinians from Pampanga, taken captive by the insurgent troops in the neighborhood of Hagonoy, as we shall see in the next two paragraphs. With them were ten Augustinians, seven from Nueva Ecija and three from Bulacan, and six Franciscan missionaries in northern Nueva Ecija and Binangonan.<sup>8</sup>

### 5. Religious Prisoners in Pampanga.

The Spanish General Ricardo Monet had established his headquarters in San Fernando, Pampanga, in order to be able to come to the aid of the fight against the insurgents in the nearby area.

But one day, disregarding the majority opinion of his officers and the leaders of the refugee Spanish colony there, he decided to retreat to Macabebe, intending it seems to stay nearer the bay where there were some Spanish warships in readiness to aid the land operations. He left the command of his troops to Colonel Lucas Francia and sailed for Manila on the gunboat *Leyte*. Not much later, the officers of high rank followed him; but before reaching the bay they left a number of friars, and troops who had followed them from San Fernando, to fend for themselves in boats without masts and sails. These, miraculously saved as they thought from the waves of a tempestuous sea, surrendered to the revolutionaries, together with 800 soldiers, in Hagonoy. Transferred after some months to San Isidro, we shall leave them there, in order to resume the story of another group of prisoners which came from northern Tarlac.<sup>9</sup>

### 6. Prisoners in Tarlac.

In the beginning of June, the column led by Federico J. Ceballos left the town of Bayambang, Pangasinan, and marched on to Dagupan. The Dominican parish priest of the former town went with it. The Dominicans in Santa Maria, Moncada, and Alcalá also decided to follow the column commanded by Agapito G. Llanos which had come from Zambales and, from Bayambang, was effecting a junction in Tarlac with the forces led by Bienvenido Flandes in order to march together to Manila.

<sup>8</sup> RUIZ, 385-386.

<sup>9</sup> *Ibid.*, 386-397.



Since it was not easy to march through Poponto, a low-lying land defended by the revolutionaries, Commander Llanos followed the Cuyapo route. In Rosales his line was augmented by a respectable force of 300 men under Captain Inocencio Lafuente. With the latter were three Franciscan priests of Umingan and San Quintin. After fighting off groups of revolutionaries, they reached Tarlac by way of Paniquí and Gerona. In the provincial capital, they met three Augustinians, the parish priests of Tarlac, Victoria, and Guimba, and another Augustinian friar who was a Lector in San Agustin in Manila. On 11 July they all fell into the hands of the insurgents, when the Spanish forces that defended the place surrendered to General Makabulos.<sup>10</sup>

By this time, the Recollect parish priests of Bamban and Capas, and other friars of the same order fell prisoners to the Filipino troops in arms against Spain.

In Lomboy, a barrio of Paz, where they were brought, they had the joy of meeting four Dominican priests who also had lost their liberty in Gerona, and in Victoria they were joined to the prisoners of Tarlac. Not too long after, a Recollect priest and a Dominican brother passed to a better life, due to their chronic indisposition aggravated by the rigors of prison. Another Recollect, Fray Gregorio Bueno, the parish priest of Mabalacat, had met death before a firing squad on 10 July on charges of espionage. A similar fate had been suffered in October of the past year by the parish priest of O'Donnel, Fray Baldomero Abadia. The rest, whose imprisonment we have momentarily left in Victoria to recount these deaths, entered with a few days the prison of San Isidro, then the capital of Nueva Ecija,<sup>11</sup> and the "dumping ground" of the religious prisoners in central Luzon.

## 7. The Dominicans in Pangasinan.

Commander Ceballos' retreat to Dagupan was equivalently a prison sentence for the five Dominican priests who fell into the hands of the insurgent groups in Santa Barbara and San Carlos. Two of them, sent to bring a message to Ceballos in Dagupan, preferred to stay in the besieged camp.

Dagupan surrendered on 22 July, and five Dominicans surrendered to the conquerors together with the Spanish force that was defending

<sup>10</sup> HERRERO, *Op. cit.*, 430-477.

<sup>11</sup> RUIZ, *Op. cit.*, 557-631.

it. Twenty-eight others from the different towns of Pangasinan had decided to sail to Hongkong aboard the *Yuensang*. Ten, who preferred imprisonment to flight, after suffering various torments in Dagupan, had to take the road to Moriones, heavily escorted by the revolutionaries. Much later, they joined the group at Tarlac, and all of them were finally placed in the prisons of San Isidro.<sup>12</sup>

The priests stayed a few days in San Isidro. Arriving there by mid-February, they had to leave for La Paz under escort of their captors. On 23 March, seven Augustinian priests and one Recollect arrived. They were part of the group from Pampanga which had been transferred to Camiling.<sup>13</sup> On 3 April, some friars who were also prisoners of the revolutionaries joined their company. Eleven Augustinians had come from Bontoc, one Dominican had come from Claveria, Cagayan.<sup>14</sup> Finally, after two days, a small group of five Recollects from Zambales was added to the already numerous crowd of prisoners at La Paz. These latecomers were the bearers of the sad story of four others who, in search of a trail to freedom, had chosen to go by sea, only to perish in its waves.<sup>15</sup>

On 2 May, all of them definitely left the hospitable tow of La Paz to begin a long journey through the provinces of Tarlac, Pangasinan, La Union, and Ilocos Sur, heading towards Cervantes, in the district of Lepanto, the terminal of their pilgrimage. During this crossing, they received special signs of affection in the towns of San Carlos, Namacpacan, and Santa Cruz. They also preserved grateful memories of General Manuel Tinio during their stay in Ilocos, and of the Filipino secular priest, Father Antero Abaya, who showered them with his solicitude in the town of Santa Cruz.<sup>16</sup> In their passage through Ilocos, sixteen Franciscans joined them. They had been made prisoners in Santa Cruz (Laguna) when this capital surrendered on 1 September to the hosts of Paciano Rizal.<sup>17</sup>

Towards the end, on 4 December, after staying for some months in Cervantes, they were able to outwit the thin squad of soldiers guarding them on the Bontoc road, by taking the return route towards that village where a few hours before the American troops

<sup>12</sup> HERRERO, *Op. cit.*, 557-631.

<sup>13</sup> *Ibid.*, 294.

<sup>14</sup> *Ibid.*, 302-303.

<sup>15</sup> *Ibid.*, 303; RUIZ, *Op. cit.*, 403-409.

<sup>16</sup> HERRERO, 326-389.

<sup>17</sup> *Ibid.*, 345-346, 417-425.

had entered. On 18 December, they succeeded in arriving at Manila aboard the steamboats *Uranus* and *Escaño*.<sup>18</sup>

#### 8. Religious Prisoners in Ilocos, Cagayan and Batanes.

When the Tagalog army commanded by General Tinio was approaching Vigan, Bishop José Hevia Campomanes, around 70 Augustinians, three Dominican priests, and eight Dominican sisters took the road to Laoag, where they boarded an old sailbot for Cagayan on 15 August. Following the example of the Dominicans in Pangasinan, they awaited a boat in Aparri to bring them to Hongkong. But the appearance at the bar of Ibanag of the ship *Compañía de Filipinas*, loaded with revolutionaries from Cavite commanded by Daniel Tirona, killed the small hope they had of finding in a foreign country a refuge which the Philippines denied them. This took place on 25 August.

The next day the lieutenant of the *Guardia Civil*, Salvador Picra, surrendered the Aparri garrison to the revolutionaries with all the legal formalities. Thus fell into the hands of the conquerors the fugitives of Ilocos, including the Bishop and some Dominicans of the valley. In their advance southward, they occupied the town of Gattaran, and the army of Tirona imprisoned two Dominicans and some Augustinians.

When Tuguegarao surrendered on 31 August, some more Dominicans were held captive by the Cavite revolutionaries, among the former being the famous theologian Francisco Marín Sola. Others had to yield to the insurgents who in small groups sallied from Tuguegarao to raise the triumphant flag of the Katipunan over the Itaves valley and the other towns of Cagayan province. In Tuguegarao they first herded the prisoners in a room of the convento, then in the College of Blessed Imelda, where the Filipino Dominican sisters, disguised as ordinary ladies, used to come frequently to bring them some help.

In the beginning of September, the governor of Isabela, Don Eleuterio Granados, surrendered the province to José Martínez Leyva, Tirona's deputy. With this loss also lost their freedom the Dominican fathers who exercised the role of parish priests there together with three Augustinian friars.

<sup>18</sup> *Ibid.*, 389-429, 828-867.

Bayombong, the capital of Nueva Vizcaya, surrendered to Delfin Esquivel, the revolutionary chief who had shortly before penetrated to the province through the Caraballo mountains. Here, too, all the Dominican parish priests and missionaries fell into the hands of the victorious Filipino hosts.

On 18 September, the *Compañía de Filipinas* appeared before the town Ivana, of the Batanes Islands, with the objective of imprisoning and bringin to Cagayan the seven Dominican friars who were exercising their apostolic tasks there.

On 28 October, the priests imprisoned in the various towns of Cagayan and Batanes, and finally concentrated in Alcalá were brought to Isabela and distributed among the towns of Ilagan, Tumauni, and Camu, but the Bishop and other priests were kept in Alcalá. Here Bishop Hevia Campomanes had to suffer much from the importunities of Gregorio Aglipay, who ambitioned to be appointed Vicar General of the diocese.

When the hostilities began between the Filipinos and the Americans in February, the revolutionaries in Cagayan began to turn their attention to the war effort and soon forgot about the religious prisoners. From then on, they enjoyed in general better treatment in their various prisons throughout the other towns of Isabela and Nueva Vizcaya. Those in the second province were granted relative freedom under the command of Fernando Canon, Commandant of Nueva Vizcaya under the Malolos Republic. On 27 November, the Americans were approaching Bayombong and on 11 December, Tirona was signing, on board the American warship in Aparri, the act of surrender; and immediately after, they issued a decree of freedom in favor of the friars, who arrived in Manila on 1 January 1900 aboard the ship *Uranus*.<sup>19</sup>

#### 9. Prisoners of Batangas and Tayabas.

In June 1898, a group composed of Recollect, Augustinian, and Franciscan parish priests from Batangas and Tayabas was going out to the sea off the coast of Tayabas facing Lucena, and headed toward

<sup>19</sup> FERNANDEZ, FLORENTINO, *Conquista de Cagayán por los revolucionarios tagalogs y padecimientos de los religiosos prisioneros*; APSR, MSS, Sección "Cagayan," tomo 6.

Looc, Romblon. From there, they continued to the town of Romblon, where they stayed until the appearance in those places of a boatload of revolutionaries from Cavite.

In order not to fall into their hands, both those who came from Tayabas and many of the friars in the island fled to Tablas, where in the end Aguinaldo's emissaries apprehended them. The latter wanted to bring them to Cavite, but a typhoon forced the boat back to Romblon. On 7 August, they were in Looc, where other Recollects joined them. Finally, on 22 August they abandoned those shores and sailed in the direction of Marinduque.

Here they stayed for some months, rather well treated by the good islanders and a Filipino secular priest. In Santa Cruz, Marinduque, three friars stayed behind, and they were able to gain their liberty on 1 May 1900, while the rest embarked for Tayabas on 3 July 1899, where thirteen Franciscan friars, prisoners like them, were awaiting them. On 1 March 1900, practically all of them entered Manila, after almost all of them obtained their freedom in Guinayangan, a place not far from Atimonan.<sup>20</sup> We say "almost all of them" because three, that is, the Franciscan parish priests of Lopez and Candelaria, and the Recollect Minister of Odioangan, were still held in captivity at that time. The two Franciscans, however, arrived in Manila by mid-April; the Recollect died in prison.<sup>21</sup>

#### 10. The Bicol captives.

About these we have only found a piece of information in the Catholic diary *Libertas*, in its number of March 17, 1900, according to which in the previous day had entered Manila 24 religious from Bicol, headed by the Provisor of the diocese Father Ramon González, who had been liberated by the American forces with the occupation of the town of Iriga.

#### 11. Captives in Mindoro.

This group included five Fathers and three Brothers who, after having gathered together in the hacienda of Magaran, gave themselves up to the revolutionaries. On 28 November, after meeting with several

<sup>20</sup> RUIZ, *Op. cit.*, 225-247.

<sup>21</sup> *Libertas*, "Tres libertados", 18 de abril de 1900.

langers, they departed for Batangas. In this province, they stayed in several towns, together with other pastors of souls who had exercised the pastoral ministry there, until on 19 January 1900, they obtained their freedom in Taisan.<sup>22</sup>

## 2. Religious Prisoners in the Visayas and Mindanao.

We shall not say anything in detail regarding the Augustinians, Franciscans, and Recollects who were in charge of the parishes of Panay, Samar, Leyte, Bohol, and Cebu, because we do not have the sources of information. In some cases, as in Panay and Cebu, the friars did not suffer the rigors of prison for having had time to sail to Manila or Macao when the Visayas rose in rebellion in November 1898.

What happened to the Recollects in Negros gives us an alibi for dedicating at least a paragraph to them.

In the beginning of October 1898, General Diego de los Rios, who represented the cause of Spain in the Visayas, believed it would be good to call a junta of the more prominent local officials of the Visayas in order to sound the opinion of the area in regard to their loyalty to Spain. The leading Filipinos took advantage of that convocation to agree on the day of the uprising of the Visayas against Spain. On 5 November, the island of Negros declared itself openly against the metropolis, and the Recollect friars' who were ministering to the different towns of the island decided to surrender voluntarily, except a few who hid themselves for a time or fled to other towns. The latter, after going through several escapades, also fell captive to the triumphant revolutionaries. It was thus that thirty-six Recollects were united in prison in Bacolod. But four of them enjoyed a relative freedom, for they did not go into prison on account of their old age and special friendship with some revolutionary leaders. One of them was the famous Fray Fernando Cuenca.

From Bacolod, they had to take to the road for Granja, 50 kilometers away, where they arrived on 21 January 1899. On 1 February, they unexpectedly received their freedom. Perhaps the Negros group of prisoners was imprisoned for the shortest time of all the others.<sup>23</sup>

<sup>22</sup> RUIZ, *Op. cit.*, 220-225.

<sup>23</sup> *Ibid.*, 447-458.



## 14. Jesuits in Mindanao.

The Jesuits and the Benedictines in Mindanao, also imprisoned by the revolutionary forces, but well treated by the people, enjoyed some freedom of action to exercise their ministry, except when their captors, the Tagalog soldiers, stood in their way and made them feel that they were prisoners.<sup>24</sup>

## 15. Religious Incidents During the Second and Third Phases of the Revolution.

In the middle of the year 1898, Aguinaldo named Gregorio Aglipay, a priest incardinated to the archdiocese of Manila, as Military Vicar. This act was an usurpation of jurisdiction hitherto an exclusive prerogative of the royal *patronato*, vested in the Governor General in the Philippines, by virtue of a concession of the Holy See. Doubtless Aguinaldo thought that just as he had succeeded the Spanish Governor General in his civil and military roles, so also he had inherited his position as Vice-Patron. Put in this rather slippery position, he had no hesitations in decreeing on 20 October of that year the appointment of a Military Vicar General in favor of Aglipay.

For his part, the latter, in order not to appear less magnanimous than his protector, named the priest Eustaquio Gallardo the Vicar General of the diocese of Nueva Segovia. We have already indicated how Aglipay obtained from Bishop Hevia de Campomanes the nomination of a Vicar General for this diocese, using means not to be recommended. Nonetheless, this nomination, obtained from the prelate in circumstances which prevented him from knowing the real situation of the country and impeded the necessary freedom for acting, could not be canonically valid, since Aglipay, furthermore had been excommunicated by virtue of the bull *Apostolicae sedis*. Much later, in May 1899, Archbishop Nozaleda of Manila would pronounce formal sentence of excommunication for usurping ecclesiastical authority and jurisdiction. When he came to know of Aglipay's excommunication, Hevia revoked the nomination as Vicar General.<sup>25</sup>

But where the Filipino clergy were at the brink of falling into schism was the convocation of the assembly of Paniquí. From Panga-

<sup>24</sup> *Libertas*, "De Surigao", 14 de febrero de 1900.

<sup>25</sup> ACHÚTEGUI-BERNAD, *Op. cit.*, 41-43, 65-75.

nan, in October 1899, Mabini had issued a proclamation entitled *Organizacion del Clero Filipino*, which aimed at providing bishops for the Philippine Church, considering that the Spanish prelates prevented in virtue of the royal patronato, had lost their sees with the fall of Spanish government. They were besides incapacitated to govern their dioceses since they were living in territories occupied by the enemy, according to the proclamation. And if Rome named them a second time, the Filipino clergy should not acknowledge them.

Such specious reasoning could convince no one who had some knowledge of canon law, much less Mabini himself, the brains of the Katipunan. Aglipay followed this reasoning because it suited his purposes. To carry them out in real life, he called a meeting of the clergy to be held at Paniquí, a town in the north of Tarlac. Twenty-seven priests, almost all from northern Luzon, attended it.

The main idea during the convention was to give the Philippine Church a constitution which would be in effect only while those abnormal circumstances prevailed, and to provide for its government through a council composed of two councillors from each diocese. The council president, elected by the members of the convention, could have an option to appoint his secretary. The council would assume the heavy responsibility of naming parish priests and ecclesiastical governors for the dioceses. It would also propose to the Holy See the individuals who would assume the sees in the Philippines, as well as the other higher dignities. The president would be both Military Vicar General and Superior Vical General.

This assembly took good care to avoid any word or idea that might sound or correspond to a formal schism. But although it professed loyalty to the Holy See, it was basically schismatic, and would have perhaps consummated the schismatic break of the Philippine Church, had not the defeat of the revolutionary forces blocked that eventuality.<sup>26</sup>

<sup>26</sup> *Ibid.*, 104-114.

# HOMILETICS

## I. BIBLICAL NOTES FOR HOMILIES

FR. REGINO CORTES, O.P.

22nd Sunday of the Year  
(September 2)

Theme: GOD'S AUTHENTIC COMMANDMENTS

(Dt. 4:1-2. 6-8; Mk. 7:1-8. 14-15. 21-23;  
Jm. 1-17-18. 21b-22. 27)

The most important offshoot of God's Covenant with the chosen people was his Commandments. When the Covenant was established the people had solemnly vowed to do all that Yahweh commanded (Ex. 24:3). These commandments are sacred that no one has any authority to change them, add or subtract anything from them. The fulfilment of these commandments is the best guarantee that the Covenant would endure. The commandments are like the fence around the Covenant. In the course of time the Jewish people led by the Scribes erected another fence around the Commandments. They multiplied legal prescriptions reaching even the most insignificant minutiae of life, giving them the full force of moral law. According to the Rabbis there are about 613 of these prescriptions. They were the "traditions of the Fathers," codified by Rabbi Judah han-Nasi at the beginning of the 3rd century of our era, now known as the *Mishna*. Actually the *Mishna* is divided into six parts of *sedarim* (orders) with 63 tractates containing 524 chapters and 4187 paragraphs.

These prescriptions sometimes became unbearable for an ordinary Jew (cf. Acts 15:10). Our Lord called them "traditions of men." The situation during the time of our Lord must have been worse that our Lord rebuked the scribes and Pharisees for putting aside the commandments of God to cling to human traditions (Mk. 7:8). The fence became more important than the garden to be protected. Human traditions were more scrupulously guarded than the commandments of God.

The teaching in the Epistle of St. James which is the topic of the second reading stresses very well the interiority of God's commandments. He calls them the "word which has been planted in us which can save our souls."

### 23rd Sunday of the Year (September 9)

#### Theme 1: THE MESSIANIC AGE

(Is. 35.4-7a; Mk. 7:31-37)

One of the signs of the messianic times according to the prophet Isaiah will be the healing of corporal evils: blindness, deafness, lameness, dumbness — "Then the eyes of the blind shall be opened, the ears of the deaf unsealed, then the lame shall leap like a deer and the tongues of the dumb sing for joy" (Is. 35-5-6). This text was fulfilled by Christ as proclaimed in the Gospel reading of today's Mass. See also Mt. 11:5; Lk. 7:22). The healing of the deaf-mute (lit. one who has speech impediment — *mogilalos*) can only be found in Mark. The tone of the story seems to suggest the recollection of an eye-witness.

Christ avoided any ostentatious gestures that would benefit the onlookers only, and would have preferred to perform the miracle as secretly as possible. He took the deaf man in private but His divine wisdom knew that what He was about to do would be recorded by the eye-witness as a norm of life

for His Church, a "canon" crystallized in a canonical record, the Sacred Scriptures. He put his fingers into the man's ears and touched his tongue with spittle. Then looking up to heaven he exclaimed "Ephphatha", a greek transcription of the Aramaic word *'eppetah* — *'etpetah* meaning "be thou opened." He could have cured the man just by mere words. He did cure once the servant of a centurion at a distance (Mt. 8:5-13), or the son of a court official according to John, 4:46-53. But this time he accompanied his words with external signs. The doctrine of the sacraments is here in a nucleus.

**Theme 2: NO DISTINCTION BETWEEN RICH AND POOR  
IN THE CHURCH**

(Jm. 2:1-5)

It was indeed a big point scored by the liturgical renewal after the II Vatican Council to have done away with places of distinctions inside our churches which are not according to distinction of ministry. It seems that such discrimination was already practiced by some people during the time of St. James impelling him to make the following admonition: "My brothers do not try to combine faith in Jesus Christ, our glorified Lord with the making of distinctions between classes of people."

**24th Sunday of the Year**

(September 16)

**Theme 1: PASSION PROPHECY: THE SUFFERING  
MESSIAH**

(Is. 50:5-9a; Mk. 8:27-35)

The prophecy of the Passion was narrated by all three Synoptics right after the profession of faith of St. Peter. This happened in Caesarea Philippi, at the northern most part of Galilee, the region at the foot of the picturesque mount Hermon

in St. Mark, however, as also in St. Luke the promise of Peter's pre-eminence was omitted which could readily be explained by the fact that St. Mark depended on his narration from St. Peter who usually omitted pleasant things about himself while relating unpleasant ones, like for example the episode of his triple denial of Christ.

The apostles were taught gradually by Christ as the best of teachers so that after He received this profession of faith from the apostles of his messiahship he proceeded to reveal to them the real nature of the Messiah correcting their false idea common among the Jews during this time that the Messiah to come would lead them as a victorious conqueror against their oppressors. The apostles were shocked when he told them that he is going to suffer and die in Jerusalem, but would rise again on the third day. Peter remonstrated but was immediately cut down to size by Christ. Peter, who a few moments back was called the "Rock" (cf. St. Matthew's account) became a "satan" an adversary because he was trying to prevent the will of God. He forgot the prophecy of Isaiah (first reading of the Mass) that the Messiah would suffer, but in that suffering true victory would come forth.

If the Messiah should suffer in order to conquer suffering and death, so also his true disciples must undergo suffering and death in order to have the fulness of life.

## Theme 2: FAITH AND GOOD WORKS

(Jm. 2:14-18)

This passage in St. James has been a thorn for a long time in some of our separated brethren's doctrine that faith alone would be necessary for salvation, that is why Luther as some others rejected the epistle of St. James to be a part of the Bible. Now that we are in the age of ecumenism and the production of an ecumenical Bible is in view all of us can fully reflect on this text of St. James and render its prescription practical in our lives. "Faith is like that: if good works do not go with it, it is quite dead."

**25th Sunday of the Year**  
**(September 23)**

**Theme 1: PERSECUTION OF THE VIRTUOUS.**

(Wisd. 2:12. 17-20; Mk. 9:29-36)

In the chronological sequence of Christ's life according to the Synoptics the events narrated in today's Gospel happened when he was about to leave Galilee with his Apostles to Jerusalem, there to be delivered into the hands of his enemies and be put to death. This was the second time that he made the prophecy of his passion, the first having been made immediately after the profession of St. Peter, the gospel of last Sunday. (See. Mk. 8:31-33).

When our Lord was hanging on the cross he was mocked by his persecutors. "He saved others"; they said, "he cannot save himself. He is the king of Israel; let him come down from the cross now, and we will believe in him. He puts his trust in God; now let God rescue him if he wants him. For he did say, 'I am the son of God'." (Mt. 27:42-44). Without knowing it his persecutors were exactly echoing the words of the wicked against the virtuous man in the book of Wisdom, 2:18-20: "If the virtuous man is God's son, God will take his part and rescue him from the clutches of his enemies. Let us test him with cruelty and with torture, and thus explore this gentleness of his and put his endurance to the proof. Let us condemn him to a shameful death since he will be looked after — we have his word for it." Christian tradition has looked upon these words as referring to the persecution of Christ, the Virtuous.

**Theme 2: REAL AND FALSE WISDOM**

(James 3:16 — 4:3)

The fruits of true wisdom according to this epistle of St. James are purity, peace, kindness, solicitude for others, compassion, sincerity doing away with partiality or hypocrisy. Absence of true wisdom leads to strifes originating within one-



self because of selfish desires. It is indeed true that external-wars between persons, between groups, between nations are only the result of that inner war waged within oneself. There would be no peace of society unless there is no peace of self, and there would be no peace of self unless there is no peace of soul.

## 26th Sunday of the Year

(September 30)

### Theme 1: PROPHESYING IN GOD'S NAME

(Nb. 11:25-29; Mk. 9:38-43.45.47-48); (Vulg.) 9:37-42.44.46-47).

"The Spirit of God breathes where He wills." This episode in Numbers, ch. 11 clearly indicates that the spirit of prophecy is God's gratuitous endowment to any individual. It was not the monopoly of Moses who likewise received the spirit of prophecy due to God's free determination and not through any merit of his own. Moses' humility showed very well in the biblical story. He wished that all the people would be given the Spirit of Yahweh. There was no trace of jealousy nor enviousness on his part.

A parallel story was narrated in the Gospel of today's Mass: a man not of the apostles' group who received the power of casting out devils in the name of Christ. Far from dissuading him in his work our Lord allowed him to continue since what the person was doing was according to His will.

What is explicitly against the will of Christ are the acts of those who lead others astray, those who cause scandal (lit. obstacle) to others. His words of condemnation of this sort of persons are quite strong. It would be better that they be thrown into the sea with a great millstone round his neck." To hurt someone physically like hitting his cheek is a human weakness and could easily be tolerated. In fact Christ asks even more, to turn the other cheek also. But to lead others into sin could only be the work of the devil and his minions. This, our Lord could never tolerate.

Theme 2: DANGER FOR THE RICH  
(Jm. 5:1-6)

Our Lord did not condemn riches as such. It is in itself good since it is a gift from God; it is a reward for virtue, one of the acquisitions of a wise man as told to us in Proverbs, 3:16; 8:18 and especially 22:4 — "The reward of humility is the fear of Yahweh, riches, honour and life." The love of riches in itself, however, could lead to many evils. First of all it easily results into avarice, then to injustice, lack of mercy towards the poor like that rich man in the parable of St. Luke, 16:19-31. That rich man went to hell not because of his riches but because he failed to practice charity to poor Lazarus.

St. James warned, therefore, the rich of the dangers of their state remembering very well the words of our Lord concerning them: "it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the Kingdom of Heaven" (Mt. 19:24). Because of the allurements of riches these people easily lose sight of the kingdom of heaven and fall prey to its consequent evils. They become blind to spiritual values thinking that only material values matter, but with the grace of God this blindness can be cured and what may be impossible for men becomes possible for God. "With God all things are possible" even to let a rich man pass the gates of heaven if the person just cooperates.

## II. HOMILIES

FR. REGINO CORTES, O.P.

22ND SUNDAY OF THE YEAR: SEPTEMBER 2

Mk. 7:1-8. 14-15. 21-23: Traditions of the Ancients

### HOW TO BE A RULE TO ONESELF

Anyone who wants to draw a straight line needs a ruler to do it. The ruler does not have to be big nor heavy. In fact the heavier it is the more difficult it is to handle and may become a nuisance rather than a help. It is however necessary that the ruler in itself should be straight so that the line drawn would also be straight. With a ruler one could draw a straight line even with eyes closed. There comes a time that with constant practice of drawing a straight line with a ruler the hand becomes adept and could even dispense with a ruler in making a straight line. The hand as it were becomes the ruler to itself.

This simple reflection could be applied to other areas of life. We are able to do things more easily, more perfectly, in less time if we have a guide, a rule, or a standard which would serve as the measure of our work. Before building a house or any establishment for that matter one first asks an architect to draw a model on paper and construct a miniature replica of the house to be built. Mass production could only start if there is already a pattern or a model of the desired product. Fords do not just come out of the factory without a model. Artists, writers, poets, orators, etc. become expert in their art only by following the rules, the canon of their art. They strive very hard to assimilate these rules and make them as it were part of their lives.

The same is true with our moral life. We need a guide, a canon, a norm, laws and regulations to make our moral life straight. God has given us simple norms, connatural to ourselves to regulate our moral life. Human traditions sometimes add more to these norms as it happened with the Jews of old but instead of making the basic norms effective these added prescriptions become burdensome. Like a heavy ruler the usefulness of the norms is diminished.

There also comes a time when the norm becomes connatural to the individual by constant practice of the commandments. At this stage whatever he does is easily and more perfectly done according to moral standards. He becomes a rule to himself. He is called virtuous. This does not mean of course that he could not choose to act crookedly. He is still free and capable of doing so, just like a man who, although adept in drawing a straight line without a ruler is still capable of choosing to make a crooked line. But must he do so?

### 23RD SUNDAY OF THE YEAR: SEPTEMBER 9

**Mk. 7:31-37: Healing of the Deaf and Mute.**

### THE WONDERFUL WORLD OF SOUND

To be deaf and mute is the condition of a man greatly handicapped to receive and at the same time to give communication. We would find it difficult to understand his own world especially if the individual is born deaf. The world of sound would be totally non-existent to him.

We may experience something of his feelings perhaps when we look at a movie without sounds. I do not mean a silent movie with captions below but a talkie with the sounds removed without the captions. We, of course, know that the different characters are communicating with each other, that they emit sounds whenever they move their lips which we assume are perceived by one another. But we totally miss the thing communicated. This is probably the experience felt by a person who is deaf not from birth but became deaf only after he had already experienced communication through sounds. It would be an utterly different experience for a person who was born deaf. For that person the world of sound would not be real.

What would be the feelings of that person if suddenly his ears were opened and he begins to perceive sounds. A new world would be revealed to him: the world of language, of laughter, of music, of song.

We have always been taught that God has been communicating to us and this communication is a kind of revelation of himself. "At various times in the past and in various different ways, God spoke to our ancestors through the prophets; but in our own time, the last days, he has spoken to us through his Son," (Heb. I, 1-2). If we do not hear God's language to us it might be that we are incapable of perceiving it. We are, like the man in the gospel, deaf to the divine communication. In baptism when we receive our new christian existence we equally receive that faculty to perceive God's communication, to hear God's language. A new wonderful world becomes open to us. An ineffable reality is revealed to us.

If we must thank God for the gifts of the senses He has given to us enabling us to enjoy the world of terrestrial realities, should not our hearts throb with unending gratitude to Him for opening to us the most magnificent world of divine realities?

## 24TH SUNDAY OF THE YEAR: SEPTEMBER 16

**Mk. 8:27-35: Peter's Profession of Faith and First Prophecy of the Passion.**

### ECSTASY THROUGH AGONY

Only a man who knows the value of sacrifice could know the meaning of joy. Only a student who knows the value of sleepless nights poring over his lessons, not sleepless nights in a night spot, could know the joy of success. Only a woman who has experienced the pangs of birth could realize the happiness of motherhood. Michaelangelo only reached the heights of his ecstasy through the path of agony. Sorrow is a prerequisite for joy, pain for bliss, suffering for happiness, affliction for everlasting beatitude. "If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me." Triumph only becomes sweet after experiencing the bitterness of struggle.

We should not have the impression, however, that pain, suffering, sorrow is our natural lot. It is not. God wants us only to be happy. Christ wants us to find the way in possessing our life to the full.

There are two kinds of pain. One which comes from the state of being diseased and another which is the prelude to cure. The first one is the pain experienced by an individual with an acute appendicitis, and the second one is the pain the same individual undergoes when he is operated on for the cure. The pain felt by a person with a broken leg may come from the state of the leg being broken or from the fact that the leg is being straightened out to be healed. The former is a disorder, the latter is necessary to regain the leg's pristine condition of health. There are also two kinds of suffering. One is the suffering of a sinner, and another the suffering of a saint. A sinner suffers being in that wretched state of sin. A saint suffers because he wants to be purified more.

Let us therefore be wise to undergo the right kind of suffering. Not all pain leads to health, it may be only the sign of being sick. But being in this wretched condition could make a man beg for a cure, that would mean he accepts to undergo salutary suffering in order to regain his former state of bliss. A sinner converts himself to the Divine Physician willing to endure the agony of purification in order to attain the ecstasy of eternal happiness.

## 25TH SUNDAY OF THE YEAR: SEPTEMBER 23

**Mk. 9:29-36: Second Prophecy of the Passion: Discourse on Christian Greatness.**

### UNKNOWN GREATNESS OF CHRISTIANS

On the campus of New York University there is an open hall with busts and tablets of 93 persons honored since 1900 for their achievements in different fields. This is called the Hall of Fame for Great Americans. We find in this Hall the statues of statesmen as George Washington, Abraham Lincoln, John Adams, Benjamin Franklin, etc., of inventors like Thomas Edison, Orville and Wilbur Wright, and others, of poets like Longfellow, Edgar Allan Poe, Walt Whitman, and so on

and so forth. They became famous not because they were popular during their life-time, although some of them might have been, but because they achieved something worthwhile for their country or for their fellowmen. Popularity is not exactly the road to greatness, it is rather achievement and service.

Wittingly or unwittingly the world still follows the standard set up by Christ to greatness: "If anyone wants to be first, he must make himself last of all and servant of all."

In hospitals, slum areas, prison walls, battle grounds, leprosaria, refugee camps, these words of our Lord ring out loud and clear. They inspired the indomitable missionaries in the past. They still inspire thousands of Christian apostles from the remote corners of Africa, to the slums of India, up to the refugee camps of Mindanao.

We should not however think that the areas of Christian service are only to be confined to those places of manifest squalor and misery. Authentic christian service can be rendered in all institutoins of human life: in the home, in the office, in the government, in schools and universities, in factories, in cultural centers, and so on. A parish priest working conscientiously with dedicated christian service to his flock would be greater in the eyes of God more than a missionary in the remotest part of Africa who does not want to be there in the first place, whose secret ambition is to become a bishop of a diocese.

**16th SUNDAY OF THE YEAR: SEPTEMBER 30**

**Mk. 9:37-42.44.46-47: Doing Good in Christ's Name**

### **CHRISTIANS AT HEART OUTSIDE THE CHURCH**

There are thousands of men outside the Church, perhaps millions, we do not exactly know, who are Christians at heart. They follow the teachings of Christ knowingly or unknowingly, live unblemished moral lives according to christian standards. They help the poor, sympathize with the miserable, care for the sick, fight for the sake of justice, and even gladly die for their fellowmen. Although they have not received the sacrament of baptism by water, the Church teaches that they receive the



"baptism of desire. Christ welcomes them as His disciples: anyone who is not against us is for us," He told John who tried to stop a man not of their group casting devils in Christ's name (Mk. 9:38).

This does not mean that the lot of these out-of-Church Christians is better than those who are within the Church's fold. One could not argue either that there are many individuals inside the fold of Christ who lead immoral lives to prefer that these persons who are Christians at heart should stay where they are lest they suffer disillusionment once inside the Church. It is not a question of being disillusioned, it is a question of what they would be missing if they continue remaining outside Christ's fold.

The Church as we believe was instituted by Christ as the Sacrament of salvation, the channel by which His graces would flow to men. She was designated to be the depository of Christ's graces. Those outside the Church, therefore, would find it difficult to receive these graces. Instead of receiving the bread given to the children of the kingdom they would just be receiving if any at all the crumbs that would fall from the Master's table (cf. Mk. 7:27-28; Mt. 15:26-27). Instead of owning the pearl of great price, or that precious treasure hidden in a field they prefer to remain contented with their meager possessions. Those inside the Church know they have already struck oil. They do not need anymore to go on prospecting. They greatly wish that others would also share with them this wonderful fate.

# EVENTS AND INFORMATION

## CARD. MINDSZENTY IN ENGLAND

LONDON — Josef Cardinal Mindszenty, exiled Archbishop of Esztergom, Hungary, visited England in the middle part of July as guest of John Cardinal Heenan, Archbishop of Westminster, and Bishop Thomas Holland of Salford where many Hungarian immigrants reside.

In a Mass celebrated by the exiled Primate of Hungary at the cathedral of Westminster, his host Cardinal Heenan spoke to large gathering of the faithful, recalling in the process the series of tragic events in the life of Cardinal Mindszenty, which led to his infamous trial and imprisonment, his fight to the American Legation in Budapest during the 1956 uprising, in which legation he was to spend the following 15 years until he was allowed after negotiations initiated by the Vatican to leave the country of his birth. The Cardinal Archbishop of Westminster considered Cardinal Mindszenty's visit as a reminder of the duty of Christians to reminder their suffering brethren behind the Iron Curtain, saying that "when Communism is in control, it will permit no truce with those who believe in God and the dignity of man. To regard dialogue with Marxist as if it were a purely academic exercise is ingenuous and dangerous. We who believe in liberty must not rest while men and women of any religion are persecuted. If world communism is earnest about spreading peace, let it cease from persecution".

The Times of London, commenting favourably in an editorial on the statement of Cardinal Heenan, said that religious believers and political liberals could call on Communist regimes to observe the guarantees of religious freedom embodied in their own constitutions and could point out that there is nothing in the works of Marx or Lenin, the principal Communist theorists, to condone the persecution of religious believers.

## FRENCH BISHOPS ON NUCLEAR TESTS

PARIS — The Catholic Bishop of Orleans in a statement entitled **No to Nuclear Arms** declared that no political or economic interest of any people justified the testing or use of nuclear weapons. This statement was issued in the wake of the persistent nuclear bomb tests carried on by France notwithstanding very adverse world opinion.

Understandably, the tests were defended by the state. The French Naval Chief of Staff, Admiral Marc de Joybert, in an open letter published in the Paris daily, **Le Figaro**, called on the bishops to limit themselves to "teaching the faith and spreading charity". Describing himself as a "convinced Catholic", Admiral Joybert said: "Our role is to defend France, and if you do not challenge that mission, leave to us the problem of choosing the best means of achieving it. Your job, my lords, is to teach the faith and to spread charity. The task, as it appears is sufficiently difficult; for God's sake, keep at it, and leave to a State respectful of spiritual values the care of carrying out its own".

In a pre-election statement in March, the French bishops' Justice and Peace Commission already called on France to participate in all efforts to put an end to or slow down the arms race.

And in a separate statement, the French Jesuit Cardinal Jean Danielou defended the Church's right to speak out against arms race, saying: "To struggle against the arms race is a form of struggle for peace. For this arms race always involves the risk of a use of nuclear arms that may not be merely for discussion, and carrying on this struggle is perhaps also a manner of loving France".

## CHURCH OPPOSITION TO RHODESIAN RACISM

UMTALI, Rhodesia — The Rhodesian Bishops recently issued a statement strongly criticizing legislation passed last December, which prevents blacks and whites from worshipping together. The bishops said that the legislation, amendments to the Land Tenure and African Affairs Act, contains provisions contrary to basic human freedom and restricts freedom of entry into churches. The Land Tenure Act divided the country between blacks and whites, but gave the whites the industrialized and developed areas.

The recent legislation greatly hampers mission work by restricting travel between the areas and requiring persons of one race to obtain permits before they may enter the territory of another.

In the above-mentioned statement the bishops of Rhodesia appealed for unity among the Catholics in opposition to the racist legislation.

For his part, the bishop of Umtali, Msgr. Donal R. Lamont, also wrote a pastoral letter in which he chides the white-controlled government of Rhodesia for outwardly accepting and professing the broad tenets of the Christian faith, while secretly denying "that God could ever have become incarnate in non-Aryan flesh and certainly not in negroid lineaments".

Bishop Lamont further said that laws and decrees that contravene the moral order and that are "in opposition to the divine will, can have no binding force in conscience".

The Church, therefore, in Rhodesia remains firm in its opposition to racial discrimination which, in the words of Bishop Lamont, is a "pernicious heresy" and "disastrous in the conclusion it can lead to".

## CHINESE CUSTOMS IN THE LITURGY

TAIPEI — The Chinese Bishops' Conference approved the adaptation of certain Chinese customs to the Catholic liturgy at a recent meeting. Instead of the genuflection, a deep bow will be permitted as a gesture of respect to the Blessed Sacrament.

In **Requiem** Masses, a memorial for "our ancestors" will be added. This is in consideration of the deep-rooted and traditional respect which the Chinese always manifested to their forebears.

During the Mass, the accompanying gesture of the hands as the greeting "The Lord be with you" is said by the priest, may be done with the priest raising his joined hands, fingers overlapping, in the traditional Chinese manner.

Two special Masses were also approved in addition. One is for the Chinese Autumnal Festival and the other in honour of Our Lady of China.

### LITURGY FOR AUSTRALIAN ABORIGINALS

MELBOURNE — News has been received communicating the approval of Rome concerning the use of a special liturgy for the Australian Aborigines. This special liturgy is to be experimentally used in the Diocese of Broome of the continent down under.

The liturgy for the Aborigines was actually the Aboriginal Mass first used during the last Eucharistic Congress in Melfourne early this year. The most salient features and typically aboriginal characteristics of this liturgy were described in a short feature on the Eucharistic Congress, which appeared in the April issue of the *Bolétin*.

In the letter of approval, the ordinary of the Diocese of Broome is to provide the Holy See with a report on the outcome of the experiment after a suitable length of trial.

### CARDINAL SANTOS AT 65

MANILA — Cardinal Rufino J. Santos, Archbishop of Manila, turned 65 on July 30. But this time there was no celebration, except for the Mass offered early that morning in the sick room of His Eminence by the Auxiliary Bishops of Manila.

The Cardinal has been confined first in the Makati Medical Center after suffering a stroke and then at the San Juan de Dios Hospital where he underwent a cranial surgery to remove a blood clot in his brains.

Though the reports of his doctors sounded optimistic and reassuring: the blood sugar was tending to come down to lower normal levels, his pulse, temperature, respiration and blood pressure remained within normal limits, nonetheless His Eminence only responds to external stimulation and is certainly still in serious conditions.

### AMBASSADOR BENIGNO TODA, R.I.P.

MAKATI, Rizal — Ambassador Benigno Toda y Toledo, Sr. died in the morning of August 3 at the age of 72, after a brief illness. His remains laid in state at the Santuario de San Antonio in Makati where a Mass was concelebrated by some members of the Phil-

pine Hierarchy in the presence of the deceased's family and friends and members of the Diplomatic Corps, prior to the internment on August 6.

Ambassador Toda, who came from a prominent family in Pangasinana, had to abandon his medical studies and assume control of his family's holdings and business, when his father died. In the fields of business and economics the ambassador figured prominently, staying on up to the time of his death in the board of directors of the Philippine Airlines.

But, certainly the highlight of his life were the years 1962 to 1966 when he served as Ambassador of the Philippines to the Vatican. During this time he also became the first Filipino minister to the Sovereign Military Order of Malta in Rome.

Ambassador Toda served his country and the Church well in his lifetime. We mourn him in death.

### **BISHOP FORTICH, MAGSAYSAY AWARDEE**

**MANILA** — Bishop Antonio Y. Fortich, Bishop of Bacolod, has been selected to share the coveted Ramon Magsaysay Award for Public Service for 1973 with Negros planter Benjamin C. Gaston.

The Magsaysay Award is being given to Bishop Fortich and Mr. Gaston in recognition for their direct involvement in engineering an experiment in rural development, which gave control of their livelihood and new hope to small, indebted farmers on the frontier of southern Negros.

In 1968, Bishop Fortich and Mr. Gaston established the Dacongogon Producer's Cooperative Marketing Association with the intention of uplifting the conditions amongst the residents of Dacongogon Valley in southern Negros Occidental, who, because of poor roads, inadequate capital and skills and lack of organization, were forced to sell meager crops to middle men and whose lands received as homesteads in the 1930s were subject to foreclosure for unpaid loans in 1967.

Bishop Fortich and Mr. Gaston then organized in the following year the Dacongogon Sugar and Rice Milling Company, Inc. As

first project of the Company, an old sugar mill in Silay was acquired and transferred to Dacongcong. The mill's former owners and the National Investment and Development Corporation hold 13.7 million in stock for sale only to Cooperative members contributing ₱4.00 from each 63.25-kilo picul of their 60% of sugar milled. From the small first and second crops of cane milled, the future owners have accumulated ₱862,000 to buy shares

Some doubt whether the small planters of Dacongcong will not be tempted to go astray by their new cash resources or to sell out to larger interest, but the Cooperative has increased tenfold in members who have secured titles to their lands. And corn, upland and lowland rice are also producing yields and prices new to their formerly subsistence farmers, thanks to Bishop Fortich and Benjamin Gaston.

### FR. FRANCIS SENDEN, R.I.P.

MANILA — Fr. Francis Senden, C.I.C.M., Director of the Asian Social Institute died on August 22, the former feastday of the Immaculate Heart of Mary, Patroness of the Congregation (Belgian Fathers) to which he belonged.

Fr. Senden was born in Beek, the Netherlands. He was graduated with the degrees of Licentiate in S. Theology from Maastricht, Doctor of Philosophy from Nijmegen and Master in Sociology from Tilburg, all in the Netherlands

The deceased was professor of theology and social sciences at the San Carlos Seminary for some years and was the founder of the Asian Social Institute in Manila. He was a social scientist of note, having personally made or headed teams engaged in studies on Philippine socio-economic and political conditions. For his invaluable contribution to a study on Philippine values he was commended recently by the Office of Civil Relations, Camp Aguinaldo.

The *Boletin* joins a grateful Filipino people in mourning the loss of an outstanding missionary who spent generously and unselfishly the last 18 years of his life in the Philippines.