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RELIGIOUS AND RENEWAL ● INSTRUCTION ON THE RENEWAL OF RELIGIOUS FORMATION ● PRINCIPLES FOR INTERCONFESSIONAL COOPERATION IN TRANSLATING THE THE BIBLE ● REFORMED ORDINATION RITE FOR PRESBYTERS. NEW LEGISLATION ON INDULGENCES. LOS SEMINARIOS DIOCESANOS DE FILIPINAS EN EL SIGLO XIX.

BOLETIN ECCLESIASTICO DE FILIPINAS

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BOLETIN ECCLESIASTICO DE FILIPINAS
Fathers' Residence
University of Santo Tomas
Manila D-403
Philippines

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RELIGIOUS AND RENEWAL

For the almost ten thousand religious working here in our country, and the innumerable religious all over the world, the recent *Instruction on the Renewal of Religious Life* symbolizes the Church's acceptance of the challenge to forge a new approach with a new spirit and a new form; to face this contemporary world with that vitality and fresh daring so characteristic of the young.

The question now is not to renew or not to renew. Religious must now embark and realize in themselves that wish of the Psalmist: "Create a new heart in me, O Lord, and a right spirit renew within me." The question religious should answer is in what that 'new heart' and that 'new spirit' consist. The Instruction provides the answer with a subtle trace of incomparable wisdom.

The starting point of renewal is the interior life. It must consist in a more profound intensification of spirit, in an honest evaluation of personal weakness, a humble submission to the Church and a balanced acceptance of the difficulties of life.

To renew, it is not sufficient to alter the habit, to modify the headpiece. It is imperative to cast off mental attitudes which blur an open vision of the Church. It is not fidelity to the mere letter of the law, but rather the faithfulness to the spirit of the constitutions, a spirit which seeks holiness by means of a poor and humble sacrifice. The true spirit of renewal is manifested in the exercise of sincere and patient charity, spontaneous sacrifice and generosity of heart which finds its expression in purity and candor.

EDITORIAL

To renew is not to deteriorate into worldliness and licence, caprice in attire and an easy liberty of personal conduct. It must be deep and unchangeably established on a conviction of consecration to God. The laity, no matter what appearances may suggest, want their religious to always distinguish themselves in manner, words and dress, as persons unmistakably dedicated to God. Their being vocal for the modernization of the religious should not be misconstrued as if they want the religious to assume an air not in keeping with their religious profession, but rather to show an outlook open to the problems which surround them.

In the light of this concept of renewal of religious life, the Instruction acquires a double importance.

It emphasizes the calm and edifying aspect of religious life so mangled and maligned by present day journalists who painted the false impression of decadence and abandon existing, fortunately, only in so limited sectors of religious life. The Instruction also shows the religious Institutes how to retain their living actuality in its entirety while trying to adapt themselves with the fast tempo and mores of our time, thus pin-pointing the almost invisible line where true renewal ends and where corruption of religious life begins.

DOCUMENTATION

INSTRUCTION ON THE RENEWAL OF RELIGIOUS FORMATION

Introduction

In its discussion of the question of renewal to the end that the Church might be enriched with a greater abundance of spiritual strength and be the better prepared to proclaim the message of salvation to contemporary man, the Second Vatican Ecumenical Council devoted no small measure of attention also to those who pursue the divine gift of religious vocation, and it set forth in a clearer light the nature, structure and importance of their way of life.¹ Concerning their place in the body of the Church, the Council affirmed: "Although the religious State constituted by the profession of the evangelical counsels does not belong to the hierarchical structure of the Church, nevertheless it belongs inseparably to her life and holiness."²

Besides, "since it is the function of the hierarchy of the Church to nourish the people of God and lead them to the choicest pastures (cf. *Ezek.* 34, 14), it develops on the same hierarchy to govern with wise legislation the practice of the evangelical counsels. For by that practice is uniquely fostered the perfection of love for God and neighbor. Submissively following the promptings of the Holy Spirit, the hierarchy also endorses rules formulated by eminent men and women, and authentically approves later modifications. Moreover, by its watchful and shielding authority, the hierarchy keeps close to communities established far and wide for the upbuilding of Christ's body, so that they can grow and flourish in accord with the spirit of their founders."³

It is no less true that the generous vitality, and especially the renewal of the spiritual, evangelical and apostolic life which must animate the various Institutes in the untiring pursuit of an ever greater charity is the responsibility chiefly of those who have received the mission, in the name of the Church and with the grace of the Lord, to govern these Institutes, and at the same

¹ Cfr. Dogmatic Constitution, *Lumen gentium*, n. 43 ff. (Ed. Abbott, p. 73 ff.) and Decree *Perfectae caritatis* (Ed. Abbott, p. 406 ff.).

² *Lumen gentium*, n. 44; ed. Abbott, p. 75.

³ *Lumen gentium*, n. 45; ed. Abbott, p. 75.

time of the generous collaboration of all their members. It is of the very nature of the religious life, just as it is of the very nature of the Church, to have that structure without which no society, not even a supernatural one, would be able to achieve its end, or be in a position to provide the best means to attain it.

Wherefore, having learned also from centuries of experience, the Church was led gradually to the formulation of a body of canonical norms, which have contributed in no small degree to the solidity and vitality of religious life in the past. Everyone recognizes that the renewal and adaptation of different Institutes as demanded by actual circumstances, cannot be implemented without a revision of the canonical prescriptions dealing with the structure and the means of the religious life.

As "the suitable renewal of religious communities depends very largely on the training of the members,"⁴ several Congregations both of men and of women, anxious to work out the renewal desired by the Council, have endeavored by serious inquiries and have often taken advantage of the preparation of the special General Chapter prescribed by the *Motu Proprio* "Ecclesiae sanctae" (II, n. 3),⁵ in order to discover the best conditions for a suitable renewal of the various phases of the formation of their members to the religious life.

Thus it was that a certain number of requests were formulated and transmitted to the Sacred Congregation for Religious and for Secular Institutes, especially through the "Union of Superiors General." These requests were intended to secure a broadening of the canonical norms actually governing religious formation in order to permit the various Institutes, conformably to the instructions of the Decree "Perfectae caritatis", n. 3 ff.,⁶ to make a better adaptation of the entire formation cycle to the mentality of younger generations and modern living conditions, as also to the present demands of the apostolate, while remaining faithful to the nature and the special aim of each Institute.

It is evident that no new clear and definitive legislation can be formulated except on the basis of experiments carried out on a sufficiently long period of time to make it possible to arrive at an objective judgment based on facts. This is most true since the complexity of situations, their variations according to localities and the rapidity of the changes which affect them make it impossible for those charged with the formation of the youth of today to an authentic religious life to determine a priori which solutions might be best.

⁴ *Perfectae caritatis*, n. 18; ed. Abbott, p. 478.

⁵ *Ecclesiae sanctae*, II, part 1, n. 3.

⁶ *Perfectae caritatis*, n. 3; ed. Abbott, p. 469.

This is why this Sacred Congregation for Religious and for Secular Institutes, after careful examination of the proposals submitted regarding the different phases of religious formation, has deemed it opportune to broaden the canonical rules now in force in order to permit these necessary experiments. Nevertheless, although the juridical norms are being eased, it is important that this not be to the detriment of those basic values which the prevailing legislation understood to safeguard. For "it must seriously be borne in mind that even the most desirable changes made on behalf of contemporary needs will fail of their purpose unless a renewal of spirit gives life to them."⁷

In order to be authentic, every revision of the means and the rules of the religious life presupposes at the same time a redefining of the values which are essential to the religious life, since the safeguarding of these values is the aim of these norms. For this reason and in order to permit a clearer understanding of the significance of the new rulings set forth in this present instruction, the Sacred Congregation has deemed it useful to preface them with certain explanatory remarks.

I—Some Guidelines and Principles

1—Not only the complexity of the situations alluded to previously, but also, especially, the growing diversity of Institutes and their activities makes it increasingly difficult to formulate any useful set of directives equally applicable to all Institutes everywhere. Hence the much broader norms set forth in this instruction give to individual Institutes the possibility of prudently choosing the solution best suited to their needs.

It is especially important, particularly with reference to formation and education, to remember that not even the best solutions can be absolutely identical both for institutes of men and these of women. Similarly, the framework and the means of formation must vary according as an institute is dedicated to contemplation or is committed to apostolic activities.

2—Questions raised by the faculty granted in this present Instruction to those Institutes which might deem it opportune, to replace temporary vows with some other kind of commitment emphasize the necessity of recalling here the nature and the proper value of Religious Profession. Such profession, whereby the members "either by vows or by other sacred bonds which are like vows in their purpose,"⁸ bind themselves to living the three evangelical counsels, brings about a total consecration to God, who alone is worthy of such a

⁷ *Perfectae caritatis*, n. 2, e); ed. Abbott, p. 469

⁸ *Lumen gentium*, n. 44; ed. Abbott, p. 74.

sweeping gift on the part of a human person. It is more in keeping with the nature of such a gift to find its culmination and its most eloquent expression in perpetual profession, whether simple or solemn. In fact, "this consecration will be all the more perfect according as through firmer and more solid bonds there will be reflected the image of Christ united with the Church His Spouse through an unbreakable bond."⁹ Thus it is that religious profession is an act of religion and a special consecration whereby a person dedicates himself to God.

Not only according to the teaching of the Church but likewise by the very nature of this consecration, the vow of obedience, whereby a religious consummates the complete renunciation of himself and, along with the vows of religious chastity and poverty, offers to God as it were a perfect sacrifice, belongs to the essence of religious profession.¹⁰

Thus consecrated to Christ, the religious is at the same time bound to the service of the Church and, according to this vocation, is led to the realization of the perfection of that apostolic charity which must animate and impel him, whether in a life entirely given over to contemplation or in different apostolic activities. This notwithstanding, it is important to note that, even though in Institutes dedicated to the apostolate "the very nature of the religious life requires apostolic action and service,"¹¹ this apostolic activity is not the primary aim of religious profession. Besides, the same apostolic works could be carried out quite well without the consecration deriving from the religious state although, for one who has taken on its obligations, this religious consecration can and must contribute to greater dedication to the apostolic.

Hence, although it is in order to renew religious life in its means and its forms of expression, it cannot be asserted that the very nature of religious profession must be changed or that there should be a lessening of the demands proper to it. The youth of today who are called by God to the religious state are not less desirous than before, rather they ardently desire to live up to this vocation in all its requirements, provided these be certain and authentic.

3 — Nevertheless, in addition to the religious vocation strictly and properly so called, the Holy Spirit does not cease to stir up in the Church, especially in these latter times, numerous Institutes, whose members, whether bound or not by sacred commitments, undertake to live in common and to practice the evangelical counsels in order to devote themselves to various apostolic or charitable activities. The Church has sanctioned the authentic nature of these

⁹ *Lumen gentium*, n. 44; ed. Abbott, p. 74.

¹⁰ *Perfectae Caritatis*, n. 14; ed. Abbott, p. 477.

¹¹ *Ibid.*, n. 8; ed. Abbott, p. 477.

different modes of life and has approved them. Still, these modes do not constitute the religious state even though, up to a certain point, they have often been likened to religious life in canonical legislation. Therefore, the norms and directives contained in this present Instruction deal directly with religious Institutes in the strict sense. Other Institutes, however, if they so wish, are free to follow them in the proper organization of their formation program and in whatever is best suited to the nature of their activities.

4 — The faculties granted to religious Institutes by this present Instruction have been suggested by a certain number of considerations based on experience which it is here in order to explain briefly.

It would appear that in our day and age genuine religious formation should proceed more by stages and be extended over a longer period of time, since it must embrace both the time of the novitiate and the years following upon the first temporary commitment. In this formation cycle the novitiate must retain its irreplaceable and privileged role as the first initiation into religious life. This goal cannot be attained unless the future novice possesses a minimum of human and spiritual preparation which must not only be verified but, very often, also completed.

In fact, for each candidate the novitiate should come at the moment when, aware of God's call, he has reached that degree of human and spiritual maturity which will allow him to decide to respond to this call with sufficient and proper responsibility and freedom. No one should enter religious life without this choice being freely made, and without the separation from men and things which this entails being accepted. Nevertheless, this first decision does not necessarily demand that the candidate be then able to measure up immediately to all the demands of the religious and apostolic life of the Institute, but he must be judged capable of reaching this goal by stages. Most of the difficulties encountered today in the formation of novices are usually due to the fact when they were admitted they did not have the required maturity.

Thus, preparation for entrance into the novitiate proves to be increasingly necessary as the world becomes less Christian in outlook. In most cases, in fact, a gradual spiritual and psychological adjustment appears to be indispensable in order to prepare the way for certain breaks with one's social milieu and even worldly habits. Young people today who are attracted by the religious life are not looking for an easy life; indeed, their thirst for the absolute is consuming. But their life of faith is oftentimes based on merely elementary knowledge of doctrine, in sharp contrast to the development of their knowledge of profane subjects.

Hence it follows that all Institutes, even those whose formation cycle includes no postulancy, must attach great importance to this preparation for the

novitiate. In Institutes having minor seminaries, seminaries or colleges, candidates for the religious life usually go directly to the novitiate. It will be worthwhile to reconsider if this policy should be maintained, or if it is not more advisable, in order to assure better preparation for a fully responsible choice of the religious life, to prepare for the novitiate by a fitting period of probation in order to develop the human and emotional maturity of the candidate. Moreover, while it must be recognized that problems vary according to countries it must be affirmed that the age required for admission to the novitiate should be higher than heretofore.

5 — As regards the formation to be imparted in the novitiate in Institute dedicated to the works of the apostolate, it is evident that greater attention should be paid to preparing the novices, in the very beginning and more directly, for the type of life or the activity which will be theirs in the future, and to teaching them how to realize in their lives in progressive stages that cohesive unity whereby contemplation and apostolic activity are closely linked together, a unity which is one of the most fundamental and primary values of these same societies. The achievement of this unity requires a proper understanding of the realities of the supernatural life and of the paths leading to a deepening of union with God in the unity of one same supernatural love for God and for men, finding expression at times in the solitude of intimate communing with activity. Young religious must be taught that this unity so eagerly sought and toward which all life tends in order to find its full development, cannot be attained on the level of activity alone, or even be psychologically experienced, for it resides in that divine love which is the bond of perfection and which surpasses all undertaking.

That attainment of this unity, which cannot be achieved without long training in self-denial or without persevering efforts towards purity of intention in action, demands in those Institutes faithful compliance with the basic law of all spiritual life, which consists in arranging a proper balance of periods set aside for solitude with God and others devoted to various activities and to the human contacts which these involve.

Consequently, in order that novices, while acquiring experience in certain activities proper to their Institute, may discover the importance of this law and make it habitual, it has seemed advisable to grant to those Institutes which might regard it as opportune, the faculty of introducing into the novitiate formative activity and experimental periods in keeping with their activities and their type of life.

It must be emphasized that this formative activity, which complements novitiate teaching, is not intended to provide the novices with the technical or professional training required for certain apostolic activities, training which will be afforded to them later on, but rather to help them, in the very midst of these activities, to better discover the exigencies of their vocation as religious and how to remain faithful to them.

In fact, confronted with the diversity of apostolic activities available to them, let religious not forget that differently from secular institutes, whose specific activity is carried out with the means of the world, or in the performance of temporal tasks, religious must, above all, according to the teaching of the Council, be in a special manner witnesses to Christ within the Church: "Religious should carefully consider that, through them, to believers and non-believers alike, the Church truly wishes to give an increasingly clearer revelation of Christ. Through them Christ should be shown contemplating on the mountain, announcing God's kingdom to the multitude, healing the sick and the maimed, turning sinners to wholesale fruit, blessing children, doing good to all, and always obeying the will of the Father who sent Him."¹²

There is diversity of gifts. Wherefore, each one must stand firm in the vocation to which he has been called, since the mission of those called to the religious state in the Church is one thing: the mission of secular institutes in another thing; the temporal and apostolic mission of the laity not especially consecrated to God in an Institute, is quite another.

It is in line with this perspective on his vocation that whoever is called by God to the religious state must understand the meaning of the formation which is begun in the novitiate.

Therefore, the nature and the educational value of these periods, as well as the timeliness of introducing into the novitiate, will be evaluated differently in congregations . . . of men or of women, in Institutes dedicated to contemplation or to apostolic activities.

Indeed, the effectiveness of this formation, while it is imparted in an atmosphere of greater freedom and flexibility, will also depend largely on the firmness and the wisdom of the guidance afforded by the Novice Master and by all those who share in the formation of young religious after the novitiate. It is extremely important also to recall the importance of the role played in such formation by the atmosphere of generosity provided by a fervent and united community, in the midst of which young religious will be enabled to learn by experience the value of mutual fraternal assistance as an element of readier progress and perseverance in their vocation.

6 — In order then to respond to this same need of gradual formation the question has arisen concerning the extension of the period prior to perpetual vows, the religious should have reached the degree of spiritual maturity required in order that the religious state to which he is committing himself in stable and certain fashion may really be for him a means of perfection and greater love, rather than a burden too heavy to carry. Nevertheless, in certain cases the extension of temporary probation can be an aid to this maturity, while in others it can involve drawbacks which it will not be out of place to point

¹² *Lumen gentium*, n. 46: ed. Abbott. p. 77.

out. The fact of remaining for too long a time in a state of uncertainty is not always a contribution to maturity, and this situation may in some cases encourage a tendency to instability. It should be added that in the case of non-admission to perpetual profession, the return to lay life will often entail problems of readjustment, which will be all the more serious and trying according as the time spent in temporary commitment has been longer. Superiors, consequently, must be aware of their grave responsibilities in this field and should have been taken earlier.

7 — No Institute should decide to use the faculty granted by Instruction to replace temporary vows by some other form of commitment without having clearly considered and weighed the reasons for and the nature of this commitment.

For him who has heeded the call of Jesus to leave everything to follow Him there can be no question of how important it is to respond generously and whole-heartedly to this call from the very outset of his religious life; the making of temporary vows is completely in harmony with this requirement. For, while still retaining its probationary character by the fact that it is temporary, the profession of first vows makes the young religious share in the consecration proper to the religious state.

Yet, perpetual vows can be prepared for without making temporary vows. In fact, more frequently now than in the past, a certain number of young candidates come to the end of their novitiate without having acquired the religious maturity sufficient to bind themselves immediately by religious vows, although no prudent doubt can be raised regarding their generosity or their authentic vocation to the religious state. This hesitancy in pronouncing vows is frequently accompanied by a great awareness of the exigencies and the importance of the perpetual religious profession to which they can aspire and wish to prepare themselves. Thus it has seemed desirable in a certain number of Institutes that at the end of their novitiate the novices should be able to bind themselves by a temporary commitment different from vows, yet answering their two-fold desire to give themselves to God and the Institute and to pledge themselves to a fuller preparation for perpetual profession.

Whatever form such a temporary commitment may take, fidelity to a genuine religious vocation demands that it should in some way be based on the requirements of the three evangelical counsels, and should thus be already orientated toward the one perpetual profession, for which it must be, as it were, an apprenticeship and preparation.

8 — He who commits himself to walk in the path of the Saviour in the religious life, must bear in mind Our Lord's own words that "no one, having put his hand to the plow and looking back, is fit for the kingdom of God" (*Luke 9,62*). Just the same, the psychological and emotional difficulties encountered by some individuals in their progressive adaptation to the religious

life are not always resolved upon the termination of the novitiate, and at the same time there is no doubt that their vocation can be authentic. In many cases, the permission for absence provided for by Canon Law will allow superiors to make it possible for these religious to spend some time outside a house of the Institute in order to be the better able to resolve their problems. But in some more difficult cases, this solution will be inadequate. Superiors can then persuade such candidates to return to lay life, using if necessary, the faculty granted in No. 38 of this Instruction.

9 — Lastly, a religious formation more based on stages and judiciously extended over the different periods of the life of young religious should find its culmination in a serious preparation for perpetual vows. It is in fact desirable that this unique and essential act whereby a religious is consecrated to God forever should be preceded by a sufficiently long immediate preparation, spent in retreat and prayer, a preparation which could be like a second novitiate.

II — *Special Norms*

The Sacred Congregation for Religious and for Secular Institutes, in its desire to promote necessary and useful experiments in view of the adoption and renewal of religious formation, having examined these questions in its plenary meetings of June 25-26, 1968, by virtue of a special mandate from the Sovereign Pontiff, Pope Paul VI, has seen fit, by this Instruction, to formulate and to publish the following norms:

10 — I. Religious formation comprises two essential phases: the novitiate and the probationary period which follows the novitiate and last for a period adapted to the nature of the Institutes under the name of postulancy, usually precedes admission to the novitiate.

11 — I. This preliminary probation has its purpose not merely to formulate a tentative judgment on the aptitudes and vocation of the candidate, but also to verify the extent of his knowledge of religious subjects and, where need be, to complete it in the degree judged necessary and, lastly, to permit a gradual transition from lay life to the life proper to the novitiate.

II — During this probationary period it is particularly necessary to secure assurance that the candidate for religious life be endowed with such elements of human and emotional maturity as will afford grounds for hope that he is capable of undertaking properly the obligations of the religious state and that, in the religious life and especially in the novitiate, he will be able to progress toward fuller maturity.

III. If in certain more difficult cases, the Superior feels, with the free agreement of the subject, that he should have recourse to the services of a prudent and qualified psychologist known for his moral principles, it is desirable, in order that this examination may be fully effective, that it should take place

after an extended period of probation, so as to enable the specialist to formulate a diagnosis based on experience.

12. I. In Institutes where a postulancy is obligatory, whether by common law or in virtue of the Constitutions, the General Chapter, may follow the norms of this present Instruction for a better adaptation of the period of postulancy to the requirements of a more fruitful preparation for the novitiate.

II. In other Institutes it belongs to the General Chapters to determine the nature and the length of this preliminary probation, which can vary according to candidates. Nevertheless, if it is to be genuinely effective, this period should neither be too brief nor, as a general rule, be extended beyond two years.

III. It is preferable that this probation should not take place in the novitiate house. It could even be helpful that, either in whole or in part, it be organized outside a house of the Institutes.

IV. During this preliminary probation, even if it takes place outside a house of the Institute, the candidates will be placed under the direction of a qualified religious and there should be sufficient collaboration between these latter and the Novice Master, with a view of assuring continuity of formation.

13. I. Religious life begins with the novitiate. Whatever may be the special aim of the Institute, the principal purpose of the novitiate is to initiate the novice into the essential and primary requirements of the religious life and also, in view of a greater charity, to implement the evangelical counsels of chastity, poverty, and obedience of which he will later make profession, "either through vows or other sacred bonds which are like vows in their purpose."¹³

II. In the Institutes where "the very nature of the religious life requires apostolic action and services,"¹⁴ the novices are to be gradually trained to dedicate themselves to activities in keeping with the purpose of their Institute, while developing that intimate union with Christ whence all their apostolic activity must flow.¹⁵

14. — Superiors responsible for the admission of candidates to the novitiate will take care to accept only those giving proof of the aptitudes and elements of maturity regarded as necessary for commitment to the religious life as lived in the Institute.

15. — I. In order to be valid, the novitiate must be made in the house legitimately designated for this purpose.

¹³ *Lumen gentium*, n. 44; ed. Abbott, p. 75.

¹⁴ *Perfectae Caritatis*, n. 8; ed. Abbott, p. 742.

¹⁵ *Ibid.* ed. Abbott, p. 472.

II. It should be made in community or in group of novices, fraternally united under the direction of the Novice Master. The program as well as the nature of the activities and work of the novitiate must be organized in such a way as to contribute to novice formation.

III. This formation, conformable to the teachings of Our Lord in the Gospel and the demands of the particular aim and spiritually of the Institute, consists mainly in imitating the novices gradually into detachment from everything not connected with the kingdom of God, the practice of obedience, poverty, prayer, habitual union with God in availability to the Holy Spirit, in order to help one another spiritually in frank and open charity.

IV. The novitiate will also include study and meditation on Holy Scripture, the doctrinal and spiritual formation indispensable for the development of a supernatural life of union with God and an understanding of the religious state and, lastly an initiation to liturgical life and spiritually proper to the Institute.

16. — I. The erection of a novitiate does not require the authorization of the Holy See. It belongs to the Superior General, with the consent of his council and conformably to the norm laid down in the Constitution, to erect or to authorize the erection of a novitiate, to determine the special details of the program and to decide on its location in a given house of the Institute.

II. If necessary, in order to make more effective provision for the formation of novices, the Superior General may authorize the transfer of the novitiate community during certain periods to another residence designated by himself.

17. — In case of necessity, the Superior General, with the consent of his council and after consultation with the interested provincial, may authorize the erection of several novitiates within the same province.

18. — In view of the very important role of community life in the formation of the novices, and when the small number of the novices would prevent the creation of conditions favorable to genuine community life, the Superior General should, if possible, organize the novitiate in another community of the Institute able to assist in the formation of the small group of novices.

19. — In special cases and by way of exception, the Superior General, with the consent of his council, is empowered to allow a candidate to make his novitiate validly in some house of the Institute other than the novitiate, under the responsibility of an experienced religious acting as Novice Master.

20. — For a reason which he regards as just, the major superior may allow first profession to be made outside the novitiate house.

21. — In order to be valid, the novitiate as described above must last twelve months.

22. — I. Absences from the novitiate group and house which, either at intervals or continuously, exceed three months render the novitiate invalid.

II. As for absences lasting less than three months, it pertains to the major superiors, after consultation with the Novice Master, to decide in each individual case, taking into account the reasons for the absence, whether this absence should be made up by demanding an extension of the novitiate, and to determine the length of the eventual prolongation. The Constitutions of the Institute may also provide directives on this point.

23. — I. The General Chapter, by at least a two-thirds majority, may decide on an experimental basis, to integrate, into novitiate formation one or several periods involving activities in line with the character of the Institute and away from the novitiate, in the degree in which, in the judgment of the Novice Master and with the consent of the major superior, such an experiment would seem to be a useful contribution to formation.

II. These formation stages may be used for one or several novices or for the novitiate community as a whole. Wherever possible, it would be preferable that novices take part in these stages in group of two or more.

III. During these stages away from the novitiate community, the novices remain under the responsibility of the Novice Master.

24. — I. The total length of the periods spent by a novice outside the novitiate will be added to the twelve months of presence required by Art. 21 for the validity of the novitiate, but in such a way that the total duration of novitiate thus expanded does not exceed two years.

II. These formative apostolic periods may not begin until after a minimum of three months in the novitiate and will be distributed in such a way that the novice will spend at least six continuous months in the novitiate and return to the novitiate for at least one month prior to first vows or temporary commitment.

III. In case where Superiors would deem it useful for a future novice to have a period of experience before beginning the three months of presence required at the start of the novitiate, this period could be regarded as a probation period and only after its completion would the novitiate begin.

25. — I. The nature of experimental periods outside the novitiate can vary according to the aim of various Institutes and the nature of their activities. Still, they must always be planned and carried out in view of forming the novice or, in certain cases, testing his aptitude for the life of the Institute. Besides gradual preparation for apostolic activities, they can also have as their purpose to bring the novice into contact with certain concrete aspects of poverty or of labor, to contribute to character formation, and a better knowledge of human nature, the strengthening of the will, the development of personal responsibility and, lastly, to provide occasions for effort at union with God in the context of active life.

II. This balancing of periods of activity and periods of retreat consecrated to prayer, meditation or study, which will characterize the formation of the

novices, should stimulate them to remain faithful to it through the whole period of their religious life. It would also be well such periods of retreat to be regularly planned during the years of formation preceding perpetual profession.

26. — The Major Superior may, for just cause, allow first profession to be anticipated, but not beyond fifteen days.

27. — In Institutes having different novitiates for different categories of religious, and unless the Constitution stipulate otherwise, the novitiate made for one category is valid likewise for the other. It belongs to the Constitutions to determine eventual conditions regulating this passage from one novitiate to the other.

28. — The special nature and aim of the novitiate, as also the close bonds which should be found among the novices, really demand a certain separation of the novice group from the other members of the Institute. Nevertheless the novices may, according to the Novice Master, have contacts with other communities or religious. Hence it will be the task of the General Chapter, taking into consideration the spirit of the Institute and the demands of special circumstances, to decide what kind of contacts the novices may have with the other members of the Institute.

29. — I. The General Chapter may permit or even impose during the regular novitiate year certain studies which may be useful for the formation of the novices. Doctrinal studies must be put at the service of a loving knowledge of God and a deepening of the life of faith.

II. — Excluded from the novitiate year described in N. 21 are all formal Study programs, even of theology or philosophy toward the obtaining of diplomas or in view of professional training.

30. — All tasks and works entrusted to novices will be under the responsibility and direction of the Novice Master, who nevertheless, may seek the aid of competent persons. The chief aim of these various tasks must be the formation of the novices, not the interests of the Congregation.

31. — I. In the direction of the novices, particularly during the periods of formative activity, the Novice Master will base his direction on the teaching so clearly enunciated by the Second Vatican Council: "Therefore, in order that members may above all respond to their vocation of following Christ and may serve Christ Himself in His members, their apostolic activity, should result from their intimate union with Him."¹⁶ "To this end, let the members of all Institutes seeking above all only God, unite contemplation, whereby they are united with Him in mind and heart, with apostolic love, whereby they strive to associate themselves with the work of redemption and to spread the kingdom of God."¹⁷

¹⁶ *Perfectae caritatis*, n. 8; ed. Abbott, p. 472

¹⁷ *Ibid.* n. 5; ed. Abbott, p. 470.

II. With this in mind he should teach the novices:

1) to seek in all things, as well in apostolic activities or the services of men as in the times consecrated to silent prayer or study, purity of intention and the unity of charity toward God and toward men:

2) when the apostolic activities of their Institute lead them become involved in human affairs, to learn how to use this world "as though not using it;"

3) to understand the limitations of their own activity without being discouraged and to work at the ordering of their own life, bearing in mind that no one can give himself authentically to God and his brethren without first getting possession of himself in humility;

4) to bring about in their lives, along with a will which is firm and rich in initiative, and conformable to the demands of a vocation to an Institute dedicated to the apostolate, the indispensable balance on both the human and the supernatural level between times consecrated to the apostolate and the service of men and more or less lengthy periods, in solitude or in community, devoted to prayer and meditative reading of the Word of God.

5) in fidelity to this program which is essential to every consecrated life, to ground their hearts gradually in union with God and that peace which comes from doing the divine will, whose demands they will have learned to discover in the duties of their state and in the promptings of justice and charity.

32. — I. Unity of heart and mind must reign between Superiors, the Novice Master and the novices. This union, which is the fruit of genuine charity, is necessary for religious formation.

II. Superiors and the Novice Master must always show toward the novices evangelical simplicity, kindness coupled with gentleness and respect for their personality, in order to build up a climate of confidence, docility and openness in which the Novice Master will be able to orientate their generosity toward a complete gift of themselves to the Lord in faith, and gradually lead them by word and example to learn in the mystery of Christ Crucified the exigencies of authentic religious obedience. Thus, let the Novice Master teach his novices "to bring an active and responsible obedience to the offices they shoulder and the activities they undertake."¹⁸

33. — As for the habit of the novices and other candidates to the religious life, the decision rests with the General Chapter.

34. — I. The General Chapter, by a two-thirds majority, may decide to replace temporary vows in the Institute with some other kind of commitment, as, for example, a promise made to the Institute.

¹⁸ *Perfectae caritatis*, n. 14; ed. Abbott, p. 477.

II. This commitment will be made at the end of the novitiate and for the duration of the probationary period extending to perpetual profession or to the sacred commitments which are its equivalent in certain Institutes.¹⁰ Thus temporary commitment may also be made for a briefer period and be renewed at stated intervals, or even be followed by the making of temporary vows.

35. — I. It is altogether proper that this temporary bond should have reference to the practice of the three evangelical counsels, in order to constitute a genuine preparation for perpetual profession. It is of the utmost importance to safeguard unity of religious formation. Although the practice of this life is realized definitively at perpetual profession, it must begin quite a long time before this profession.

II. Since, therefore, the one perpetual profession assumes its full significance, it is fitting that should be preceded by a period of immediate preparation lasting for a certain length of time, and serving as a kind of second novitiate. The duration and details will be determined by the General Chapter.

36. — Whatever may be the nature of this temporary commitment, its effect will be to bind whoever makes it to his congregation or his Institute and it will entail the obligation of observing the Rule, Constitutions and other regulations of the Institute. The General Chapter will determine other aspects and consequences of this commitment.

37. — I. The General Chapter, after careful consideration of all the circumstances, shall decide on the length of the period of temporary vows or commitments which is to extend from the end of the novitiate until the making of perpetual vows. This period shall last for no less than three years and no more than nine counting the time continuously.

II. The prescription still stands that perpetual profession must be made before the reception of Holy Orders.

38. — I. When a member has left his Institute legitimately, either at the expiration of his temporary profession or commitment or after dispensation from these obligations, and later requests re-admission, the Superior General, with the consent of his council, may grant this re-admission without the obligation of prescribing the repetition of the novitiate.

II. The Superior General must, nonetheless, impose on him a certain period of probation, upon the completion of which the candidate may be admitted to temporary vows or commitment for a period of no less than a year, or no less than the period of temporary probation which he would have had to complete before perpetual profession at the time he left the Institute. The Superior may also demand a longer period of trial.

¹⁰ Cfr. above, n. 3.

III — *Application of the Special Norms*

In the implementation of these present decisions the following directives shall be observed:

I. The prescriptions of common law remain in force except in so far as this present Instruction may derogate therefrom.

II. The faculties granted by this Instruction may not in any way be delegated.

III. The term "Superior General" also includes the Abbot President of a Monastic Congregation.

IV. In case the Superior General is incapacitated or legitimately impeded from acting, these same faculties are granted to the one who is legitimately designated by the Constitutions to replace him.

V. In the case of nuns dedicated exclusively to contemplative life, special regulations shall be inserted into the Constitutions and submitted for approval. Nevertheless, the norms indicated in Nos. 22, 26 and 27 may be applied to them.

VI. 1. If the special General Chapter prescribed by the *Motu Proprio* "Ecclesiae sanctae" has already been held, it will belong to the Superior General and his council, acting as a body, after due consideration of all the circumstances, to decide if it is advisable to convoke a General Chapter to decide the questions reserved to it, or to await the next ordinary General Chapter.

2. Should the Superior General with his council, as above, deem it too difficult or even impossible to convoke a new General Chapter and in, at the same time, the implementation of the faculties reserved to the decision of the Chapter is regarded as urgent for the welfare of the Institute, the Superior General and his council, as before, is hereby authorized to implement some or all of these faculties until the next General Chapter, provided that he previously consult the other major superiors with their councils and obtain the consent of at least two-thirds of their number. The major superiors in turn should make it a point to consult first their perpetually professed religious. In Institutes having no provinces, the Superior General must consult the perpetually professed and obtain the consent of two-thirds.

VII. These directives, issued on an experimental basis, take effect as of the date of the promulgation of the present Instruction.

Rome, January 6, on the Feast of the Epiphany of Our Lord, in the year 1969.

Card. ANTONIUTTI
Prefect

✠ ANTONIO MAURO
Tit. Archbishop of Tagaste

Guiding Principles for Interconfessional Cooperation in Translating the Bible

I. TECHNICAL FEATURES

A. Textual

1. COMMON TEXTS

a. *New Testament*: For joint translation programmes, committees should base the work on critical editions of the Greek text prepared by committees of scholars representing both Protestant and Roman Catholic constituencies. It is proposed that Roman Catholic scholars be represented in the preparation of Bible Society editions of the Greek New Testament including both the edition prepared for translators and the edition designed for more technical purposes. It is planned that this shall be a continuing work.

Though a critical text must form the basis of any adequate translation, it is recognized that conservative tendencies in both Roman Catholic and Protestant constituencies require that certain passages of the New Testament found in the *Textus Receptus*, but no longer supported by the consensus of modern critical judgment, be included in the text of the translation. In such instances, however, it is necessary that the textual evidence be marked in some way by footnotes or appropriate sigla. The extent of textual adjustment will depend, of course, upon the local situation, and will need to be covered carefully by clear and detailed principles (see section II).

b. *Old Testament*: The Masoretic text edited by Kittel and published by the Württemberg, Bible Society, being the most widely used by both Protestant and Roman Catholic scholars, is recommended for use by joint translation committees.

In general, the Masoretic text is to be retained as the basis for translation. Where, however, there are insuperable difficulties in the traditional form of the text, scholars are justified in making use of the evidence provided by the Dead Sea Scrolls and by the ancient versions for other forms of the Hebrew text. New insights provided by related Semitic languages such as Ugaritic should be given due consideration even when they conflict with traditional renderings.

In view of the inadequacies of existing aids on Old Testament textual problems, it is recommended that a joint committee be designated to analyse the textual data and provide required guides for translators including the evaluation of evidence and a summary of scholarly judgment.

2. CANON

Many Bible Societies are in a position to publish editions of the Bible which contain the Apocrypha or the deuterocanonical texts in certain well defined circumstances.

It is recognized that on the one hand an edition of the complete Bible bearing the imprimatur of the Roman Catholic authorities will contain the deuterocanonical texts and that, upon the other hand, while many groups within Protestantism have employed the Apocrypha, a great majority find it impossible to accept an arrangement of the Old Testament which does not clearly distinguish between these texts and the traditional Hebrew canon. It is suggested that these two positions can in practice be reconciled if normally, in editions of the Bible published by the Bible Societies and bearing the imprimatur of the Roman Catholic authorities, the deuterocanonical texts are included as a separate section before the New Testament. In the case of the book of Esther the translation of the Greek text will be printed in the deuterocanonical section while the translation of the Hebrew text will be printed among the books of the Hebrew canon. The deuterocanonical parts of the book of Daniel will be presented as items in the separate section.

B. Exegetical

1. EXEGESIS

In view of the growing agreement between scholars of both Roman Catholic and Protestant backgrounds a common exegetical basis should be established by the adoption of mutually acceptable commentaries and critical studies recommended by a joint commission.

2. ANNOTATIONS OR HELPS FOR READERS

Both the needs of the reader and the traditional requirements of the Church can be satisfied with the following types of annotations:

a. *Alternative readings*: those meaningfully significant differences of reading which merit notice, or those readings for which manuscript evidence is both limited and late.

b. *Alternative renderings*: different interpretations based either on ambiguities in the original language or alternative means of expression in the receptor language.

c. *Explanation of proper names*: literal renderings of proper names when the message turns on an identification of the so-called etymology, e.g., Isaac, Israel, Jesus (at certain crucial points in the text). (These explanations of proper names are essentially similar to "plays on words" but are here treated as a separate category because of their peculiar nature and widespread occurrence.)

d. *Plays on words*: the identification of related forms in the original languages, e.g., *pneuma* meaning both "spirit" and "wind" (John 3).

e. *Historical backgrounds*: brief identification of historical individuals, places and events which are related to so-called "secular history". Much of this information may be given in the form of maps (with ancient and modern nomenclature) and short explanations provided in a Bible Index.

f. *Cultural differences*: explanations of social, religious, or cultural terms: (i) individuals or groups, e.g., Pharisees, Sadducees, Herodians, etc.;

(ii) objects of radically different form and function, e.g., weights and measures (weights, measures and coins must often be explained if a text is to be meaningful);

(iii) biblical customs, e.g., "being seated on the right hand" must be explained as implying distinction and honour when in certain societies the "left hand" is the preferred location.

g. *Cross references*: the listing of other passages (with identificational annotations) involving parallel content, similar historical events, quotations, clear cases of allusion, and parallel treatment of subject matter. While reference systems always run the risk of subjectivity and some are outright tendentious, nevertheless it has been possible to prepare reference systems of great usefulness and scholarly objectivity.

h. *Section headings*: the placing of identificational phrases as titles for significant sections. Readers are increasingly requesting the use of section headings in the text to facilitate location of passages, to indicate where a particular narrative or discourse begins, and to break up the otherwise heavy page of type. Such headings must be set off from the text by location and contrastive type face, should in so far as possible consist of words or phrases from the text, and should be identificational rather than interpretative.

Some committees have considered the possibility of explaining different Roman Catholic and Protestant beliefs by noting that one interpretation is held by Roman Catholics and another by Protestants. Such a procedure does not seem wise, for it tends to accentuate differences; nor is it necessary, for most diversities of interpretation can be covered more objectively by marginal annotations on alternative renderings, if the issue in question is important. Where the matter is not of great consequence, it is better simply to omit reference in the interest of joint undertakings.

Most annotations or helps for readers considered above are located on the specific page in the text where the difficulty arises, but if such a note would occur frequently it is often more satisfactory to summarize the data in tables of weights and measures or glossaries of difficult terms.

Restrictions on the types of annotations in no way preclude Roman Catholic and Protestant constituencies from publishing commentaries as separate volumes to help the reader to understand and appreciate more fully the nature and significance of the Holy Scriptures in the light of their own tradition.

3. SUPPLEMENTARY FEATURES

The addition of certain other features such as index, concordance, maps, illustrations, etc., may be considered for certain types of publications.

Though practically all Bibles are printed with a table of contents listing the books of the Bible, an increasing number are also printed with brief indices which aid the reader in finding specific passages. A concordance from 25,000 to 45,000 lines, for instance, may also be highly useful in encouraging the study of principal Bible themes. Maps have been standard in reference Bibles for many years.

Illustrations pose more complex problems than any other supplementary feature, for there are many different concepts of what is artistic and diverse views as to what is appropriate for the Bible. Furthermore, what is aesthetically pleasing and historically meaningful in one culture may be grossly misunderstood in another. One general tendency, however, is now evident in most illustrations employed in the Scriptures; rather than use merely "decorative pictures" of dubious artistic merit and only passing relevance, publishers are responding to an evident desire on the part of people for pictures which will either provide background information or promote a measure of psychological identification and involvement because of the symbolic and dramatic character of the illustration.

To serve the purpose of joint Roman Catholic and Protestant editions, a preface, if desirable, should be restricted to a commendation of the Holy Scriptures to the reader and should omit appeals to ecclesiastical authority.

It is not normally the practice of the Bible Societies to associate the names of translators with translations of the Scriptures.

C. Linguistic

1. ORTHOGRAPHY

Where Roman Catholic and Protestant constituencies employ different systems of spelling, these must be resolved by the employment of carefully developed scientific principles before any significant steps toward a common translation of the Scriptures can be realized.

Orthographic differences in the mission field are relatively widespread. They have resulted from different language backgrounds and linguistic orientations of early missionaries. Changes in such systems cannot be easily made, but given a significant measure of goodwill and a concern for Christian unity and educational efficiency, it is possible to work out practical solutions. At the same time, it is recognized that the problems of orthography are not merely linguistic but are largely ethno-linguistic. Cultural factors, such as conformity to a prestige language, and the psychological elements of efficiency and rapid reading are often far more important than purely linguistic (or phonemic) considerations.

2. PROPER NAMES

Agreement must be reached on the forms of proper names before any joint text can be adopted or any joint translation undertaken. Factors which complicate such agreement are:

- a. the traditional use by Roman Catholics of Latin forms as a basis for transliteration, even including certain inflected forms of Latin words;
- b. Protestant use of European languages as a basis for transliteration, most commonly English;
- c. the dominance of local, national, or trade languages, e.g. French, Portuguese, Spanish and Swahili, in contrast to systems employed by Roman Catholic and Protestant missionaries;
- d. the attachment to particular forms of proper names as symbols of religious difference (forms of names have often been employed as a "badge of distinction");
- e. the essentially arbitrary nature of the differences in transliteration, so that no one solution is overwhelmingly superior.

In the case of major languages with relatively long traditions, differences of usage can be resolved by following more closely the Greek and Hebrew forms with two major exceptions: (a) Old Testament persons referred to in the New

Testament should have the Old Testament forms of names, and (b) certain widely known forms of names may be so deeply embedded in popular or local usage that they cannot be readily changed.

3. BORROWINGS

Borrowings of terms (other than proper names) e.g., words for "grace", should be kept at a minimum, since words not already used in the receptor language are empty terms. But if borrowing is regarded as necessary, it should generally be from living languages rather than ancient ones.

Borrowing is of two major types: (a) terms borrowed in the past by normal linguistic processes and often completely absorbed, in which case they are really a part of the vocabulary of the living language, and (b) terms expressly introduced for the first time in Bible translations. These latter types of borrowing are the ones treated here.

Roman Catholics and Protestants have exhibited two rather distinct tendencies in borrowing. For the most part, Roman Catholics have borrowed largely from Latin, while Protestants have borrowed from Greek, Hebrew or modern European languages, with theological terms coming from Greek and Hebrew and cultural terms for European languages.

For major languages borrowing should be kept at a strict minimum, for all such languages have a sufficiently large vocabulary or phrasal equivalence to make borrowing relatively unnecessary. For minor languages borrowing should be made from those major living languages from which the languages in question normally appropriate such terms as may be required by expanding technology, commerce, and social intercourse.

4. STYLE OF LANGUAGE

Any joint Roman Catholic and Protestant translation should aim at a style of language which would be both meaningful and readable in public. It must make sense to those both within and outside the church and be in a language reflecting current usage but sufficiently dignified to be fitting for the importance of the message.

It is wrong to assume that only one legitimate type of translation in major world languages is required. Although it is increasingly less necessary to prepare different translations for diverse geographical dialects, many languages include significant socio-economic or ethnic dialects. Such diversity of language and corresponding differences of purpose in translation suggest that more than one style of language may not only be desirable but necessary in many situations.

II. PROCEDURES

Procedures will differ radically, depending upon the nature of the project (a new translation or revision), upon the level of training and education of the constituency, upon whether the psychological climate is conducive to cooperation, and upon the adherence of one or another constituency to its distinctive traditions. In all tasks at least certain of the following procedural factors figure significantly in the development of a programme.

A. Climate for Cooperation

Whether a revision or new translation can be undertaken jointly in a particular area depends largely upon the climate established by the respective constituencies.

The strategic importance of the psychological attitudes of the constituencies involves a basic policy of the Bible Societies, which, though they generally hold the publishing rights for the Scriptures only do so on behalf of the churches. Therefore any cooperative undertaking will need for its success as wide an agreement as is possible on the part of the constituencies concerned.

B. Revision vs. New Translation

In general it is preferable to undertake a new translation rather than attempt a revision of an existing text.

Where Roman Catholics wish to use existing Protestant versions without modification or with such slight changes as to be wholly acceptable to the Protestant constituency, there are usually few if any problems. Similarly, Protestant may wish to use certain Roman Catholic translations on similar bases. However, any serious attempt at revision of existing texts often results in a series of difficulties. It would seem far better where time and circumstances permit, to make a new translation. This makes possible the avoidance of traditional attachments, provides freedom to adopt new forms of language and a more relevant style, demonstrates a real and working ecumenicity, and provides both psychological and scholarly bases for creative decisions.

C. Organizational Structure

For the most adequate development of a translation programme, there is need for three groups: 1. a Working Committee, 2. a Review Committee, and 3. a Consultative Group.

1. WORKING COMMITTEE

Consisting of 4 to 6 persons equally divided between Protestant and Roman Catholic constituencies and possessing four essential characteristics:

- a. equal standing
- b. complementary abilities,
- c. mutual respect, and
- d. capacity to work together.

Moreover, it is essential that these persons have the opportunity to give sufficient time to the work, for their goodwill must be matched by the opportunity afforded to carry out the programme (members of working panels have sometimes been assigned tasks without adequate provision being made for their being able to carry through such projects).

2. REVIEW COMMITTEE

Consisting of from 8 to 10 persons specially qualified to make scholarly study of the text, exegesis and style. On such a committee Roman Catholic and Protestant constituencies should be equally represented. The members should make their contribution largely by correspondence, though for certain key issues they may be invited to sit with the Working Committee.

3. CONSULTANT GROUP

Consisting of 25 to 50 persons, depending upon the language and circumstances, selected not primarily for their technical competence but for their position as church leaders and their being representative of different constituencies: ecclesiastical, political, and geographical. The members provide their assistance entirely through correspondence.

For major languages a double structure is required, one for the New Testament and the other for the Old Testament, and in many circumstances a secretary is essential if the work is to be properly coordinated and decisions adequately recorded.

D. Appointment of Personnel

Working and Review Committees should be selected very carefully after full consultation with all leaders involved, while the members of the Consultative Group may be named by their respective constituencies.

To find the most qualified persons to constitute the Working and Review Committees, it is necessary to use informal decision-making structures. That is to say, an extensive investigation is made by some qualified individuals so as to

assess the technical capacities and the probabilities of such persons being able to work together effectively in a committee. After determination, in consultation with church leaders, of the availability of such individuals, they may be formally nominated by their respective churches and appointed by the Bible Societies. Without careful preliminary investigation unsuitable appointments have sometimes been made to the detriment of the whole project.

E. Formulation of Principles

To provide proper guidance to a programme, to ensure consistency of the results, and to make possible creative collective efforts, detailed principles must be worked out covering the entire range of technical features, e.g., text to be used, exegetical bases, system of transliteration, level of style, etc.

Adequate formulations of principles provide the best guarantee of success of a translation or revision project. In the first place, adherence to such principles provides the most satisfactory answer to the problems of "authority", for once the principles are agreed upon and accepted by the leaders of the respective constituencies, the translators can proceed with a high measure of assurance that the work will be accepted. In the second place, formulation of such principles makes possible the avoidance of a number of psychological problems, since those concerned may argue for or against the principles rather than for and against each other. Furthermore, principles are a significant aid in the production of greater consistency in the translation, for even in instances where some principle needs to be changed as a result of later experience in the work, all previous materials can be adjusted in keeping with such an alteration of principles, so that the resulting work may be basically uniform.

F. Editorial Supervision

It is essential that someone take the responsibility for "editorial supervision".

Such supervision, however, does not necessarily entail constant "watching" of the work, but rather provides a means by which the translators may have from a competent Bible Society source some guidance as to ways of solving those problems which may have arisen during the course of the work. Moreover, the possibility of such consultation provides a method for eliminating pressures which may build up when there is no such "neutral referee" to which to turn. The mere fact that such consultation is available, either with Bible Society Translations Departments or their Field Representatives, often prevents tensions and the development of strained relations.

G. Types of Editions

If joint translation programmes are to lead to meaningful unity in the preparation of editions of the Holy Scriptures, it is important to avoid the production of two different texts (Roman Catholic and Protestant) by two different publishing houses.

If the result of joint effort is merely to produce two different texts to be put out by different publishers, it is almost inevitable that within five to ten years the texts will be further changed and ultimately there will be two different Bibles rather than one joint production. Even when the same text is put out by two different publishers it can become the object of very considerable pressure for minor modifications which within a short time add up to major changes. This does not mean, of course, that there should be only one edition of the Scriptures containing precisely the same supplementary or marginal helps, for a variety of forms of one and the same text can be useful in reaching diverse parts of a constituency. Nevertheless, once an agreement has been made as to a united approach to a translation or revision, it is wise to foresee the need of implementing this unity by continued procedures in publication.

H. Imprint and Imprimatur

An edition prepared jointly by Roman Catholics and Protestants would normally bear the imprint of the Bible Society and the imprimatur of the appropriate Roman Catholic ecclesiastical authority.

The most appropriate form for such an edition published by the Bible Societies would be for the Bible Society imprint to occur on the title page and the imprimatur of the appropriate Roman Catholic authority on the back of the title page, this being the normal procedure for books properly authorized by the Roman Catholic Church.

THE REFORMED ORDINATION RITE FOR PRESBYTERS

H. J. Graef, S. V. D.

I. Introduction

The general rubrics for all three major orders are basically the same, so that, in view of the remarks on the ordination rite for deacons, they must not be repeated. Only some further clarifications are here added, where this seems necessary.

In order to get as many people as possible to attend the ordination rites for the presbyterate, the bishop may — especially if there are only a few ordinands — confer the ordination in the home parish of one of them, as is now done in many parts of the world, and also occasionally in this country.

The ordination Mass should be a concelebrated Mass of the newly ordained with the officiating prelate. It is to be recommended that the bishop invite to the ordination Mass also older priests as concelebrants. "All priests, together with bishops, so share in one and the same priesthood and ministry of Christ, that the very unity of their consecration and mission requires their hierarchical communion with the order of bishops. At times they express their communion in a most excellent manner by liturgical concelebration."¹ There is no better occasion for this concelebration with the bishop as main celebrant than the ordination Mass, when the newly ordained have just been given a share in the priesthood of Christ which the older priests and their ordaining bishop already possess.

The older concelebrating priests are, according to the new ordination rite, given additional functions in the course of this celebration,

¹ Decree on the Ministry and Life of Priests, art. 7.

which, together with their participation in the ordination Mass are manifestations that the newly ordained are received into a sacramental brotherhood, the order of presbyters: "Established in the priestly order by ordination, all priests are united among themselves in an intimate sacramental brotherhood. In a special way they form one presbytery in a diocese to whose service they are committed under their own bishop."²

In the case of the participation of other priests in the ordination Mass, the newly ordained should receive some place of honor in this Mass, wherein they have been ordained and exercise for the first time their priestly functions. One could think of the places next to the bishop during the Mass. The older priests could also assist at this Mass in alb and stole only. This will be the normal solution if the number of these priests will be so great, that the chasubles available might not be sufficient. The permission granted by the second post-conciliar Instruction on the Liturgy "Tres abhinc annos" of May 4, 1967, n.27 could be applied in this situation.

II. *The Liturgy of the Word*

The bishop enters the church, fully vested for Mass, flanked by two deacons or priests. In this procession the older concelebrating priests take the place immediately in front of the bishop. They are preceded by the ordinands, who are vested, as until now in alb and diaconal stole. The rubric which ordered them to carry their chasuble over their arm has disappeared, so that the chasubles can be prepared on a table in the sanctuary of the church. This will prevent distraction of the candidates during the ordination rite. In front of the candidates for ordination goes the subdeacon carrying the Gospel book which is to be placed in the center of the altar after the bishop kissed the altar and the book after the beginning of the Mass.

The first part of the ordination Mass follows the normal rubrics. One is free to choose from among the lessons found in the Appendix of the new Pontifical where there are 31 pericopes for ordination Masses: 4 from the Old Testament for the first reading, 14 from the New

² Ibid., art. 8.

Testament for the second reading and 13 for the Gospel, an indication that for these occasions the three-reading system is to be adopted. This conclusion seems to be supported by the fact that we find in the same Appendix eight responsorial psalms to be sung or recited after the first reading and four Alleluia verses to be sung before the Gospel. It is obvious, however, that this practice cannot be introduced before the so-called "Missa normativa" has been made public and obligatory.

As texts recommended for the ordination of presbyters the Appendix offers Num. 11, 11b—12. 14—17. 24—25a; Is 61, 1—3a and Acts 20, 17—18a. 28—32. 36. This however, is a recommendation, not an obligation; one may freely retain the lessons of the Mass of the day if they are suited to the occasion.

In all ordination Masses the Credo and the Prayer of the Faithful are omitted. The bishop's allocution during the ordination rite serves as the homily of the Mass.

III. *The Ordination Rites*

1. Presentation and Election of the Candidates

No bans are to be announced at the beginning of the ordination rites. Also the permission of the local ordinary for another bishop to ordain within the territory of his jurisdiction must not be read before the people. These are matters which affect the conscience of the ordaining bishop and should not be brought to the attention of the Christian people. — After the Gospel the bishop sits down with his mitre on. One of the assisting deacons (or priests) calls the ordinandi:

Let those who are to be ordained priests come forward.

He calls them subsequently with their names, and each one answers:

Present (Adsum)

Each candidate comes forward and makes his reverence before the bishop, which, since Sept. 8, 1968 is never to be genuflection, but a bow of the body, both during and outside liturgical functions.³ When all

³ Cf. Instruction "Pontificales ritus" of June 21, 1968, n. 25.

have taken their place before the bishop, the priest, to whom the bishop has entrusted this task,¹ presents them to the bishop, saying:

Most Reverend Father, our holy mother the Church asks, that you ordain these our brothers for the office of presbyter.

The bishop asks:

Do you know them to be worthy?

The priest says:

The Christian people have been asked. Those who were in charge of these candidates gave a favorable vote. So I do attest that they have been found worthy.

Before the whole assembly of the Christian people the bishop then proclaims his election of the candidates, saying:

With the help of our Lord God and of our Savior Jesus Christ we choose these our brothers for the order of presbyters.

All present answer:

Thanks be to God.

They give in this way their consent to the bishop's election. Other modes to show their consent may be introduced here in accordance with a remark of the rubrics. One should take into account the cultural, respectively the sociological situation.

2. The Allocution of the Bishop

Now all sit down and the bishop addresses both the people and the candidates, speaking on the ministry of priests. The New Pontifical offers a model allocution, but the bishop may also address the congregation with his own words and thoughts.

Dear brothers and sisters! These our sons, members of your families and your friends are now to be ordained priests. This is an important position in the Church to which they are being raised.

¹ Most reasonably the rector of the major seminary, or someone else of the seminary staff, who was in a responsible position for the training and education of the future priests.

It is true, the entire holy People of God is a royal priesthood in Christ. But our High Priest, Jesus Christ, elected some of his disciples to exercise a public priestly office in behalf of men in the Church and perform it in His name. Because He, sent by the Father, in turn sent His apostles into the world. He desired to discharge continuously His Office of Teacher, High Priest and Shepherd through them and the bishops who are their successors. The presbyters have been established as co-workers of the bishops. United with them in the priestly office, they are called to serve the people of God.

These our brothers, after mature deliberation and sincere reflection want now to be ordained to the priesthood in the order of presbyters. They are to assist Christ the Teacher, Priest and Shepherd. By their service, Christ's Body, that is, the Church, is to be built up and to grow into the People of God, into a Holy Temple.⁵

They have to mold themselves according to Christ the High and Eternal Priest. They are called to share in the priesthood of the bishops. They are to be ordained as true priests of the New Testament to preach the Gospel, to feed the People of God and to celebrate the liturgy, especially in the Lord's sacrifice.

But you, my beloved sons, who are to be ordained priests, perform the sacred task to teach in Christ, the Teacher to the best of your ability. It is your duty to proclaim to others the word of God which you received in joy.⁶ Reflect on the law of God; believe what you there read; teach what you believe and put your teaching into practice.⁷

Let your teaching be a nourishment of the People of God. May the impact of your lives bring joy to Christ's faithful. By your word and example build up the house, that is the Church of God.⁸

To you is also entrusted the task of sanctifying in Christ. By your ministry the spiritual sacrifice⁹ of the faithful is to be brought to perfection. It is to be joined to the sacrifice of Christ which will be offered by your hands upon the altar in an unbloody way in the celebration of the sacred mysteries. Realize, therefore, what you are doing:

⁵ Cf. Eph 2, 21.

⁶ Cf. 1 Thess 1,6.

⁷ Cf. the oration "Deus sanctificationum auctor", in the former ordination rite for priests. The source is the Gelasian Sacramentary: *Liber Sacramentorum Romanae Ecclesiae* (ed. I. C. Mohlberg, Rome 1960) n. 148.— In future quoted as "Gel" with its number.

⁸ This paragraph is basically found in the admonition of the old rite: "Sit doctrina... familiam Dei."

⁹ Cf. 1 Pt 2,5.

model yourself on what you handle. As you celebrate the mystery of the Lord's death and resurrection, see to it that your bodies are wholly dead to every vice, and that you walk in the newness of life.¹⁰

When you add members to the People of God in Baptism, when you forgive sins in the name of Christ and of His Church in the Sacrament of Penance, when you help the sick by Holy Anointing when you celebrate the liturgical rites, when you say the Breviary during the hours of the day and thereby offer praise, thanksgiving and petitions not only for the People of God, but also for the whole world, then keep always in mind, that "you are chosen from among men, that you have been appointed to act in behalf of men in relation to God."¹¹ Fulfill, therefore, in constant joy, the task of Christ the Priest in true charity. Do not look after your own interests, but after those of Jesus Christ.¹²

Finally, you have to discharge the function of Christ the Head and Shepherd according to your ability. Therefore, my beloved sons, united to the bishop and obedient to him, bring the faithful together into one community, so that you can lead them through Christ in the Holy Spirit to God the Father. Have always before your eyes the example of the Good Shepherd, who did not come to be served but to serve. He came to seek and to save what had been lost.¹³

Looking closer at this beautiful text we observe once again how strongly the decrees of Vatican II influenced the words of this allocution, which is to be a model. If a bishop chooses to address the people and especially the candidates on this occasion with his own words, he knows where to look for authentic thoughts on the priestly ministry and life. The Decree of Vatican II with the same title has its dogmatic basis in the Constitution on the Church. It is interesting to note how article 28 of the Constitution "Lumen gentium" gave part of its thoughts and even words to the episcopal allocution.

Allocution

Christo summo et aeterno
Sacerdoti configurandi,
Sacerdotio Episcoporum coniun-
gendi, in veros Novi Testamenti

"Lumen gentium" art. 28

... cum eis
(Episcopis) tamen sacerdotali honore
coniuncti sunt, et vi sacramenti
Ordinis, ad imaginem

¹⁰ Cf. Rom 6,4.—The whole passage from "Realize" on is taken, with some modifications from the former admonition.

¹¹ Hb 5,1.

¹² Cf. Phil 2,21.

¹³ Cf. Mt 20,28 and 18,11.

sacerdotes consecrabuntur ad Evangelium praedicandum, populum Dei pascendum cultumque divinum in dominico praesertim sacrificio celebrandum.

Christi, summi atque aeterni Sacerdotis, ad Evangelium praedicandum fidelesque pascendos et ad divinum cultum celebrandum consecrantur, ut veri sacerdotes Novi Testamenti.

Very extensive are the borrowings of the text of the Latin allocution from the Decree on the priestly Ministry and Life, where the following texts are only examples, but striking ones, and do not make any claim on completeness.

Allocution

... ut Christo Magistro, Sacerdoti et Pastori inserviant, cuius ministerio corpus eius, id est Ecclesia, in populum Dei, in templum sanctum aedificatur et crescit.

Baptismo homines Dei populo aggregantes, Poenitentiae sacramento peccata in nomine Christi et Ecclesiae dimittentes, oleo sancto infirmos sublevantes, ... laudes cum gratiarum actione et precibus per horas diei offerentes non tantum pro populo Dei, sed et pro mundo universo...

Munere denique Christi Capitis et Pastoris pro vestra parte fungentes, ... Episcopo iuncti et subditi, fideles in unam familiam adunare studete, ut eos per Christum in Spiritu Sancto ad Deum Patrem adducere valeatis.

"Presbyterorum Ordinis," n. 1

... ad inserviendum Christo Magistro Sacerdoti et Regi, cuius participant ministerium, quo Ecclesia in Populum Dei, Corpus Christi et Templum Spiritus Sancti, hic in terris, indesinenter aedificatur.

Ibid., n. 5 and 6.

Baptismate quidem nomines in Populum Dei introducunt; Sacramento Poenitentiae peccatores cum Deo et Ecclesia reconciliant; oleo infirmorum aegrotantes alleviant... laudes et gratiarum actiones quas adhibent... ipsi Presbyteri ad diversas horas diei dilatant in Divino persolvendo Officio, ... pro toto populo sibi commisso, immo pro universo mundo...

Munus Christi Capitis et Pastoris pro sua parte auctoritatis exercentes, Presbyteri, nomine Episcopi, familiam Dei, ut fraternitatem in unum animatam colligunt, et per Christum in Spiritu ad Deum Patrem adducunt.

3. Examination

In the examination or scrutiny the candidates manifest their willingness to become priests with all the obligations and demands inherent in their calling. The bishop addresses the candidates:

Beloved sons, before you are ordained priests, you must openly declare before the people that you are willing to receive this office.

Are you willing to fulfil without fail the priestly ministry in the rank of presbyters, as trusted co-workers of the order of bishops by tending the flock of the Lord¹⁴ under the guidance of the Holy Spirit?

After each question they answer together:

Yes, I am willing.

Are you willing to celebrate the mysteries of Christ faithfully and religiously to the glory of God and the sanctification of the Christian people, in accordance with the Tradition of the Church?

The candidates say:

Yes, I am willing.

Are you willing to exercise the ministry of the word worthily and with prudence by preaching the Gospel and explaining the Catholic faith?

The candidates say:

Yes, I am willing

Are you willing to unite yourselves more closely from day to day to Christ the High Priest who offered Himself for us to the Father as a spotless sacrifice, and to consecrate yourselves with Him to God for the salvation of men?

The candidates say:

Yes, I am willing, with the help of God

¹⁴ Cf. 1 Pt 5, 2.

4. Promise of Reverence and Obedience

Each candidate then approaches the bishop and kneels down before him. He places his joined hands between the hands of the bishop. According to the cultural and sociological conditions of the place, also other rites may be employed for these promises which indicate that the relationship of priest and bishop is not of the kind that exists between an employer and his employee, but is analogous to that of God the Father to His Son, the Word Incarnate. Christ was always ready, not to do his own will, but the will of Him who had sent Him. In love of God and their fellowmen the candidates embrace obedience. They know that "the priestly ministry is the ministry of the Church herself which can be discharged only by hierarchical communion with the whole body. Therefore, pastoral love demands that acting in this communion, priests dedicate their own wills through obedience to the service of God and their brothers. This love requires that they accept and carry out in a spirit of faith whatever is commanded or recommended by the Sovereign Pontiff, their own bishop, or other superiors."¹⁵

To the question of the bishop

Do you promise me and my successors reverence and obedience? the candidate answers

I do!

If the bishop is not the candidate's own Ordinary, he asks: "Do you promise your Ordinary obedience and reverence?" Acknowledging the promise the bishop says:

God, who began the good work in you, will also bring it to perfection.

5. The Great Litany

As Fr. Bughini, C.M., the secretary of the Roman Consilium for the implementation of the Constitution on the sacred liturgy wrote, this abbreviated form of the Litany of All Saints is to be used in future not only for ordination rites, but also for all consecrations and solemn blessings, as e.g., the blessing of an abbot and the consecration of a church.¹⁶

¹⁵ Decree on Priestly Ministry and Life, art. 15.

¹⁶ L'Osservatore Romano, Dec. 7, 1968, p. 2.

Also in these cases certain additions may be made, not only by adding the names of more Saints, but also by inserting special intentions in the second and third section of the Litany. The general principle for the "Prayers of the Faithful" that some additional intentions may be added according to the particular needs of the place and the time, has here been extended also to the so-called Great Litany.

a) Invitation to Prayer

The bishop introduces the Litany with an invitatory. Standing, without mitre, with hands joined he says or sings, facing the congregation:

Dearly beloved brothers and sisters, let us pray to God the Father Almighty, to shower his heavenly gifts on these his servants, whom he has chosen for the office of priests.

This is an ancient Roman prayer formula, which can be found already in the Gelasian Sacramentary (GeV 143).

b) The Litany

After this invitation all kneel down, ordered to do so by the deacon with the word:

Let us kneel.

The bishop remains kneeling until the end of the Litany, not interrupting the prayer by a special blessing. At the end he alone rises and concludes this bidding prayer with a formula which, with only minor changes, is the prayer "Exaudi nos" of the former ordination rite, again of ancient Roman origin (GeV 144).

c) Concluding Prayer

Hear and heed our prayer, we ask you, Lord our God, and pour out on these your servants the blessings of the Holy Spirit and the strength of priestly grace. May those whom we now present to your fatherly love for ordination continually enjoy the abundance of your gifts, through Christ our Lord.

The congregation answers with

Amen.

and, ordered by the deacon to do so, rises.

6. Ordination Proper

In his Apostolic Constitution "Pontificalis Romani recognitio" of June 18, 1868, Pope Paul VI re-affirmed again the statement of Pius XII that "in the ordination of presbyters, the matter is the imposition of the hands of the bishop, which takes place in silence over each one of those to be ordained, before the prayer of ordination. The form consists in the words of the same prayer of consecration, of which the following pertain to the essence of the rite, and hence are required for validity: "We ask you, all-powerful Father give these servants of yours the dignity of the presbyterate. Renew the Spirit of holiness within them. By your divine gift may they attain the second order in the hierarchy and exemplify right conduct in their lives."¹

After the bishop all priests present place their hands also on the head of each one of the elect. These con-celebrating priests take then their place at the right and the left of the bishop and remain there until the end of the ordination prayer. With his hands extended the bishop then pronounces the prayer of ordination which he begins without the former introduction, which marks in the future exclusively the beginning of the Eucharistic Prayer in Mass. The ordination prayer is the one, known from the former ordination rite. Only few changes have been introduced, which, with the exception of the last passage, amount to the restauration of the original text.

The more important changes will be indicated in the footnotes.

Be ready to assist us, O Lord, holy Father, almighty and eternal God. You are the source of all honors, the author of all dignities. From you come all growth and strength, all that by an ordered progression develops rational natures to fuller excellence. Thus the priestly orders and the functions of the Levites, established with symbolical rites increased, when you chose men of lesser degree and lower rank to be the associates and helpers of the high priests whom you appointed to rule the people.

Thus in the desert through seventy prudent men you spread abroad the spirit of Moses, and with their aid he was able to rule the vast multitude

without difficulty. So too you rightly endowed the sons of Aaron¹⁷ from their father's plenty, in order that the priestly merit¹⁸ should not lack means to offer sacrifices for the people's welfare, and perform the sacred rites more frequently. This same providence of yours, O Lord, provided teachers of the faith as companions of your Son's apostles, who, aided by these preachers of second rank¹⁹ spread the good tidings all over the world.

We beg you, Lord, grant support also to our weakness; our need is the greater, because our strength is so much less.

We ask you, all-powerful Father, give these servants of yours the dignity of the presbyterate. Renew the Spirit of holiness within them. By your divine gift may they attain the second order in the hierarchy and exemplify right conduct in their lives.

May they be excellent co-workers of the order of bishops,²⁰ so that the words of the Gospel may reach to the end of the earth, and the fullness of nations²¹ assembled by Christ, may be converted into one holy People of God.

Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

All answer:

Amen.

7. Investiture and Anointing of the Hands

After the ordination prayer the older priests return to their places in the sanctuary of the church and the bishop sits down with his mitre on. The newly ordained rise and approach the older priests who arrange first the stoles of the new priests in the form of a cross and then place the chasuble on each of them saying nothing. With this an ancient

¹⁷ Their names have been omitted in accordance with ancient Roman sources.

¹⁸ The sources read "meritum" and not as the old rite had "ministerium."

¹⁹ B. Botte had proposed "praedicatores" instead of "praedicationes." Cf. Holy Orders in the Ordination Prayers, in: *The Sacrament of Holy Orders, The Liturgical Press, Collegeville (1962) p. 9, n. 1.*—The Council documents still hesitated whether to adopt "praedicatoribus" or leave "praedicationibus." Cf. the official Latin edition of the Decree on the Priestly Ministry and Life, art. 4, footnote 5.—The English translation of Abbott omits this reference.

²⁰ The subsequent part of this paragraph is a new formulation.

²¹ Cf. Rom II, 25.

Roman custom has been re-introduced; it is a new sign of the "Romanization" of the ordination rites which we found already when we analyzed the ordination rite for deacons. But the rite is meaningful. This investiture of the new priests by their older fellow priests is a beautiful sign of the acceptance of the newly ordained into the brotherhood of the presbyterate.

In the meantime the bishop takes the linen gremial, the only one that has been retained by the Instruction "Pontificales ritus" of June 18, 1968, n. 16,b. The bishop anoints the hands of the new priests who kneel before him. He uses Chrism, not "oleum catechumenorum." Thereby he says:

The Lord Jesus Christ whom the Father anointed with the Holy Spirit and with power²² may protect you for the sanctification of the Christian people and the offering of the sacrifice to God.

Though the text of the old rite, which accompanied the anointing of the hands was beautiful, it was misleading. It asked to consecrate and sanctify the hands of the newly-ordained by the anointing so "that whatever they consecrate may be consecrated and sanctified." The power to bless and consecrate is not given by the anointing with material oil; it is given in the very ordination to the presbyterate. The anointing of the hands only manifests and further clarifies the powers that have been given in the sacramental rite of the ordination.

During the investiture and the anointing of the hands one may sing either the "Veni creator" (not to be begun by the bishop), or Ps 110 (109) with the antiphon.

Christ, the Lord, High Priest forever according to the order of Melchisedech, offered bread and wine.

or any other suitable song in the vernacular. — After the anointing the bishop as well as the new priests wash their hands.

8. Presentation of the Gifts

While the preceding ceremonies are being performed, one of the assisting deacons (or priests) of the bishop prepares the bread on the

²² Cf. Acts 10, 38.

paten and the wine and water in the chalice for the celebration of Mass. That means that he places a sufficient number of hosts on the paten and prepares the chalice for the Mass. He may do this either at the altar or at the credence table. He brings the paten and chalice to the bishop, who presents them to each of the neopresbyters, as he kneels before the bishop. In doing so the bishop says:

Receive the gifts of the People of God, to be offered to the Lord. Realize what you will be doing. Model yourself on what you are to handle, and conform your life to the mystery of the Lord's Cross.

This beautiful text, in its second part formerly belonging to the episcopal admonition before the ordination, acquires here a new and deeper meaning. The former words which accompanied the handing over of the chalice and paten in the old rite led to a wrong understanding: "Receive the power to offer sacrifice to God and to celebrate Mass . . . "They created the impression that they gave, together with the presentation of the "instruments" the new priest the power to offer holy Mass. This was lastly the reason why in the Middle Ages theologians were led to the opinion that the "traditio instrumentorum" was at least part of the essential rite.

9. Kiss of Peace

The bishop gives then to each of the new priests the kiss of peace. He greets in them "sons and friends".²³ He greets in them brothers and friends "on account of the communion in the same priesthood and ministry."²⁴ He greets in them "necessary helpers and counselors in the ministry and in the task of teaching, sanctifying and nourishing the People of God."²⁵

Also the other priests present may, with the kiss of peace or a similar rite, show that they welcome the newly-ordained as their fellow priests "in virtue of an intimate sacramental brotherhood."²⁶

²³ Const. on the Church, art. 28

²⁴ Decree on priestly Ministry and Life, art. 7.

²⁵ Ibid.

²⁶ Ibid., n. 8.

During these rites Ps 99 "Iubilate Deo omnis terra" may be sung with the antiphon.

You are my friends, says the Lord, if you do what I command you.

This antiphon is repeated after every two verses. As usual in these rites the Gloria Patri is not said at the end of the psalm. The latter is interrupted and the antiphon repeated when all have received the kiss of peace. The psalm however, remains, optional. Any other suitable hymn may be sung in its stead, or also the venerable "Iam non dicam vos servos" of the former ordination rites.

IV. The Eucharistic Celebration

From the offertory on all priests present, the neopresbyters as well as the older priests, concelebrate with the ordaining prelate. Since paten and chalice have been prepared for holy Mass, the bishop starts right away with the prayers prescribed for offertory (or with the rites prescribed according to the "Missa normativa" as soon as it is published). Consequently, there is no offertory procession of the newly ordained with their candles or gifts. If the first Eucharistic Prayer (Roman Canon) is used during this Mass, a special *Hanc igitur* is prescribed for this occasion:

Father, accept this offering from your whole family and from the ones chosen for the order of priest. Protect the gifts you have given them, and let them yield a harvest worthy of you. (Through Christ our Lord.)

During the distribution of holy Communion to the faithful the new priests should assist the bishop. There are no special rites to be held after holy Communion and at the end of the Mass. No "power" to forgive sins is handed over, no profession of faith is made, no imposition of hands is found, nor a special blessing for the newly ordained. They are not given any "penance." Consequently, they have no obligation to say the three holy Masses in honor of the Holy Spirit. Our Lady and for the souls in purgatory.

With the blessing of the bishop and the subsequent "Ite, missa est" of the assisting deacon the ordination Mass comes to an end. All leave the church in procession as they had entered before.

COMMON BIBLE AGREED ON

● Walter M. Abbott, SJ

(The author of this article is a U.S. priest who is assistant for biblical ecumenical matters to Augustin Cardinal Bea, SJ, president of the Vatican Secretariat for Promoting Christian Unity. He is Vatican liaison officer with the United Bible Societies. He was an associate editor of the weekly magazine "America" for eight years -- 1958 to 1966 -- and general editor of "Documents of Vatican II," published in 1966.)

Details of the common Bible have finally been worked out, and Pope Paul VI has approved the plan.

A document co-published (June 2) by the Vatican Secretariat for Promoting Christian Unity and the United Bible Societies outlines the shape of the common Bible.

The contents of the common Bible are the same that Catholics have always known in the Bible, but the order of the books is different, and there are other features that make the common Bible something new. The document that gives the blueprint for future Bibles is called "Guiding Principles for Interconfessional Cooperation in Translating the Bible."

The UBS, which has its headquarters in London, includes the American Bible Society, the British and Foreign Bible Society, and 33 other national Bible societies around the world. Until now they have, for the most part, served the Protestant churches. They have produced translations in more than a thousand languages. They keep revising their versions to adapt them to progress in biblical studies and modern languages. At the same time, they are trying to provide translations in languages and dialects that still have no Bible. It is estimated that there are about 1,000 such languages and dialects.

The UBS agreed to extend its services to include Roman Catholics because the Second Vatican Council adopted as one of its goals the aim and purpose of the Bible Societies: Easy access to holy Scripture for all. The slogan means translations in the living languages of people everywhere and publications priced low enough to put them within the actual economic reach of the people.

Shortly after the close of Vatican II, Pope Paul encouraged the predominantly Protestant Bible Societies to take seriously the possibility of collaboration with Catholics, when he gave Cardinal Augustin Bea, S.J., and the unity secretariat, a mandate to study implementation of the Vatican II decree on the Bible, which recommended cooperation with "the separated brethren" in translation of the Bible.

A group of UBS experts and Catholics scholars worked out guiding principles for the project. By approving these and authorizing their publication, Pope Paul and the leaders of the Bible Societies have taken a major step toward the goal of easy access to the Scripture for all.

Up to now, the only Bible accepted by all churches, and therefore worthy to be called common, has been an edition of the Hebrew Old Testament and an edition of the Greek New Testament based on the best manuscripts. Agreement on improvements in these editions critically established by modern interdenominational scholarship has been assured by establishment of an editorial committee of Catholic and Protestant scholars.

The term "common Bible" has been used in recent years to describe not a fact but a hope, namely, that the various Christian denominations and Jewish scholars would be able to agree on a translation of the Hebrew and Greek texts which would be acceptable to their various constituencies. The "common Bible" provided for in the document published by the Vatican and the United Bible Societies will contain agreed translations of all the biblical books including the deuterocanonical texts, which most Protestants call "Apocrypha." The order of the books, however, will not be the same as that found in Catholic Bibles. In the new common Bible translations, the deuterocanonical texts will be grouped together after the books of the Hebrew Old Testament and before the books of the New Testament. (The

deuterocanonical texts — Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, Maccabees I and II, parts of Esther and Daniel — come from the Septuagint, the Greek version of the Scriptures made before the time of Christ and before the Hebrew canon as we know it today was established by the Jews. The Gospel writers frequently quoted from the Septuagint.)

This arrangement does not involve any change in Catholic doctrine. The Council of Trent listed the books of the Bible in a certain order, but even that order has not always been followed in Catholic editions. Not long after the Council of Trent, Pope Sixtus V approved an edition of the Bible in Latin which did not follow the order given in the council.

The arrangement of the books in a Bible is simply a disciplinary matter which a Pope can alter for good reasons. Pope Paul VI's reasons for approving the new order of books to be found in the "common Bible" reflect the new spirit of respect and esteem for other Christians. In the same spirit, the Protestants in the Bible Societies were willing to include the deuterocanonical texts in a common Bible wherever Catholics request them provided the order already mentioned was preserved.

Some people thought it would be hard for the different denominations to decide what explanatory notes should be introduced in the common Bible," but this problem was solved rather easily.

Catholic Church law requires such notes in all Catholic editions of the Bible. Vatican II added that these notes should be "necessary" and "adequate" to convey the meaning of the Scriptures and to express their "true spirit." The Bible Societies, following a general trend among Protestants, have usually produced Bibles with no notes at all. The constitutions of the oldest societies called for Bibles "without note or comment."

In modern times the Bible Societies found that people, especially in Asia and Africa, needed and wanted helps for understanding the Scriptures, and they began to include a number of notes in various editions. The Bible Societies were able to adopt this policy because recent

studies showed that the phrase "without note or comment" in their constitutions meant "without controversial note or comment:" the Bible Societies were to serve all the churches and therefore should avoid controversy.

In conferences between the Bible Societies, Cardinal Bea's secretariat and the Pontifical Biblical Commission, it was seen that requirements of the Catholic Church and of the Bible Societies could be met in common Bible publications by having aids for readers that avoid controversy. This solution now has the approval of the highest Catholic authority and all 35 national Bible Societies.

What does remain a problem in the working out of a common Bible translation is the fact that Catholics and Protestants often spell (and pronounce) biblical names differently. This problem has to be worked out at the local level in each language, but the Vatican-UBS document of guiding principles gives helpful general rules for finding a solution. In English, this problem has been resolved by the British and American Catholic Bishops' acceptance of the spellings that prevail in English, namely, those of the King James Version. Thus, for example, Catholic editions of the Bible will now use Isaiah instead of Isaias or Isaia, and Hosea instead of Osee. Here, as in the case of the order of the books, there has been no doctrinal compromise.

It is clear from a reading of the guiding principles that there is not yet a common Bible in English. The common Bible envisaged in this document will be the work of Catholics and Protestant combined in the following Committees:

Working Committee, which does the basic translation work; 2) Review Committee, made up of experts in exegesis and style who will check the translators' work; 3) Consultative Group, consisting of 25 to 50 persons (Catholic Bishops and other Christian leaders) who will review the work for approval of their Churches.

In countries where English has been spoken for a long time, it is often taken for granted that the Revised Standard Version should be the English common Bible. The RSV, originally the work of a team

of Protestants, has subsequently been given an imprimatur by a British and an American Bishop. It may well be that for some time to come people in these countries will find the RSV serves their needs. However, many of the people in the world who use English, especially many of those who are in Asia and Africa, find the traditionally high-level English style of the RSV too difficult for them.

Obviously, this group of the English-speaking people needs a translation that can be easily understood. If that translation is the work of committees following the procedures set forth in the Vatican-UBS document, there will be a common Bible in English far more serviceable than the RSV.

Meanwhile in 107 languages where there is greater need than in English, work on a common Bible translation has already begun. Catholic-Protestant groups in Nigeria, Congo, India, the Philippines, the Caroline and Marshall Islands have set to work to produce a Bible translation according to the approved guiding principles. In some of these cases the principles have been undergoing a testing period. Now the document, tested and approved, serves as an authoritative guide.

Will it work? Can these groups always agree as they translate the various books of the Bible? Only one project has published its work in part, but it is a stunning proof that the job can be done. The French common Bible project, which involves practically all leading Catholic and Protestant biblical scholars who speak French, produced agreement not only on the translation and rates but also on a great amount of interpretation. This agreement is all the more noteworthy in view of the fact that the first book translated in this project was Paul's Epistle to the Romans, the interpretation of which contributed much to the split of the churches in the Reformation.

The French common Bible project now has five more books of the Bible ready for publication. Confronted by translations provided with over-plentiful notes, the Bible Societies were afraid people would shun rather than read the new publications. The UBS therefore requested and secured an arrangement whereby moderately annotated editions will bear the Bible Societies imprint and the fuller commentary will be given

in other editions. As many as two dozen common Bible projects in other languages may have one or more books of the Bible ready for publication before the end of 1968, with notes less extensive than those of the French project.

It is no secret that some of the fundamentalist groups look at all this collaboration and agreement with some apprehension. They fear there may be a Roman plot afoot to tamper with the Scriptures, to infiltrate Roman Catholic doctrine into text or notes, and gradually to take over the Bible Societies, perhaps thereby eventually even absorbing the Protestant churches that up to now have been the controlling forces in the Bible Societies.

This, however, overlooks the fact that the guiding principles co-published by the Vatican and the UBS apply only to editions of the Bible where cooperation of Catholics and Protestants is desired and agreed upon.

The blueprint in no way affects existing editions of the Scriptures, such as the King James Version which some fundamentalist groups regard as the only acceptable English translation. The Bible Societies can, and no doubt will, continue to provide Bibles with neither deuterocanonical texts nor notes for all groups that request them, just as Catholic publishing houses can, and no doubt will, continue to produce editions of the Bible with the books in the Tridentine order and with notes that give copious catechetical or homiletical material.

It is likely, of course, that a good common Bible translation in any given language will prove to be immensely popular and will achieve wider circulation than any previous edition of the Scriptures. All who are dedicated to the word of God should rejoice that the message will thus reach more people than ever before. If the common Bible translation also brings the Churches closer together and makes the Christian message more credible to the non-Christian world, we must surely conclude that it is the work of the Holy Spirit in our time.

HOMILETICS

● John Maguire, C.S.S.R.

FOURTH SUNDAY AFTER EASTER (May 4)

“It is expedient for you that I go; for if I go not, the Paraclete will not come to you; but if I go I will send him to you.” (Jn. 16.1)

Jesus Christ had worked tremendous changes in His disciples by His presence, but His work in this world was now almost complete, and he tried to explain to them now that it was necessary that he return in His Father. Not only was it necessary, but it would benefit them. The Apostles had listened daily to His words, they had eaten with Him, they had been most impressed by the wonderful example He gave them in meaningful living. They could not see how they would be helped by His departure. They could not see the tremendous effect that would come upon the world from the establishment of the Church. They could not know that only when Christ had ascended into heaven, could He reach the whole world through the members of the Church. They could not understand these things and therefore they were sad. But Jesus said to them, “It is expedient for you that I go.” And we know how true these words were. As St. John later wrote; “The Spirit was not yet given, because Jesus was not yet glorified.”

If Jesus Christ was alive to-day, and living in the world; where would he be? He might be living in Palestine. He might be living in Rome. He could even be in Manila. But wherever He was, he would be in contact with only a few people. If we wished to see Him; if we wished to talk to Him, we would have to make a journey to

Palestine, to Rome, or wherever He might be at that particular time. On the other hand, now that Jesus Christ is in Heaven, at the right hand of His Father, He works through His Church. If we wish to visit Him we can do so at any time of the day or night. If you go to any provincial town, there, in the Church, or barrio chapel, anywhere in the world, there into your midst comes Jesus Christ Himself.

But this is only the beginning of the fruits of Jesus Christ's Ascension into Heaven. When he went to Heaven he sent the Holy Spirit into the world. Now the Holy Spirit dwells in the heart of every Christian. If you meet a poor man in the street and you give him one peso, you are giving that peso to God, for God is present in that man. If you help the poor, visit the sick, the imprisoned, *anything* that you do for someone else you are doing it for God. God is present in the poor, in the sick, in the prisoner. You cannot walk down the streets of Manila without meeting God; he is present in the heart of every true Christian. He is everywhere waiting for us to do things for Him. And all of this because He ascended into Heaven. If he had returned to His Father in Heaven, this would not be so. If He had not gone the Holy Spirit would not have been sent.

There is one other thing that we should remember. When we love God, then God is in us. If we are good Christians, if we are honestly striving to do what God wants, then God is our companion at every moment of the day and night. And what does this mean for us? It means that we are never alone, never, because God is always there. It means that if we are sad, we have God to comfort us. It means that in the time of temptation we have God to help us. It means that even if we have no friends in this world, we still have God, to help us, to comfort us, to strengthen us. There is no reason to fear, God is our strength. There is no reason to be sad, God is our comfort. There is no likelihood of our committing sin, if we're really aware that God is there inside us.

In a distant barrio of the Philippines a few years ago, a priest instructed the children, so that they could go to confession and Holy Communion. None of the children had received Holy Communion before, so the priest was very careful to teach them the importance of the Sa-

crament that they were to receive. On the day of their first Communion, after they had received Communion, one little girl refused to talk to anyone. When the teachers tried to get her to speak she ran away and sat by the side of the river. The teacher went and asked the priest if he would talk to the little girl. He did. But she would not answer. He tried for a long time and then he said "why do you refuse to talk to anyone to-day? You should be very happy, because you have received God into your heart this morning." The little girl replied, "Yes, I received God this morning, and I am not going to talk to anyone else, but God, for the rest of the day." "That little girl said more than any priest can ever say in a sermon. God is with us in a very special way when we receive Holy Communion. He is with us especially during the Mass but if we love God, He is with us always.

The Apostles could not understand why Jesus Christ said "It is better for you that I go—" We can understand. We can see that Jesus was right when he said "It is better for you that I go." Let us ask Mary, the Mother of God, to remind us continually that God is with us.

FIFTH SUNDAY AFTER EASTER (May 11)

"If you ask the Father anything in My Name. He will give it to you." . . . "Ask and you shall receive, that your joy may be full." (Jn. 16.23)

A few years ago, there was a beautiful article in a Catholic magazine. It was written by a woman, the mother of seven children. It was written very simply, as such a mother would speak. This is what it said. "Last month my ten year old son became very sick. He had to go to the hospital, for the doctor said that he had meningitis. We did not know what to do. So we prayed. I gathered my children around me and I said to them, 'Jimmy is very sick. We must ask God to make him better.' After a while we were all praying most of the day. Going around the house I would talk to God, asking him to help us. The doctors said that Jimmy would die, but I did not think so, because,

all day I could hear my three year old daughter whispering to herself; "Jimmy is sick; please, Jesus, make him better. God be good, and make Jimmy better." Yesterday Jimmy came home, completely cured. Now I know as I have never known before that God is always listening. For the last few weeks. I have often had no hope, except when I talked to God. And I often asked myself, "What would I do if I was a pagan—What would a pagan do?"

You should thank God every day, my dear brethren, that you have been born into a Christian home. You know that God loves you, you know that He died because he loves you. You know that He sent the Holy Spirit into the world, to teach and comfort us, because He loves us. You know that this same God Who loves us so much has said, "Ask the Father anything in My Name and He will give it to you—ask and you shall receive that your joy may be full."

There are people who say: "I cannot avoid sin." Do these people doubt the words of Jesus Christ Himself? Do they not know that He has said, "Ask the Father *anything* in My Name and He will give it to you." There are others who will say; "I cannot keep away from this occasion of sin, or from this sinful companion." Are they pagans? Have they forgotten that God loves them so much, that He has said. "Ask the Father **ANYTHING** in my name and He will give it to you?" Then there are people who say: "I cannot pray, I never feel like praying, I am always distracted." Are these people unable to talk? God did not tell them to feel fervent. He did not tell them to clear their minds of everything else. He told them, "Ask and you will receive that your joy may be full."

If you can talk, then you can pray. Prayer is talking to God. If you want something from your neighbour, you know how to ask him. If you need something from God ask Him also. God could have given us everything that we need to get to heaven, but He did not, because he wanted us to ask Him for things. He wanted us to talk to him. He knew that if he gave us everything we would soon forget about Him, and He did not want that. He wanted us to talk to him. He wanted to show His love for us, by giving us the things that we asked for. He said "Ask the Father anything in my name—"

And when did He speak these words? He spoke them just before He died, so that we would not forget them. Many times in the sermons that He preached to the people He had said that we should pray, many times He had reminded us to ask, but at the Last Supper, before He went out to die, He repeated once again: "Ask". And this time he added "Ask in My Name", for He wanted us to know that after the Ascension, He himself, would be at the right hand of His Father in Heaven, to intercede for us, to add force to our prayers. In other words, when we ask the Father anything in His name, He Himself will ask for it, and therefore, we will certainly receive what we ask for.

When you have problems say to God, "Help me dear Jesus, Jesus, help me." When things go wrong, talk to God about them, tell Him your troubles and ask Him to help. He is interested in You. He wants you to talk to Him. He wants to help you. He loves You. There is no need to speak to God by means of formal prayer. Do what He has said, 'Ask.' "Ask and receive that your joy may be full." Let us ask Mary, the Mother of God to teach us how to talk to her Son, our Brother.

THIRD SUNDAY OF MAY—ASCENSION

"Go into the whole world and preach the Gospel to every creature." (Mark. 16.15)

Jesus Christ gave these instructions to His Apostles, and they carried them out very well, as St. Mark tells us in His Gospel. "They going forth, preached everywhere, the Lord working with them and confirming the Word, with the signs that followed. "The Apostles went where they could, spreading the message that God had given to them, but it was not possible for them to go everywhere, and their lives were only short, so that it is easy for us to see that these words were meant, not only for the Apostles but for their successors. All the Bishops of the Church to-day are continuing this work, all the priests of the world are helping them, and in a different way, every Christian

in the world must play his part in carrying out the command of Christ. "Go into the whole world and preach the Gospel to every creature." I say in a different way, for it is not your obligation to preach the word of God from the pulpit, yours is the task of proclaiming the same Gospel, by word and deed, in every action of your life. Whether in the factory, in the office, in the streets, or in your own home, you must lead a Christian life, so that everyone that you meet, can see that you really believe in God, really love Him, and that you live according to that belief.

When Jesus gave His command to the Apostles, it could only be carried out by speaking, even printing had not yet been invented. There was no Radio, no telephone. The only way that they could spread the Word of God was by speaking. But now, that has changed. God has given us many wonderful gifts, especially in the field of Communications. He has given us these things to help us, and in order that we might help other people. To-day has been proclaimed by the Bishops of the Philippines, "Social Communication" Day. Today we should think about the wonderful gifts that God has given to us, the many wonderful conveniences that we have, that people one hundred years ago did not have. We have television, telephone, radio, satellite communications, it may not be very long before there is a man on the moon sending back messages to the earth. These are wonderful things, and they have been made possible by the cooperation of man's efforts with the gifts of God. And God is very happy about these things. But like all gifts of God, they can be used for good or evil. Ours is the obligation to see that these things are used for good.

If you are the owner of a newspaper, a television producer, an editor, a journalist, then you have at your disposal a tremendous power for good or evil. But most of us do not have this power. What then can we do to improve the effects of the Social Communications in the world to-day? There is a lot that we can do. It is very well known that if no-one likes a radio programme, it does not survive for long. If nobody watches a certain television show it will be short-lived. If you ask any advertising expert, he will tell you that the owners and operators of television know exactly when the most peo-

ple are watching their programmes. This means that you and I really control these programmes. Every time you turn off a programme that is no good, you are helping to kill that programme. Your part may be a very small one, but it is a very real one.

Every time you buy a newspaper or refuse to buy a certain newspaper, you are effecting the future of that newspaper. If no one wants to read a certain magazine, it is already going out of print.

Now how can we decide what programmes we should watch, what magazines we should have in our homes? How can we decide whether a programme that we are viewing or listening to, is worthy of Christians? We can decide very simply; just ask yourself from time to time. "If Jesus Christ came to visit us to-night, would we have to turn off the television, or would He sit down with us and watch this programme? If Jesus came to see us, would we have to throw out some of the magazines and comics that are now on the table in the living room? Would we be able to read to Him the article that we are now reading in this newspaper? Would I have to get someone to talk to Jesus at the door, while I removed the magazines and comics, changed the programme on the television, turned off the radio, or got rid of the friend with whom I was gossiping on the telephone? If I would have to do any of these things, then I am not doing what God expects of me. I am not carrying out the command of Christ to spread His message to the world. I am not the living example to the world of the message of Christ that I should be. I am not doing what God wants me to do. Remember what you do may not be much, but if you do not do it, the Gospel of Jesus Christ will take a little longer to spread to the rest of the world. Jesus Christ is depending on you to help Him. Don't let Him down. God has helped man to produce many things, many wonderful things, for entertainment, for enjoyment, and communication. Let us do our part to see that these things are used for good and not for evil.

Let us pray every day to the Mother of God, that she will help us to use the gifts of God, for the purpose for which they were intended by God.

PENTECOST (May 25)

"The Advocate, the Holy Spirit, whom the Father will send in My Name, He will teach you all things, and bring to your mind whatever I have said to you." (Jn. 14.26).

St. Peter was not a brilliant man. He probably never went to school. He knew a lot about fishing. He probably did not know much else before He met Jesus Christ. When Jesus was being tried before the High Priests in Jerusalem, Peter denied that he knew Him, because he was afraid that he too would be executed. We read in the Gospels, that St. John was at the foot of the Cross, also Mary Magdalene, but no mention is made of Peter. He was not there. When Jesus Christ was in most need of comfort, Peter was not there, he was afraid, he was ashamed to be known as a friend of Jesus. And yet this same Peter, who was afraid of the soldiers, ashamed that he might be recognized as a man different to any other, unlearned, hopeless in public relations, stood up in the midst of the crowds on the first Pentecost Sunday, and preached to them. And what did he say? Did he apologise, did he speak in praise of them? No! This is what he said: "Men of Israel, listen to this! Jesus of Nazareth was a man approved by God among you by miracles and wonders and signs, which God did through Him in the midst of you, as you yourselves know Him, when delivered up—you have crucified and slain by the hands of wicked men. God has raised Him up." The fact that St. Peter could preach such a sermon, to the very men who had crucified Christ is extraordinary, but we read further in the Scriptures, that as a result of this sermon, three thousand people received his word and were baptized.

Why could St. Peter, who a few days before had been so afraid, so unlearned, suddenly become a great preacher, and deliver one of the most sensational sermons of all time? Because he had received the Holy Spirit. The Holy Spirit foretold by Jesus Christ. Who will teach you all things, and this same Holy Spirit is in your hearts and souls this morning. Will you say: "I cannot avoid sin," when you have this same Holy Spirit to show you how? Will you say: "I do not have the strength to break with these bad companions," when you have the Holy Spirit, to strengthen you, the same Holy Spirit, Who gave St. Peter

the strength to overcome his shame? Will you say: "I am ashamed to appear different to other people", when you have the Holy Spirit to strengthen you?

You, my dear brethren, are Christians, yours is a special life, you must be a shining example to the world of the teachings of Christ in practice. If you are to be a good Christian then you must suffer, from the world, from temptations, perhaps from your own friends and relations. But you have the Holy Spirit, the Comforter, with you always. He will help you to understand that yours is the true happiness. Yours is the happiness of knowing that you are doing what God wants you to do, and that whatever happens to you, God will be there to help. You are not worried by the false teachings of the newspapers and public opinion, because you know that the Holy Spirit will show you the truth. You are not afraid of having too many children although others are telling you that you should be practising sinful birth-control, because you know that the Holy Church has laid down very explicitly what the conduct of Christians should be, and Jesus Christ told us that the Holy Spirit would be with the Church for all time to teach it the truth. You are not ashamed to act as a christian in company-keeping, because you know that although the world of movies and magazines has a different code of action, you are right. Even if all your friends are acting differently you will not be affected by them, you will not be ashamed to do what God wants, because you have the Holy Spirit to help you. Whatever difficulties come up in your life you will be able to ask yourself. "What would Jesus Christ want me to do in this case?" And you will not be afraid to act, because the Holy Spirit is there strengthening you. Yours is the wonderful vocation of showing to the world, by your example, what a true Christian should be. Yours is the happiness of knowing that God is on your side. Yours is the life of love, love of God, the life which no-one can take away from you because the Holy Spirit will be there to help you. He will teach you all things and bring to your mind, at the right times, the teachings of Christ. He did this for St. Peter, and He will do it for you; that is why He was sent into the world.

Let us pray each day to the Mother of God that she will give us a love and awareness of the Holy Spirit, who is always with us to help us.

ON THE NEW LEGISLATION ON INDULGENCES

There has lately been published a new document concerning the theology of and discipline on indulgences. What is the present stand of the Church concerning indulgences? Under the present discipline, what indulgences can be gained and how can one gain them?

In response to the many requests voiced before and during the II Vatican Council Pope Paul VI promulgated the constitution "*Indulgentiarum doctrina*"¹ on January 1, 1967 outlining the theology of indulgences and setting aside practical norms concerning its discipline. The Constitution is a result of the findings of two Commissions especially formed by the Pope to study both the doctrinal and disciplinary aspects of indulgences. The Congregation of the Penitentiary was assigned the task of drawing up a *positio* on disciplinary reforms; while a second commission with Monsignor Carlo Colombo as chairman, took care of formulating the theology of indulgences. This new Constitution, which is more than adequately sufficient to answer any problem on indulgences, will be the basis of our response.

To the first question therefore, we say that in principle, the present Constitution repeats substantially the traditional doctrine as taught in the monts of Revelation and the Church's Magisterium from the time of the Apostles, through St. Thomas Aquinas up to the present Code of Canon Law.

The papal Constitution defines an indulgence as

¹ Cf. "L'Osservatore Romano", 9-10 January 1967; also *Derecho Canonico Posconciliar*, (Madrid: B.A.C., 1967), Documento XX, pp. 191-199.

“...remissio coram Deo poenae temporalis pro peccatis, ad culpam quod attinet, iam deletis, quam christifidelis, apte dispositus et certis ac definitis condicionibus, consequitur ope Ecclesiae quae, ut ministra redemptionis, thesaurum satisfactionum Christi et Sanctorum auctoritative dispensat et applicat.”

An indulgence therefore, is a remission of the temporal punishment due to sin not of the sin itself. St. Thomas in *Quidl.*, lib. 2. q. 8, a. 16 ad 3^{um}, states that the effect of an indulgence is the remission of the debt of temporal punishment. It supplies the place of satisfaction in so far as it is punitive, in a manner that the punishment borne by one is imputed to another as if he himself had borne it. Nevertheless, the Angelic Doctor is quick to caution that an indulgence does not supply the place of satisfaction in so far as it is medicinal. This is obvious since he adds that in man there is ever present, even after sin or punishment is or given, the tendency to sin again inherited from past wrongdoings; and to remedy this, continuous personal satisfaction and work is necessary at least in earthly life.

The present Constitution also speaks of the double purpose by which the fault and punishment due to sin have to be expiated—to purify the soul and give satisfaction of divine justice and to restore the natural order perturbed by the perpetration of the fault. For sin destroys the order designed by God for human action in the overall plan of His creation. It disturbs the supernatural union existing among all the faithful christians since the sin of one member prejudices the rest as oppositely, the good work of one can help another.

Christ suffered for all men and following His example the faithful should strive to help each other mutually in their journey to the celestial Father not only through prayers and good work, but also through penitential expiation both of their sins and those of others. This is the meaning of the ancient dogma of the communion of saints and the unity of the Mystical Body of Christ. The infinite merits of Jesus Christ to which are added those of the Blessed Virgin and the saints constitute the treasure of the Church which are applied to those who even now are with us here on earth and those who are expiating for their sins in purgatory.

From the earliest times, the Church recognized these truths and exercised the various means through which the fruits of the redemptive work of Christ could be applied to everyone. The Apostles exhorted the faithful to do this so much so that ancient penitents were wont to seek the aid and intercession of all the community of the faithful and likewise procured to help the faithful by means of suffrages chief among which are the eucharistic sacrifice and other good works especially those which are most trying to human frailty. These helps were offered not only to the faithful considered individually, but also to the whole Church itself as one body united to Christ its Head.

This practice by which one, through the application of the merits of Christ and the saints, could be liberated from consequences of sin impelled the Fathers to introduce gradually through the centuries, inspired by the Holy Spirit of course, the use of what we now call indulgences. Its use became universal when the Roman Pontiffs decreed that certain works convenient to the common good and the Church could be considered penances applicable to all genuinely repentant faithful who have sacramentally shown this repentance.

How indulgences, however, operate to produce the remission of the temporal punishment due to sin is a central question in its theological consideration. The traditional position of the Church states that it is through the power of the keys that sinners are released from the liability to temporal punishment by supplying him with an equivalent amount of satisfaction drawn from the Treasury of the Church. This doctrine is supported by theologians of many ages among which are St. Thomas and the contemporary Charles Journet.

A number of other theologians however, critical of this concept which they consider too juridical, sustain another view. Bernhard Posmann, after examining indulgences against a general background of the history of penance, concludes that it is through the Church's official prayers and supplications that God would grant full forgiveness to the penitent in virtue of Christ's merits and the saints that indulgences derive their efficacy. This opinion is supported by Karl Rhaner. The question is rather academic and if one would carefully examine the definition which we quoted, it would be seen that the Constitution confirms the traditional position.

Lately, the Holy Father in an allocution on December 23, 1966 stated that the doctrine of indulgences while remaining as it is, will in future Constitutions emphasize more on the spirit which should inspire the faithful in acquiring indulgences, making clear the fact that Christ in coming to aid the faithful intended not only to help them satisfy the penalties due to their sins, but also to urge them to greater acts of charity. Hence, the Mass, the sacraments, all works of charity, piety and penance cannot and will never be displaced by indulgences; for considered in themselves these acts have far more spiritual value and merit than the single remission of the debt of temporal punishment. An indulgence should not be used as an excuse or easy means of avoiding the penances required for our sins. It should rather be considered a support which a Christian, cognizant of his personal weakness, finds within the shelter of the Church.

With regards to the second question, the disciplinary portion of the Constitution states that the faithful may gain plenary or partial indulgences. This division is made according as an indulgence is capable of liberating one fully or partially from temporal punishment due to sin. All indulgences whether plenary or partial can also be applied for the dead *per modum suffragii*.

Henceforth, a partial indulgence will always be known by this term and will not be determined in terms of days and years. However, it can be gained as many times a day as a faithful performs an act enriched by a partial indulgence.

In its turn, a plenary indulgence may be gained if a Christian performs an act enriched with it and by fulfilling the following conditions: sacramental confession, eucharistic communion, and prayer for the intention of the Roman Pontiff.² Furthermore, one should be free from all

² The three conditions required to gain a plenary indulgence can be fulfilled several days before or after the prescribed good work although it is convenient that the communion and prayers for the intention of the Pope be made on the same day that the prescribed act is done.

By one sacramental confession several plenary indulgences may be gained, however, with one eucharistic communion and prayer for the Holy Father's intention only one plenary indulgence can be gained.

The condition of praying for the Pontiff's intention is fulfilled by reciting an *Our Father* and a *Hail Mary* or any other form of prayer according to one's devotion or piety to the Pope.

affections to whatever kind of sin including venial sins.³ If however, the full (*plena*) disposition required is absent or if the conditions expressed are not fulfilled, the indulgence gained is only partial. Nevertheless, the prescription of Can. 395 "*pro impeditis*" still holds and the Constitution further empowers local Ordinaries to enable the faithful within their jurisdictions to gain plenary indulgence without sacramental confession and communion if it is impossible or at least difficult for them to do so at the moment due to the inaccessibility of their place provided they are contrite of heart and are disposed to receive said sacraments as soon as possible.⁴

The division of indulgences into personal, real, and local is abolished in order that the faithful may realize that what gains indulgences are meritorious works even if such are connected in one way or another to a thing of a place. However, a plenary indulgence applicable to the dead only, can still be gained in all churches and public and semi-public oratories⁵ on the 2nd of November. In parish churches besides, a plenary indulgence can be gained twice a year: namely, in "*Festo Titularis*" and of the 2nd of August during which the "*Portiuncula*" occurs, or in any other opportune date to be determined by the Ordinary.

Then again, a faithful can gain a partial indulgence if, with pious intention, he uses an "object of piety" (*objectum pietatis*) which may

³ "...Requiritur insuper ut excludatur omnis affectus erga quodcumque peccatum etiam veniale."

⁴ "...Ordinarii locorum possunt concedere fidelibus, in quos ad normam iuris exercent auctoritatem, si loca inhabitent ubi nullo modo vel saltem admodum difficile ad confessionem vel ad communionem accedere possint, ut ipsi queant indulgentiam plenariam consequi absque actuali confessione et communione, dummodo sint corde contriti et ad praedicta sacramenta, cum primum poterunt, accedere proponant."

⁵ Plenary indulgences "*toties quoties*" are abolished since only one plenary indulgence can be gained a day hence forth therefore, on the 2nd of November, only one plenary indulgence may be gained.

Only those who are legitimately privileged to use particular semi-public oratories may gain plenary indulgences on them (...illi qui legitime iis utuntur...)

be a crucifix, a cross, a crown, a scapular, and a medal,⁶ properly blessed by a priest, and if the same "*pietatis objectum*" has been blessed by the Holy Father or a bishop, a plenary indulgence can be gained on the feast of Sts. Peter and Paul provided however, one makes a profession of faith⁷ in any approved legitimate form.

The indulgences attached to the so-called privileged altars are now abrogated. It is the Church's wish that all the faithful should be made to realize that every Mass without exception, benefits the dead to the fullest extent.

Finally, the "*Enchiridion indulgentiarum*" will be revised as well as the catalogue and summaries of particular indulgences granted to Religious Orders, Congregations, Societies, Pious Associations, etc. so that only the principal prayers and work of piety, charity and penance will be enriched with indulgences.

● Jose B. Tinoko, O.P.

⁶ Some authors are of the opinion that the inauguration of "*pietatis objectum*" in the Constitution and which we have indicated, is taxative. They add however, that other pious objects may be blessed but then no indulgences can be gained from their use.

⁷ The profession of faith required to gain this plenary indulgence may be any of the commonly used forms, for example, the Apostles creed, the Nicene Creed, The Athanasian Creed, etc.

INTENTION AND THE MARRIAGE BOND

A priest who has not solemnized marriages for many years (he is a schoolman) was hurriedly requested to solemnize the marriage of a couple who were decided to live together even without the benefit of the sacrament. To avoid scandal (both are teachers of a catholic school) the priest agreed to help them. Somehow all legal and canonical requirements were obtained in a few hours, so the priest married them.

Not being engaged in parochial duties, the priest did not have the latest marriage ritual. The parish priest misplaced his for the moment, so the priest used the Marriage Rite Within Mass as published in the BOLETIN ECCLESIASTICO, July 1968 pp. 465-477 (1) thinking it was complete. He carefully marked the italicized portion to avoid confusion during the ceremonies. At the interrogation of the couple, the priest used only what belongs to the Scrutiny, first asking the bride and then the groom, believing this is all what is required by the new ritual. The other questions are not in that portion of the Boletin. Inadvertently therefore the Exchange of Mutual Consent was omitted.

¹ There seem to be a confusion here. The BOLETIN ECCLESIASTICO published the official texts of the New Marriage Ritual within and without the Mass. The first one appeared in the May-June 1968 issue, pp. 359 ff., while the latter in the August 1968 issue, pp. 536 issue. And in both these texts there was no portion omitted either advertently or inadvertently. However in the July 1968 issue, pp. 465 ff. a commentary on the *New Marriage Rite of the Philippines*, written by Fr. H. Graef, SVD, appears. Obviously this was the one used unfortunately by the priest. Being a commentary, it does not have to include the complete text, as in fact, the aforementioned article does not.—ED.

After four days, the priest happened to visit a bookstore in another town and bought a copy of the latest Our Wedding Day booklet. Going through the book, he realized his mistake or omission.

Assuming that the couple really wanted to get married and answered the questions sincerely, was this marriage valid? It seems to me that the question in the Scrutiny and the questions in the Expression of Mutual Consent are essentially the same. Or is there a difference? In other words, are the question in the Scrutiny enough to elicit and to express mutual consent ad validitatem matrimonii?

If the marriage is invalid because of the omission, what is to be done, and how do you proceed? Absolutely nobody knows about the case.

This marriage is, in our opinion, null and void. One thing is the purpose of getting married and another thing is to carry out that purpose. The parties concerned indeed declared that they went to the church with the intention of getting married, but it is not said that they got married. There is a world of difference here.

The priest asked them whether they came freely in order to be joined in the love and service of husband and wife. Their answer was in the affirmative. May this declaration be regarded as in fact their real matrimonial consent? Certainly not. What they declared were the following:

- 1.—That they went freely to marry each other.
- 2.—That the purpose of their coming to Church was to marry each other.

In other words, they stated their freedom and intention of getting married. However, they did not actually express their matrimonial consent, though from the declaration made it can be drawn that both were ready to give it if required.

The purpose or intention of doing something is not its realization. We make many intentions that were never actually realized. In our case, the fact that they wanted to marry each other does not mean that they really got married. The matrimonial consent, efficient cause of marriage, presupposes the purpose or intention to get married, but this cannot be confused with the actual consent. Otherwise, the same purpose or intention to marry would join the contracting parties in marriage. During the premarital investigation the contracting parties made clear their intention to marry each other. It cannot be said that this declaration made during the investigation joined them in matrimony. It is their matrimonial consent expressed, when required, that should be the real creative element of the so called matrimonial bond between them. In other words, the marriage bond is created not when the contracting parties declare their intention to marry each other, but when they actually take each other as husband and wife through their matrimonial consent.

The scrutiny, now a part of the ceremonial of marriage is not the exchanging of matrimonial vows, but a preliminary to it. So the declaration made during the scrutiny as to their freely coming to marry each other does not create the marriage bond. Only their matrimonial consent, required and given, creates this bond.

● **Excelso Garcia, O.P.**

HISTORICAL SECTION

LOS ESTUDIOS ECLESIASTICOS EN

LOS SEMINARIOS DIOCESANOS DE FILIPINAS EN EL SIGLO XIX*

• José María Luengo y Salutan, Ph.D.

Un Problema Transcendental: Desde que la Iglesia fué fundada por Cristo Nuestro Señor, la selección y la formación de los candidatos que habían de constituir el Clero Católico vinieron a convertirse en uno de los problemas de mayor importancia, y aún de acuciante necesidad en todas partes. También en las Islas Filipinas.

* Presentación y Defensa de la TESIS DOCTORAL, para la Reválida, en la Universidad CENTRAL DE MADRID; Departamento de Filosofía y Letras — Sección de PEDAGOGIA, el 13 de Diciembre, 1968.

Si bien el Cristianismo comenzó a alborear allí con muy halagüeños auspicios en el primer tercio del siglo XVI (Abril 14-21 de 1521) al desembarcar en CEBU el Capitán Hernando o FERNANDO de MAGALLANES, de hecho la Evangelización y la organización de la Iglesia en mi País hay que ponerlas ya en el último tercio de ese mismo siglo: cuando la maravillosa expedición dirigida por el Adelantado Don Miguel Lopez de LEGAZPI, de la cual fue Piloto Mayor el Fraile Agustino Andrés de URDANETA, se asentó definitivamente en la Isla de Sugbú o CEBU (24-27 de Abril de 1565).

Por aquellos mismos años en que España estuvo haciendo esfuerzos sobrehumanos para explorar y anexionar a su Corona el Archipiélago Magallánico, hasta conseguir — por fin! — la fundación de la Ciudad de MANILA (— 24 de Junio de 1571) seguía batiéndose con tremendo valor en otros frentes extensísimos: en el teatro inmenso del Mundo NUEVO y, también, en el más difícil aunque más reducido del Antiguo o "VIEJO" Mundo; es decir, de EUROPA.

Como prueba de mi aserto, bastaría recordar muy de paso qué fueron aquellos dos larguísimos reinados: del Emperador CARLOS V, y el de su hijo. FELIPE II el Rey Prudente: el cúmulo de envevesa — dos problemas, de luchas y contiendas a que hubieron de hacer frente.

Mencionaré especialmente el famosísimo Concilio Ecuménico de TRENTO (1545-1563). Bien se sabe que, en él, los Obispos y los Teólogos Españoles desempeñaron un papel de importancia capital. Y que el Decreto por el cual decidieron los Padres Conciliares que, en todas las Diócesis se erigieran Seminarios para la recta instrucción y formación de los Sacerdotes, contribuyó sobremanera a reavivar el espíritu de la Iglesia en tiempos tan difíciles y comprometidos.

No es mi intención decir con ésto que los Seminarios Conciliares o Tridentinos se fundaran en FILIPINAS ya en los primeros años de su Cristianización. Ni mucho menos. La empresa era sumamente complicada y habría de llevar su tiempo.

Mi TESIS: "Los ESTUDIOS ECLESIASTICOS en los SEMINARIOS DIOCESANOS de FILIPINAS en el Siglo XIX".

(Algunas observaciones histórico-críticas sobre el tema.)

Explicación: Esta Tesis, que tengo el honor de presentar a la consideración benévola del digno Tribunal que nos preside, pretende ser solamente como una contribución modestísima para que se elabore en el futuro un capítulo, al menos, de la "*Historia de la Iglesia en FILIPINAS*". Es cierto que, en los últimos treinta años, se han hecho varios ensayos o estudios sobre el particular: como, por ejemplo, los del Profesor Gregorio ZAIDE y del Padre Dominico Evergisto BAZACO. Mas, por desgracia, no se ha escrito aún la Historia que se merecen tanto la Iglesia como Filipinas: una Historia moderna, crítica y bien documentada y — como suele decirse — "exhaustiva".

Mi tesis puede servir, además, para completar la historia de los Seminarios Diocesanos en Filipinas. Es un tema muy digno de estudio, que viene suscitando en los últimos años toda una serie de monografías de no escaso interés. Quizá sea ya llegada la hora de que alguien acometa la empresa de proporcionarnos una síntesis, bien ordenada y ecuaníme, de este tema. Sería de utilidad inapreciable, para comprender el desarrollo o evolución del Clero Nativo FILIPINO.

PLAN de mi Tesis: Tal y como acabo de enunciarla, viene a ser una breve investigación histórico-pedagógica. Y queda limitada o "encontrada" en un período de tiempo relativamente breve.

A la luz de la Historia de nuestra Sociedad Civil y teniendo siempre en cuenta las particulares conexiones o "dependencia" en que se hallaba FILIPINAS respecto a ESPAÑA, intento enfocar sobre todo "el aspecto educativo" de la administración, de la Supervisión y del PLAN de Estudios o "Curriculum" de los Seminarios Diocesanos.

Apenas será preciso advertir que, hasta los comienzos del siglo XX (1905-1910) sólo había en Filipinas CINCO Seminarios Conciliares: el Archidiocesano de MANILA y los Diocesanos de CEBU, de NAGA o "La Nueva Cáceres", de "La Nueva Segovia" o VIGAN y de JARO o Diócesis de Santa Isabel, de muy reciente fundación (1865).

Fuentes de Investigación: Para el desarrollo de mi tesis, me he esforzado por compulsar los documentos originales y fehacientes de mayor importancia.

Dichos documentos deberían hallarse, naturalmente, en los Archivos, tanto de los mismos Seminarios Diocesanos como en los de las Curias Episcopales. Por desgracia, sólo en el Archivo Arzobispal de Manila se puede hacer actualmente una investigación realmente crítica y efectiva. Es un Archivo que, providencialmente, se ha conservado íntegro desde la erección de Manila como Diócesis (1581); y contiene documentos de gran importancia para cualquier historiador de Filipinas, en especial sobre asuntos religiosos.

En cuanto a los demás, ya de las Curias Diocesanas o de los Seminarios, la incuria y las vicisitudes de los tiempos y, muy en particular, los destrozos causados por la fiera campaña de "la Liberación de Filipinas" por los Norte-Americanos (Octubre 1944 - Mayo y Junio de 1945) los han hecho casi totalmente inservibles.

Además de los documentos consultados en el mencionado Archivo de la Curia Arzobispal de Manila, me he servido de otros que se hallan en:

1. Archivo General de INDIAS, en Sevilla. Sección de Filipinas.
2. Archivo HISTORICO Nacional de Madrid. Sección de "Ultramar".
3. Archivo de la Universidad PONTIFICIA de Santo TOMAS de MANILA.
4. Archivo del Colegio Dominicano de San Juan de Letrán, en Manila.
5. Archivo ROMANO de la Compañía de JESUS; en ROMA.
6. Archivo de la CURIA Generalicia de la Congregación de la MISION ("Padres Paúles") en ROMA, Viale Pompeo Magno.
7. Archivos Provinciales de los Padres Paúles, en Manila y en MADRID.
8. Archivo JESUITICO de la Casa "El GESU", de Roma.
9. Biblioteca del VATICANO, en ROMA.
10. Biblioteca de la Universidad GREGORIANA, en Roma.

11. Biblioteca de Sta. MONICA, de los PP. Agustinos; en Roma.
12. Biblioteca FILIPINIANA de los PP. del Verbo Divino; en Roma.
13. Biblioteca de la University of OXFORD, Inglaterra.
14. Biblioteca de la University of CAMBRIDGE, Inglaterra.
15. Biblioteca PUBLICA de CHICAGO, Illinois, U.S.A.
16. Biblioteca de "De PAUL University"; en Chicago, U.S.A.

También he consultado varios libros y monografías, basados en fuentes primarias; así como algunos estudios y ensayos inéditos, y artículos publicados en revistas. De todos los cuales, me place recordar en estos momentos:

1. P. Evargisto BAZACO, O.P.: "History of Education in the Philippines," y "History of the Catholic Church in the Phil. Islands."
2. P. Horacio de la COSTA, S.I.: "The Jesuits in the Philippines."
3. Dr. Antonio MOLINA, Profesor de la Universidad de Santo TOMAS: "A HISTORY of the PHILIPPINES". (Para escribir esta Historia, el Dr. Molina trabajó durante tres años en Archivos de España.)
4. Dr. Gregorio ZAIDE: "CATHOLICISM in the Philippines" and "History"...
5. P. Pedro RUBIO MERINO, Pbro. de la Diócesis de Badajoz.
6. Dr. Leandro TORMO SANZ: "El Clero FILIPINO".
7. P. Rafael BERNAL, C.M.: "The Seminaries in the Philippines". Tesis que presentó en la "ONU" = Oriental NEGROS University, BACOLOD City para obtener el grado de Master of Arts (1958).
8. P. Jesús Ma. CAVANNA, C.M., Serie de estudios, algo "polémicos", en el "Boletín Eclesiástico de FILIPINAS"; y otros trabajos afines.

División y Desarrollo de la Tesis: La razón principal que me movió a escoger este tema para mi Tesis fué el señalado interés que van suscitando hoy día los estudios e investigaciones sobre los diversos acontecimientos, tan revueltos, tan apasionados, de aquel agrio y turbulento siglo XIX. Comúnmente, se le considera a modo de una "época de transición", muy movida e inestable, situada en los linderos mismos de la llamada "Era Moderna" y en los albores de la Era Contemporánea: la del Siglo XX, en la que nos ha tocado vivir.

Debido a ésto, claramente se podrá advertir en la exposición y en el desarrollo de mi trabajo, que me he detenido bastante en el estudio de cómo se hallaba la Educación del Clero Filipino en los tiempos anteriores al siglo XIX.

Y es que tal estudio nos había de ofrecer los "antecedentes", de todo punto necesarios, si es que deseamos comprender con exactitud cuál fuera la situación en que encontramos al Clero Filipino durante el siglo XIX: objeto propio y central de mi Tesis.

De no hacerlo así: o sea, si no tuviéramos siempre ante nuestra vista los dichos "antecedentes", nos resultaría totalmente imposible enfocar bien el problema, y nos expondríamos a deducir de él unas conclusiones equívocas, si es que no del todo erróneas.

En mi opinión, éste ha sido, y sigue siendo aun, el "caso" de la mayoría de los escritores e historiadores y de los Profesores — inclusive de bien ganada y vecunocida autoridad — que han escrito acerca de estos asuntos en nuestros días.

Así pues: antes de entrar de lleno en la materia propia de mi Tesis, me detengo en plantear "los antecedentes" de la misma, en dos largos capítulos. Son los Capítulos II y III. La Tesis va desarrollada luego, en otros ocho: del Capítulo IV al Capítulo XI, inclusive.

En cierto sentido, paréceme que los dos capítulos mencionados son más "originales" y mucho más interesantes que todo el resto de mi estudio. Ellos nos dan la clave para resolver una "problemática" que — en mi juicio — ha sido hasta hoy muy mal interpretada y peor solucionada, con manifiesta "injusticia histórica" para la grandiosa obra de la Iglesia

y de la Corona Españolas en la que fue "su lejana Colonia" en el Extremo Oriente: en FILIPINAS.

Análisis del Capítulo II: En el Capítulo II hago un detenido estudio de los factores tan complejos que intervinieron en la singular problemática de la formación del Clero Nativo en Filipinas durante el régimen Español, desde fines del siglo XVI hasta la segunda mitad del siglo XIX.

Se ha dicho y escrito muchos veces, y se viene repitiendo hasta la saciedad por numerosos historiadores (salvas raras excepciones) que "España y sus Misioneros se opusieron, sistemáticamente, a la formación y desarrollo de un Clero Nativo en todas sus Colonias, tanto en América como en FILIPINAS".

Esto se ha convertido ya en un "tópico", en un "lugar común"; y se toma, casi por todos, por "de contado", como algo sólidamente probado y de todo punto indiscutible.

Para fundamentar, o en prueba de tal aserción, se suelen aducir algunos hechos y datos que son ciertamente innegables. La escasez del Clero Nativo en proporción a la población que había en las antiguas Colonias Españolas, es un fenómeno natural e histórico; y aparece aún en nuestros días, en esos mismos territorios, quizá más agudizado...

Pero ocurrió que alguien, sin más ni más, creyó que esa escasez del Clero Nativo se explicaba clarísimamente por la política "anti-indigenista" que había seguido España en sus Colonias.

Vinieron, luego, otros historiadores y escritores, que se han limitado a repetir meramente lo ya dicho y escrito. Y lo que, en un principio, fué meramente una aserción atrevida y vana, sin prueba alguna que la avale, lo vemos convertido hoy poco menos que en un "axioma histórico"... De él se sirven muchos con manifiestos prejuicios, inclusive "sectarios"; aunque, las más de las veces, son prejuicios inconscientes, adquiridos por esa extensa literatura de "Leyenda NEGRA anti-Española"...

En este mi trabajo, yo me he afanado por llegar a la raíz verdadera del problema, por examinar críticamente lo que pudiera haber de verdad en tan manida aserción que, desde luego, nos duele en el alma.

Y he de decir que los documentos contemporáneos y fehacientes que he manejado en los Archivos, me han impulsado a adoptar unas conclusiones que son manifiestamente opuestas a las que tantos otros mantienen y defienden en sus conferencias y en sus escritos.

Y es que esta compleja problemática de la formación del Clero Nativo en las "colonias" que tuvo ESPAÑA ha de examinarse y de estudiarse a la luz de ciertos "factores" que puedan explicarnos, con plena objetividad, las causas ciertas del extraño "fenómeno histórico" al que anteriormente hemos ya aludido.

Cualquiera sabe que el "caso" de FILIPINAS fué muy diferente del de las demás "colonias" Españolas en el Nuevo Mundo o América. Puesto que las distancias enormes que separaban a FILIPINAS de la Madre Patria, los cuantiosos gastos que suponían viajes tan largos, los peligros de mares tan poco conocidos y de un clima duro, bravo y desgastador tuvieron por consecuencia la escasísima inmigración de los Españoles a aquellas misteriosas y lejanas Islas del Extremo Oriente.

Los factores o "elementos — CLAVE" que yo juzgo imprescindibles y fundamentales para la solución correcta de la problemática en cuestión con mi Tesis, pueden concretarse en estos seis puntos:

A. *Precisión en el lenguaje empleado.* El problema del Clero Nativo, en las ideas misionológicas de aquellos siglos, era muy diferente del problema del Clero Nativo, tal y como lo vemos HOY, en el siglo XX, después de las grandes Encíclicas Misionales de los últimos Papas.

Antes de la Era de los Descubrimientos Geográficos, nadie pensaba en la formación de un *Clero Nativo local*: — que, sólo más tarde, vino a ser sinónimo de "*Clero Indígena*" o "*Clero Nativo*". —

En muchos países de Misiones, donde los colonizadores no se fusionaron con los indígenas, el Clero *local* llegó a identificarse con el Clero *Indígena*. De ahí que, muchas veces, se confunden los términos, y se usa una palabra por otra: "*Clero Nativo*" por "*Clero Indígena*". Estrictamente hablando, estas dos palabras implican diversas connotaciones.

En realidad, tanto en el lenguaje comúnmente aceptado ayer y hoy como en la terminología "técnica" canónica de la Iglesia, el Clero *Nativo*

es, sencillamente, aquel que está compuesto por quienes han nacido y residido permanentemente en el lugar a cuya Iglesia sirve; aún sin ser, precisamente, de la raza *indígena*, o "*Clero Indígena*".

De esta suerte, en las "colonias" Españolas, donde la inmigración fue muy numerosa y no existió jamás la discriminación racial sino que las diversas razas se mezclaban indistintamente y con frecuencia, el "*Clero Nativo*" se fué constituyendo — y aún, actualmente, se constituye en su gran mayoría — por criollos y por mestizos.

Pero, como quiera que en Filipinas la inmigración de Españoles fue reducidísima y casi, prácticamente, nula, *Clero Nativo* se toma allí casi siempre por *Clero Indígena*; aún no siendo del todo exacto decirlo así.

Porque si *Clero Indígena* y *Clero Nativo* fueran exactamente sinónimos, sin lugar a réplica ninguna, nos veríamos obligados a concluir que: "prácticamente, en toda la AMERICA — desde las montañas del Estado de Alaska y los praderíos inmensos de Canadá, hasta la Patagonia, la Tierra del Fuego y el Estrecho de MAGALLANES — NO hay, en la actualidad, CLERO NATIVO Americano!"...

El PRIMER Documento Pontificio en que se nos menciona al "*CLERO NATIVO*" de Filipinas (1903) es la Constitución Apostólica titulada "*QUAE MARI SINICO*", del Papa LEON XIII, promulgada cuando el Régimen Español había cesado ya en nuestras Islas.

Y es muy digno de ser notado que, en este Documento, se recomienda, NO la *formación* de un *Clero Nativo* — como si aún no existiera!... sino "*el aumento*", el crecimiento progresivo del número de los Sacerdotes *NATIVOS* o Filipinos.

Lo cual demuestra, bien a las claras, que el Clero Filipino existía ya; si bien no en número suficiente para las crecientes necesidades del País, sobre todo después de la "repatriación" — más o menos "forzada"? o impuesta! — de bastantes centenares de Misioneros Españoles. Se calcula que no menos de 700 Parroquias habían quedado "abandonadas" v sin Pastor!...

Cuando el Papa BENEDICTO XV, en su Carta Encíclica "*MAXIMUM ILLUD*" (1919) se queja de que "en algunos países coloniales,

no se contaba aún con un *Clero Indígena*", ciertamente no se refería con esas palabras a FILIPINAS. Puesto que, en dicha fecha, había ya CINCO Obispos FILIPINOS o "*Indígenas*" — es decir, las tres cuartas partes de nuestra Jerarquía Católica por aquellos días—; y ésto, sin contar los DOCE Obispos *Nativos* de Filipinas, que habían regido diversas Diócesis durante el Régimen Español, y los 675 Sacerdotes FILIPINOS "*Indígenas*" (según otras estadísticas, eran 7 25!) que había esparcidos por todas las Islas en los últimos años de la Dominación Española. (1896-1898)

B. *El REGIO Patronato*: El segundo factor en esta enredada problemática fué el mismo "Patronato Regio"... Pero, no precisamente, por las mismas razones que se suelen aducir, en la actualidad, en tantos ensayos y estudios, o bien escritos muy a la ligera o ya "copiando", servil y mecánicamente, lo que otros anteriormente dijeron.

Todas esas razones se reducen a suponer muy "a priori" que el Patronato REAL mantuvo constantemente y desde sus mismos comienzos una política netamente "anti-indigenista" en todo este asunto de la formación del Clero Nativo en FILIPINAS.

No lo creo yo así!... Y no lo puedo creer: porque, precisamente, todos los documentos que he ido encontrando en mi investigación me prueban todo lo contrario; o sea, que nunca hubo tal "política anti-indigenista" en contra del CLERO, o del Pueblo, FILIPINOS.

Sin embargo; en nuestro modo de ver, el Regio Patronato influyó también en ese fenómeno histórico de la "lenta formación" del Clero NATIVO en Filipinas. Mas su influjo fue solamente "*incidental*"; en modo alguno, intencionado y como "*por sistema*". He aquí mis razones:

a) Por haber establecido en las colonias "el sistema de la Evangelización por medio de la Colonización". No se puede negar que — por su misma esencia — dicho sistema habría de resultar sumamente beneficioso para la rápida Evangelización de aquellas poblaciones que, en general, se mostraron tan dóciles y bien dispuestas. Y así sucedió.

Pero eventualmente y a la larga, había de traer — como, de hecho, trajo — otras serias dificultades. Y, en particular, respecto a la buena selección y a la formación del Clero Nativo.

b) El Patronato proveía a las Colonias de un constante flujo de "refuerzo Misionero". Y — otra vez! — ésto, que era una magnífica bendición y un impulso inapreciable para la obra de la Evangelización, fue creando, luego aunque indirectamente, más y más dificultades para promover, con la debida y deseable rapidez, el Clero Indígena o NATIVO.

C. *El PATERNALISMO de la Colonización*: El tercer factor en este problema fue "el Paternalismo de la Colonización Española"; y, muy en social, tal como se llevó a cabo en FILIPINAS.

Dicho "Paternalismo", que se nos refleja admirablemente en las famosas Leyes de Indias, cayó luego en el error — por cierta inercia de los sistemas o estructuras del tiempo... — de prolongarse mucho más allá del tiempo en que se debería haber ejercido "la tutela" de los nativos, a quienes se seguía tratando como "a menores de edad".

ESPAÑA (como ninguna otra Potencia Colonial de aquellos tiempos logró ver) tampoco "comprendió" que la Colonización no era, ni podía ser, "una situación permanente"...

Este "paternalismo" llegó a crear, casi inconscientemente, una especie de atmósfera molesta, espesa e irrespirable...: éso que se ha dado HOY en llamar "mentalidad colonial". Como de rechazo y sin intentarlo de propósito, tal mentalidad suscitó muy serios obstáculos para un rápido desarrollo del Clero Nativo.

D. *La AMPLITUD de la Empresa Misional*: Otro factor en el problema — y es el cuarto! — fue la tremenda amplitud de la empresa Misional de ESPAÑA. Su obra misional — hemos de reconocerlo! — fué más bien de carácter "extensivo" que no "intensivo". Así se produjo aquella epopeya singular de la Cristianización de FILIPINAS, que no tiene parangón posible en la larga Historia de las Misiones: haber convertido, en solos CINCUENTA años o MEDIO SIGLO, a todo un pueblo diseminado en tantas Islas.

Pero, ciertamente, aquella Evangelización "extensiva" no podía por menos de arrastrar consigo el inconveniente muy notable de no lograr crear, con la prontitud y la eficacia debidas, un Clero NATIVO que fuera suficientemente activo y celoso, como lo ha conseguido, de verdad, la Evangelización "intensiva" que se ha realizado en ciertas Misiones.

(To be continued)

OPEN WINDOWS

A New Section

I have noted that nearly all magazines, both religious and non-religious in America and the non-religious in this country, have some pages dedicated to the expression of views and opinions on current matters and current articles by the readers.

In view of the numerous changes in our Church, to make the BOLETIN a living exponent of the feelings and opinions of the hierarchy and of the clergy, both diocesan and regular in this country, will you invite the readers to send articles and opinions as we see in every issue—of the Homeletic and Pastoral Review, The Priest, The American Ecclesiastical Review?

MSGR. FLORENCIO YLLANA

Cathedral Parish of Sts. Peter
and Paul
Sorsogon, Sorsogon

● Here you are, Mons. Yllana.
— ED.

Congrats!

Please pass on the word to the Editors that all of us, C.P.'s in South Cotabato, are delighted with the new format of the BOLETIN.

And, contents-wise, each issue gets better and better!

FR. GEORGE F. NOLAN, C.P.

Bila-an Mission
Bolul, Marbel, Koronadal, Cotabato

Enhorabuena a los administradores por su apreciada revista, una de las pocas (desgraciadamente!) que en nuestros días tiene derecho a ostentar auténticamente su título "católica" y "eclesialística"

JESUS MA. CAVANNA, C.M.

Pontificio Colegio Seminario Filipino
Via Aurelia 490, Roma, Italia

The BOLETIN serves the times and we are so lucky to have this review. We use it for spiritual reading in the community.

SOR GRACIANA RAYMUNDA, D.C.
Concordia College
1739 Herran St., Manila

Modern Theology and Problems

Let there be more articles on modern theology and modern problems; controversial articles should also appear. To serve its purpose of helping the priests working in the ministry, the reviews should carry reports on current apostolic projects which can be imitated or adapted in other parishes.

I am all for renewal in the Church, but please do not include the extravaganzas of so-called "progressive theologians". Renewal—yes, but innovations which destroy rather than build the Church—no!

REYNALDO NUÑEZ
Diocese of Lucena

...I understand that the BOLETIN ECLESIASTICO is the official organ of the Philippine Hierarchy primarily intended for the clergy working in the country. Consequently, more publications of the renovations being introduced in the different activities of the Church should appear

in it. In this way, priests all over the country could easily keep themselves up with the various changes which the Vatican Council II took up for the updating of the Church to the needs of the present times.

JOSEFINO RAMIREZ
Diocese of Imus

INVITATION

A new section under the heading of *Open Windows*, and devoted to airing the personal views of our readers will be added in the monthly publication of the BOLETIN ECLESIASTICO. The views must be brief and, preferably, candid. *Open Windows* should be typewritten or legibly handwritten, duly signed and accompanied by a genuine address. The BOLETIN reserves the right to publish or not to publish any comment or excerpt from these letters.

THE CHURCH HERE AND THERE

HOLY FATHER APPOINTS BISHOP VICTORINO LIGOT

His Holiness, Paul VI, has deigned to appoint the Rt. Rev. Msgr. Victorino Ligot as Titular Bishop of Badua and Auxiliary Bishop of Nueva Segovia, comprising the civil provinces of Ilocos Sur and La Union.

Presently the Vicar General of the diocese of Laoag, Bishop Ligot was born on March 21, 1924 in Laoag, Ilocos Norte. He made his studies at the Immaculate Conception Seminary in Vigan and was ordained priest on March 21, 1953.

Having been a member of the clergy at the creation of the diocese of Laoag in 1961, Bishop Ligot was assigned parish priest in different parishes of the diocese until his present position as parish priest of the Cathedral in Laoag.

CATHOLIC PHYSICIANS' GUILD OF THE PHILIPPINES FIRST NATIONAL CONFERENCE

CONCLUSIONS AND RESOLUTIONS

The Catholic Physicians' Guild of the Philippines, in its First National Conference held on February 9, 1969, in the Medicine Auditorium of the University of Santo Tomas, Manila, makes it a matter of public knowledge and puts it on public record.

— That it recognizes and gives assent of mind and will to the teachings of the Church and to the Authority of the Holy Father;

— That it acknowledges the Encyclical "Humanae Vitae" to be a declaration of His Holiness Paul VI, done in the exercise of the mandate of Christ with the assistance of the Holy Spirit;

— That in said Encyclical, Pope Paul VI proclaims the official teaching of Holy Mother Church in the regulation of birth and the transmission of human life; condemning all forms of artificial birth control as intrinsically immoral, and approving for adequate reasons, the use by married couples of

the rhythm technique or safe period as the only licit method of regulation of births and the only one consistent with man's total dignity;

— That, it accepts the obligations arising from this Encyclical as in conscience, which conscience is formed by, among other things, the dictates of the legitimate teaching authority;

— That, in the matter of transmission of human life, it recognizes and accepts the moral teachings on marriage enunciated constantly and unswervingly by the Teaching Authority of the Church and explicitly declared by the Holy Father;

— That it realizes the existence of widespread inadequate and/or incorrect information on the part of many physicians and the public, in general, of the moral aspects of the act of transmission of human life;

— That it affirms the serious moral obligations of the Catholic physician;

To search for the truth and the true principles, and thus form his own correct conscience on this matter.

To acquire all knowledge on these matters, so that he may transmit the truths he has learned to his associates, patients, friends, and the public at large, thereby guiding them in the formation of the correct conscience.

To correct or attempt to correct, at every opportunity, as prudence would advise, the wrong views of patients and other peoples;

— That it asserts firmly that every physician has the duty to attempt to contribute, by way of study and research, to the mass knowledge on human reproduction from every angle of his her personal professional interest;

— That it must exert a genuine effort to disseminate accurate information about the Rhythm Method or "Safe Period" and, in this connection, help promote the establishment of Counselling Clinics in areas in the Philippines where the correct information and advice on the Rhythm Method or "Safe Period" can be obtained; and

— That, finally, it shall contribute to the realization:

That there is a God, Who has given us moral laws binding upon all beings.

That every human being is possessed of human dignity and is bound to act in accordance with his dignity.

That responsible parenthood must be geared to the Catholic concept of Marriage.

That education of all people on these matters will effectively contribute to the solution of problems affecting human reproduction.

That every Catholic physician should be a witness for Christ, in favor of Catholic morality, and in favor of the people of God, and

That Catholic recognize and acknowledge the authority of the Pope as the Vicar of Christ and submit religiously to Him, totally and unconditionally.

SING TO THE LORD: A Critique

Last January 31st Concert rendered by the Inter-Seminary Forum was more of a "Palabas" how much our Seminaries have done and are doing to effect change in our church music.

Not a few of the numbers showed the evident influence of pop music with its characteristic rhythm and harmony. A profane element shone through the compositions which were substandard. Although some other works showed remarkably the style of Pilipino folk music, they failed to enhance it with religious and prayerful characteristics. Much could not have been expected from these attempts as they were the products of amateur musicians with insufficient or no background at all in music composition. While the Constitution encourages active participation of the liturgy (par. 113-118) according to their own musical traditions (par. 119) it does not disregard the necessity of beauty, solemnity and prayerfulness in our liturgical music. Truly liturgical, not only sacred for not all music is liturgical. To be liturgical, music must enhance the meaning of the words and their intrinsic significance. Then and only then will it serve its liturgical function for it will be in keeping with the norms and precepts of ecclesiastical tradition and discipline. (par. 1122 of the Constitution).

While it was very obvious that some words did not show much promise yet there were a number of good ones. To mention a few the adaptation by Father John Van de Steen of the Gregorian Mass no. XVI into Pilipino and his Creed in English, Father Maramba's original Mass in Pilipino which is a skillfull adaptation of our own indigenous music.

If we are to introduce Pilipino Music into the liturgy we have to do it with the help of skilled composers who have at their command the resources of our folk music as well as expert craftsmanship.

Guitar is wonderful when used in its proper place that is in social gatherings, group singing etc. However its use in liturgical functions must be subject to the discretion of Diocesan authorities. The use of a harmonium or a pipe organ whenever possible is to be held in high esteem, for these are the traditional church instruments and add a wonderful splendor to the Church ceremonies and powerfully lift up man's mind to God and to heavenly things. (par. 120 of the Constitution).

We are in a transition period. We Christians and our ideas have to mature with the changes that the times require from us. This maturity which will come in due time, will help us determine what is properly liturgical and truly artistic.

It is clear that tradition has its permanent values which have to be preserved, but art can renew itself with the eternal youth characteristics of the Church.

GRACIANA RAYMUNDO, D.C.
Treasurer
Institute of Sacred Music

DOMINICAN FATHER PIRE LEAVES LEGACY OF HOPE

In Oslo on December 10th in 1958, the President of the Nobel Committee, Gunnar Jnahn, presented to a Dominican priest from the La Sarte Monastery, near Huy, Belgium, the Noble Peace Prize. His name was Dominique Pire, whose work "L'aide aux Persones Déplacés" told of his work of assistance towards the "pariahs", the innocent victims of the war.

And now the grief for the death of this generous and ardent Dominican priest has spread throughout the world.

Born in 1910 in Dinant in the Mosel region, he was the eldest of seven children. He was graduated from Louvain, studied in Rome, and felt an immediate interest in sociological studies. His profile as scholar and theologian are now less interesting than his humane and Christian witness, the mark of friendship and fraternity that characterize his apostolate.

During the war he founded a society for help to children among poor families. He participated in the resistance movement and received numerous decorations. Neither adventurous nor original by temperament, he was a thin figure with a sombre face (but always ready for a smile); and those who saw him at work in his office on Rue du Marche in Huy, found themselves before a simple orderly man. Father Pire was calm — always thinking of what he must do today. He did not make his apostolate a form of charitable exhibitionism. He simply assumed the responsibility of redeeming the "human residue" of the war from their miserable conditions (more than 200,000 people were involved); and everyone knew Father Pire would not be at peace until he had fulfilled his mission.

With a pleasing disposition for humble and silent work, he was faithful to intimate friends, to his monastic life, to family sentiments. Two minutes after receiving the telegram announcing the awarding of the Noble Peace Prize,

he immediately decided to use the two million Belgian francs for the completion of the Nansen village at Berchem-Sainte-Agathe, and thought of building another village dedicated to Anne Frank. He wandered about the city of Oslo counting on his fingers: 1) begin work for the Anne Frank village; 2) buy a souvenir for his mother; and 3) look for coloured pictures showing boats for a sick boy who had a collection and was impatiently awaiting his return to Belgium.

On the day after his receiving the Nobel Prize, Father Pire, dressed in his white habit, was not nervous but spoke with great naturalness to an immense crowd attending a conference in the halls of the Nobel Institute. "Men build too many walls, and we do not have enough bridges," he said, repeating the words of Newton. "I do not listen to pessimists who exclaim that all the Nobel peace prizes have not done anything to stop violence. I believe that the world advances spiritually: slowly, yes but it advances, approximately at the rate of three steps forward and one backward. The important thing is to take that supplementary step, the third step."

"Those who think," continued Father Pire, "that I reduce all the problems of suffering to the drama of the *displaced persons* are mistaken... Behind this sea of refugees I see world of suffering men: the hungry, the homeless, prisoners... We can only humbly remain as we are, in the place God designated for us. My place demands that I continue with love, initiative, tenacity, with realism and with patience my work for the displaced... The best way for us to live in peace; to respect each other and to love each other, is by focusing our attention on our common denominator — and that is, *man*. Let us learn to respect man in his true value which is infinite."

Otto Frank, the father of Anne, the girl who died at Mergen-Belsen, hastened to demonstrate his admiration for Father Pire. He had heard of Father's desire to build a village in memory of his daughter. Mr. Frank wrote to him as follows: "I read that you intend to build a village for displaced persons and to name it after my daughter, Anne. You can certainly imagine how moved I am by this idea. Since I use the money from the royalties of Anne's *Diary* for works of charity and culture, I am pleased to include a check for one thousand dollars for you to use as you see fit."

To Anne Frank's father, Father Pire wrote: "Thank you for the gift which will be converted into bricks for the village named after your daughter. For months I have a picture of Anne looking at me from the walls of my study. Behind Anne I see all those who have suffered and who suffer. It is a source of courage."

In addition to the Anne Frank Village which was built in May 1959 at Wuppertal with the aid of Germans and the Allies, five other villages were founded by Father Pire: one at Spiessen, in the Saar region; one at Berchen-

Sainte-Agathe near Brussels; one in Augsburg, Bavaria; one in Bregenz, Austria; and one at Aix-la-Chapelle, in May 1956.

This apostolate of universal brotherhood, in a language understandable to all, did not forget he was a religious priest. At each opportunity he left his office on Market Street in Huy, climbed up to La Sarte Monastery where he knelt before the Black Madonna venerated for centuries; he went to his cell, recited in choir the Canonical Hours, and returned to the simple life of a normal member of a Dominican community.

Father Pire was an authentic religious, an authentic man in all of his expressions: he was free with that freedom of the sons of God. To lessen sadness in the world, he made himself the Samaritan along the streets destroyed and beaten by the war, serving in the homeless, in the abandoned a brother, Christ himself, hungry, naked, ill. He witnessed his faith without speaking of it, preferring to be judged in charity.

"I believe," he said, "in the power of example, of prayer, of hidden sacrifice. I believe in the virtue of suffering offered to God without anyone knowing about it."

One of the happiest days of his life was when Ceslaw Averon was born in the first European village at Aix-la-Chapelle. Father Pire took the baby in his arms and with a wonderful smile, he whispered: "Thanks to me, he is born free!"

RESTORATION OF MALE RELIGIOUS ORDERS PROBABLE IN CZECHOSLOVAKIA

Vatican City — Restoration of religious communities of men in Czechoslovakia is in sight, if word received from Czechoslovakia is being interpreted correctly here.

The Prague diocesan newspaper reported in its January 19 issue that the office of Czechoslovak attorney general has declared that religious orders and congregations already in existence before the promulgation of Law No. 218 of 1947 have not been suppressed either by this or any other law.

This is taken as a first step towards restitution of at least some of the material goods confiscated from orders and towards authorization to carry on activities as religious societies.

"Therefore," the Prague newspaper said, "there are no impediments, within the limits of the juridical order in force, to (religious orders') resuming or continuing their religious activity. The question of the restoration of pro-

perty which was taken over by the state will be solved by the Ministry for Culture and Information. A commission has been set up for the purpose and has already started to deal with requests for rehabilitation in ecclesiastical matters which are not within the competence of the tribunals."

The tribunals handle the rehabilitation of persons who were convicted by courts. This work is reported to be proceeding slowly. Priests awaiting such rehabilitation have not authorization to exercise their priestly function and are engaged in secular work.

Congregations of women have already been authorized to accept novices.

MSGR. ILLICH ANNOUNCES CHURCH BANS ON CUERNAVACA CENTRE

The Doctrinal Congregation has banned the controversial Inter-cultural Centre of Documentation (CIDOC), here and has forbidden priests, Religious and nuns to take part in its activities. The founder was Msgr. Ivan Illich, widely known as a critic of the Church's present role in Latin America.

The ban, contained in a letter from Cardinal Seper, prefect of the congregation, to Bishop Sergio Mendez Arceo of Cuernavaca, was made public by Msgr. Illich when he releases a letter he had written on January 19 to the bishop.

CIDOC, founded in 1960 as a secular, non-sectarian organization, publishes studies on social changes in Latin America, conducts courses and seminars and helps prepare technicians and other people going to Latin America (PAVIA), but no PAVIA personal have been trained at the centre since 1965.

Msgr. Illich has been a controversial figure for some time, especially since his criticisms of the U.S. bishops' aid programme to Latin America in January, 1967, in *America Magazine*. Some conservatives in Mexico have said that the CIDOC is a nerve-centre for Latin American leftists guerillas and they have even accused Bishop Mendez of condoning the pro-guerilla activities.

In his letter to Bishop Mendez, Msgr. Illich acknowledged receipt of two documents that the bishop gave him: "the letter from Cardinal Seper and the draft of the decree announced by the Holy Office, (the old name of the Doctrinal Congregation) by which CIDOC is banned by the Church, and clerics, Religious and nuns are forbidden any and all access to this centre, its courses and its services."

BOOK REVIEWS

CELIBACY: THE NECESSARY OPTION ed. by George H. Frein. New York: Herder & Herder, 1968, pp. 174 \$4.95.

The question of celibacy has always stood out as a problem treated almost always at poles apart by its protagonists. The Holy Father stood pat on its exclusion from the Council hall's public debate, while avant-garde clergy particularly from the United States and Holland started a veritable hornet's nest when they stirred public opinion with surveys and symposia intendedly in order to create insinuations for the forthcoming decision on the matter by the Successor of Peter.

One such symposium was conducted on a grand national scale in the United States and which crystallized into this present book. Started even before the issuance of the *Sacerdotalis Coelibatus* on July 23, 1957, its organizers braved the almost total boycott by the U.S. Bishops Conference. The book nonetheless gives all indications of a heroic stand and remarkable preparations centripetalizing toward an optional celibacy.

Optional celibacy is the most vital key to renewal. With this attitude duly sanctioned by Rome, "honorably" faced by the people, problems such as vocation crisis, human fulfillment and sterile apostolate face a more challenging future. The ancient apostolate faces a more challenging future. The ancient apostolic Church signaled a tremendous success in the evangelization without altogether imposing celibacy. Today, the Eastern Rite continue this tradition. The Anglican experience on this matter, supposedly the church most akin to Catholicism finds no sizeable objection to a married clergy. The Fathers and the Scriptures are never categorical on this matter. Proper distinction of priesthood from celibacy should be scrupulously observed since they are never co-extensive. Seminary training in particular does not provide the proper "decisional" atmosphere favorable to a "choice". It should not surprise us therefore if they make their *own choice* as soon as they find themselves on their own.

All in all, the arguments boil down to this: what has evolved as a growth, as a development, should never be imposed as a necessity. What is by nature optional should not be practised or imposed otherwise, if we must preserve the human dignity and freedom of the individual, promote ecumenism and bridge the disconcerting ministerial gap plaguing the Church today.

The above issues are practically the same ones which the encyclical had squared with and would have smothered completely had its dissenters considered the issue in another light other than what they wish to be enlightened with. That their arguments bring the assertions of *Sacerdotalis Caelibatus* to a greater and a more defined relief, we are very grateful to this book.

● Norberto Castillo, O.P.

CHRISTIANS ACTIVE IN THE WORLD, by Yves Congar, O.P., trans. by P.J. Hepburne-Scott, Herder, New York: 1965. 227 pp.

That Fr. Congar is one of those theologians who have delved far deeper into and clarified better the decrees and constitutions of the II Vatican Council, especially those which treat on the nature of the Church and the role of the clergy and the laity in the salvific mission of Christ, is beyond doubt. In this book, *Christians Active in the World*, a companion volume to his *The Gospel Priesthood*, Fr. Congar once again proves himself a master of ecclesiology. Here he presents and discusses in a clear-cut and orderly manner two important subjects treated exhaustively by the Council, namely, the nature of the Church and the part of the layman in the life of the Church. He specifically answers the question. "What exactly is the role of the layman in the organization of the Church?" He says for instance:

The layman is the man who works for the kingdom of God, but not at the expense of his earthly engagement. He has to serve God, not by setting himself above or apart from marriage and the profession and the work. He does not take the short-cut taken by the priest or the religious who are dedicated solely to the kingdom of God. He follows the road which is longer and difficult, but it is his own, his vocation.

The layman, therefore, while being an integral and indispensable part of the Church without whom the Church is neither complete nor fully realized, has a role which he alone can play, just as the priest has a part which he alone can do.

To the many problems that confront the contemporary Christian like the problems of competence between society and Christian faith, of co-existence with peoples of different mentalities, faith or beliefs and such complicated of and prevalent social phenomena as racial prejudice and interracial marriages, Fr. Congar likewise provides in this book guidelines and solutions. These guidelines and solutions are all the more clear and convincing from the meth-

od of approach which he employs equaled with the continual references to Sacred Scriptures and Tradition, the doctrine of the early Church Fathers, and general history.

This book, therefore, is enlightening and informative not only to laymen about whom the book mainly expends itself but also to priests and students to the priesthood, especially to those taking up ecclesiology. It has all the reasons to be so, since Fr. Congar was the spirit if not the author, behind the drafting of Vatican II's Constitution on the Church and the Decree on the Apostolate of the Laity. This fact is further shown when one considers that although the contents of this book were taken from his lectures and speeches written and delivered in 1960, they nevertheless strike a conciliar or post-conciliar note. Consequently, *Christians Active in the World* can be said to be possessed of a sine-qua-non importance, so much so that it would be a shame if every professor of ecclesiology would not get to read and ponder it, just as *American* says: "it would be a shame if every priest did not get to read and ponder Congar's latest volume (*The Gospel Priesthood*)."

● Jose Parohinog

THOMAS AQUINATIS VITAE FONTES PRAECIPUAE, compiled by Fr. Angelico Ferrua, O.P. Alba: Edizione Domenicane, 1968. Pp. 412. L. 2.500

This book purports to commemorate three Dominican milestones: the Order's 150th anniversary, (22 Dec. 1215), the fourth centenary of the St. Thomas as the Doctor of the Church by Pius V, and the first anniversary of the death of Fr. Ceslao Pera, a devoted follower of St. Thomas, and the one who was instrumental in the inception of this book.

The book contains the main sources of the life of St. Thomas: "Historia beati Thomae Aquinatis" by William of Tocco, "Legenda sancti Thomae Aquinatis" by Bernard Gui, the Profess of Canonization, the famous "Historia Ecclesiastica" of Ptolomy of Lucca, the well-known "Vitae Fratrum" of Gerald Frachet, and the "Bonum universale de apibus" by Thomas of Capimpre. A very helpful and well detailed index of names, and works can be found at the end of the book.

Students of the Angelic Doctor will find it hard to find in one volume both the legendary and historical facts about the saint. For this reason, no library should fail to acquire this book.

● L. Z. Legaspi, O.P.

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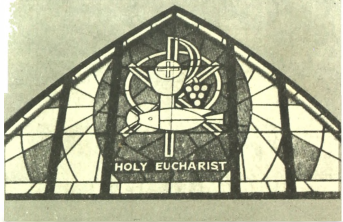
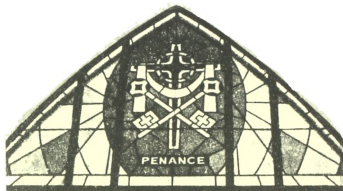
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