

# BOLETIN ECCLESIASTICO DE FILIPINAS

OFFICIAL INTERDIOCESAN ORGAN

● THE PHILIPPINE ECCLESIASTICAL REVIEW ●



"LET'S LAUGH A LITTLE"

(page 557)

# BOLETIN ECCLESIASTICO DE FILIPINAS

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BOLETIN ECCLESIASTICO DE FILIPINAS Official Interdiocesan Organ is published monthly by the University of Santo Tomas and is printed at U.S.T. Press, Manila, Philippines. Entered as Second Class Mail Matter at the Manila Post Office on June 21, 1946.

Subscription Rates. Yearly subscription in the Philippines, ₱15.00; Two Years, ₱26.00; Three Years, ₱40.00. Abroad, \$5.00 a year. Price per copy, ₱1.50. Subscriptions are paid in advance.

Communications of an editorial nature concerning articles, cases and reviews should be addressed to the Editor. Advertising and subscription enquiries should be addressed to the Business Manager. Orders for renewals or changes of address should include both old and new address, and will go into effect fifteen days after notification.

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### THE STAR OF THE SHOW

Every drama has its own actors and actresses, both principal and supporting. And it is an admitted fact that the beauty of the drama depends not only on the plot but also on the way the *dramatis personae* perform their parts.

One thing we priests have to admit and admire is the way the actors of movies, TV and stage shows and school plays study, practice and rehearse their roles. With what persistence and perseverance! No wonder, the Cultural Center, the Meralco Theatre and the movie houses are filled with people willing to sit down for a couple of hours and pay for it!

Now the Holy Mass is a Sacred Drama. It is the reenactment of the first Holy Mass by Christ when He instituted the Sacrament of the Holy Eucharist and Holy Orders. The *dramatis personae* of the Holy Mass are the Priest, Acolytes, Mass Leader or Master of Ceremonies, the Organist and Song Leaders, the Congregation. The officiating priest is the undisputed star of this sacred drama.

For this reason, the people of God expect the priest to preside at the Holy Mass (and all other Liturgical Functions) as a principal actor should. They expect perfection and finesse in the recitation of his lines, the rendition of his songs, the execution of his actions, in his attire and personal appearance.

Does the priest satisfy the expectation of his people? Occasionally we hear the people of God grumble against his way of presiding at religious functions. Actors of worldly shows, they say, without any script or "codigo" perform better than priests with all their books and notes in front of them. Priests, they say, are so careless, so dry, so indifferent, so much in a hurry at Mass.

The grumbings of the people of God should be the signal for priests to examine their performance as stars of the sacred dramas.

Surely, while being themselves, priests can be solemn and dignified at Holy Mass. And one such solemn and dignified celebration is worth more than a hundred sermons.

### YOUR SACRISTAN'S GARB

One of the most valuable helpers of the priest in the church is the Sacristan. He rings the bells at the appointed times. He cleans the church. He helps at the Colecta. He prepares the things needed for religious functions. He serves at Holy Mass. Indeed, next to the priest or at times more than the priest, he is the most familiar figure in the Church.

In many cases, however, he is looked at with compassion by the parishioners because of his attire during the religious functions. There was that wedding, for instance. The couple and the entourage were all dressed for the occasion. The priest was awe-inspiring in his immaculate alb and gothic chasuble. The sanctuary was appropriately decorated with beautiful flowers. Everything was just perfect until the Sacristan made his entrance. He had unshined shoes, baggy, worn-out pants, and thread-bare shirt of God knows what design.

There was a photographer for the occasion. And somehow the ubiquitous sacristan was in almost all the pictures. And the couple afterwards did not want to buy the pictures because of that sacristan. Surely, if that improperly attired sacristan could spoil the beauty of the picture he could also have spoiled the solemnity of the religious function.

In another church the sacristan had a kind of sotana — a faded red one reaching to five inches below the knee. It revealed his worn-out pants and shoes. He had a surplice which was probably bought a decade ago. Indeed, he looked like a clown and the young boys and girls in the church could not help but giggle.

The Church is so strict with the priest's vestments at Holy Mass and other liturgical functions. And this should be so because everything at the altar and sanctuary should contribute to the beauty of the divine services and to the piety of the people of God. Can we not do something also about the poor sacristan's garb?

## Papal Documents

### **APOSTOLIC LETTER OF HIS HOLINESS POPE PAULUS PP. VI**

ON THE OCCASION OF THE

### **EIGHTIETH ANNIVERSARY OF THE ENCYCLICAL "RERUM NOVARUM"**

(continued)

21. While the horizon of man is thus being modified according to the images that are chosen for him, another transformation is making itself felt, one which is the dramatic and unexpected consequence of human activity. Man is suddenly becoming aware that by an ill-considered exploitation of nature he risks destroying it and becoming in his turn the victim of this degradation. Not only is the material environment becoming a permanent menace—pollution and refuse, new illness and absolute destructive capacity—but the human framework is no longer under man's control, thus creating an environment for tomorrow which may well be intolerable. This is wide-ranging social problem which concerns the entire human family.

The Christians must turn to these new perceptions in order to take on responsibility, together with the rest of men, for a destiny which from now on is shared by all.

22. While scientific and technological progress continues to overturn man's surroundings, his patterns of knowledge, work, consumption and relationships, two aspirations persistently make themselves felt in these new contexts, and they grow stronger to the extent that he becomes better informed and better educated: the aspiration to equality and the aspiration to participation, two forms of man's dignity and freedom.

23. Through the statement of the rights of man and the seeking for international agreements for the application of these rights, progress has been made towards inscribing these two aspirations in deeds and structures.<sup>16</sup> Nevertheless various forms of discrimination continually reappear—ethnic, cul-

<sup>16</sup> Cf. *Pacem in Terris*: AAS 55 (1963), p. 261 ff.

tural, religious, political and so on. In fact, human rights are still too often disregarded, if not scoffed at, or else they receive only formal recognition. In many cases legislation does not keep up with real situations. Legislation is necessary, but it is not sufficient for setting up true relationships of justice and equity. In teaching us charity, the Gospel instructs us in the preferential respect due to the poor and the special situation they have in society: the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others. If, beyond legal rules, there is really no deeper feeling of respect for and service to others, then even equality before the law can serve as an alibi for flagrant discrimination, continued exploitation and actual contempt. Without a renewed education in solidarity, an overemphasis of equality can give rise to an individualism in which each one claims his own rights without wishing to be answerable for the common good.

In this field, everyone sees the highly important contribution of the Christian spirit, which moreover answers man's yearning to be loved. "Loved for man, the prime value of the earthly order" ensures the conditions for peace, both social peace and international peace, by affirming our universal brotherhood.<sup>17</sup>

24. The two aspirations, to equality and to participation, seek to promote a democratic type of society. Various models are proposed, some are tried out, none of them gives complete satisfaction, and the search goes on between ideological and pragmatic tendencies. The Christian has the duty to take part in this search and in the organization and life of political society. As a social being, man builds destiny within a series of particular groupings which demand, as their completion and as a necessary condition for their development, a vaster society, one of a universal character, the political society. All particular activity must be placed within that wider society, and thereby it takes on the dimension of the common good.<sup>18</sup>

This indicates the importance of education for life in society, in which there are called to mind, not only information on each one's rights, but also their necessary correlative: the recognition of the duties of each one in regard to others. The sense and practice of duty are themselves conditioned by self-mastery

<sup>17</sup> Cf. *Message for the World Day of Peace, 1971*: AAS 63 (1971), pp. 5-9.

<sup>18</sup> Cf. *Gaudium et Spes*, 74: AAS 58 (1966), pp. 1095-1096.

and by the acceptance of responsibility and of the limits placed upon the freedom of the individual or of the group.

25. Political activity—need one remark that we are dealing primarily with an activity, not an ideology?—should be the projection of a plan of society which is consistent in its concrete means and in its inspiration, and which springs from a complete conception of man's vocation and of its differing social expressions. It is not for the State or even for political parties, which would be closed unto themselves, to try to impose an ideology by means that would lead to a dictatorship over minds, the worst kind of all. It is for cultural and religious groupings, in the freedom of acceptance which they presume, to develop in the social body, disinterestedly and in their own way, those ultimate convictions on the nature, origin and end of man and society.

In this field, it is well to keep in mind the principle proclaimed at the Second Vatican Council: "The truth cannot impose itself except by virtue of its own truth, and it makes its entrance into the mind at once quietly and with power."<sup>19</sup>

26. Therefore the Christian who wishes to live his faith in a political activity which he thinks of as service cannot without contradicting himself adhere to ideological systems which radically or substantially go against his faith and his concept of man. He cannot adhere to the Marxist ideology, to its atheistic materialism, to its dialectic of violence and to the way it absorbs individual freedom in the collectivity, at the same time denying all transcendence to man and his personal and collective history; nor can he adhere to the liberal ideology which believes it exalts individual freedom by withdrawing it from every limitation, by stimulating it through exclusive seeking of interest and power, and by considering social solidarities as more or less automatic consequences of individual initiatives, not as an aim and a major criterion of the value of the social organization.

27. Is there need to stress the possible ambiguity of every social ideology? Sometimes it leads political or social activity to be simply the application of an abstract, purely theoretical idea; at other times it is thought which becomes a mere instrument at the service of activity as a simple means or a strategy. In both cases is it not man that risks finding himself alienated? The Christian faith is above and is sometimes opposed to the ideologies, in that it recognizes God, who is transcendent and

<sup>19</sup> *Dignitatis Humanae*, 1: AAS 58 (1966), p. 930.



the Creator, and who, through all the levels of creation, calls on man as endowed with responsibility and freedom.

28. There would also be the danger of giving adherence to an ideology which does not rest on a true and organic doctrine, to take refuge in it as a final and sufficient explanation of everything, and thus to build a new idol, accepting, at times without being aware of doing so, its totalitarian and coercive character. And people imagine they find in it a justification for their activity, even violent activity, and an adequate response to a generous desire to serve. The desire remains but it allows itself to be consumed by an ideology which, even if it suggests certain paths to man's liberation, ends up by making him a slave.

29. It has been possible today to speak of a retreat of ideologies. In this respect the present time may be favourable for an openness to the concrete transcendence of Christianity. It may also be a more accentuated sliding towards a new positivism: universalized technology as the dominant form of activity, as the overwhelming pattern of existence, even as a language, without the question of its meaning being really asked.

30. But outside of this positivism which reduces man to a single dimension even if it be an important one today and by so doing mutilates him, the Christian encounters in his activity concrete historical movements sprung from ideologies and in part distinct from them. Our venerated predecessor Pope John XXIII in *Pacem in Terris* already showed that is possible to make a distinction: "Neither can false philosophical teachings regarding the nature, origin and destiny of the universe and of man be identified with historical movements that have economic, social, cultural or political ends, not even when these movements have originated from those teachings and have drawn and still draw inspiration therefrom. Because the teachings, once they are drawn up and defined, remain always the same, while the movements, being concerned with historical situations in constant evolution, cannot but be influenced by these latter and cannot avoid, therefore, being subject to changes, even of a profound nature. Besides, who can deny that those movements, in so far as they conform to the dictates of right reason and are interpreters of the lawful aspirations of the human person, contain elements that are positive and deserving of approval?"<sup>20</sup>

<sup>20</sup> AAS 55 (1963), p. 300.

31. Some Christians are today attracted by socialist currents and their various developments. They try to recognize therein a certain number of aspirations which they carry within themselves in the name of their faith. They feel that they are part of that historical current and wish to play a part within it. Now this historical current takes on, under the same name, different forms according to different continents and cultures, even if it drew its inspiration, and still does in many cases, from ideologies incompatible with the faith. Careful judgment is called for. Too often Christians attracted by socialism tend to idealize it in terms which, apart from anything else, are very general: a will for justice, solidarity and equality. They refuse to recognize the limitations of the historical socialist movements, which remain conditioned by the ideologies from which they originated. Distinctions must be made to guide concrete choices between the various levels of expression of socialism: a generous aspiration and a seeking for a more just society, historical movements with a political organization and aim, and an ideology which claims to give a complete and self-sufficient picture of man. Nevertheless, these distinctions must not lead one to consider such levels as completely separate and independent. The concrete link which, according to circumstances exists between them must be clearly marked out. This insight will enable Christians to see the degree of commitment possible along these lines, while safeguarding the values, especially those of liberty, responsibility and openness to the spiritual, which guarantee the integral development of man.

32. Other Christians even ask whether an historical development of Marxism might not authorize certain concrete rapprochments. They note in fact a certain splintering of Marxism, which until now showed itself to be a unitary ideology which explained in atheistic terms the whole of man and the world since it did not go outside their development process. Apart from the ideological confrontation officially separating the various champions of Marxism-Leninism in their individual interpretations of the thought of its founders, and apart from the open opposition between the political systems which make use of its name today, some people lay down distinctions between Marxism's various levels of expression.

33. For some, Marxism remains essentially the active practice of class struggle. Experiencing the ever present and continually renewed force of the relationships of domination and exploitation among men, they reduce Marxism to no more

than a struggle—at times with no other purpose—to be pursued and even stirred up in permanent fashion. For others, it is first and foremost the collective exercise of political and economic power under the direction of a single party, which would be the sole expression and guarantee of the welfare of all, and would deprive individuals and other groups of any possibility of initiative and choice. At a third level, Marxism, whether in power or not, is viewed as a socialist ideology based on historical materialism and the denial of everything transcendent. At other times, finally, it presents itself in a more attenuated form, one also more attractive to the modern mind: as a scientific activity, as a rigorous method of examining social and political reality, and as the rational link, tested by history, between theoretical knowledge and the practice of revolutionary transformation. Although this type of analysis gives a privileged position to certain aspects of reality to the detriment of the rest, and interprets them in the light of its ideology, it nevertheless furnishes some people not only with a working tool but also a certitude preliminary to action: the claim to decipher in a scientific manner the mainsprings of the evolution of society.

34. While, through the concrete existing form of Marxism, one can distinguish these various aspects and the questions they pose for the reflection and activity of Christian, it would be illusory and dangerous to reach a point of forgetting the intimate link which radically binds them together, to accept the elements of Marxist analysis without recognizing their relationships with ideology, and to enter into the practice of class struggle and its Marxist interpretations, while failing to note the kind of totalitarian and violent society to which this process leads.

35. On another side, we are witnessing a renewal of the liberal ideology. This current asserts itself both in the name of economic efficiency, and for the defence of the individual against the increasingly overwhelming hold of organizations, and as a reaction against the totalitarian tendencies of political powers. Certainly, personal initiative must be maintained and developed. But do not Christians who take this path tend to idealize liberalism in their turn, making it a proclamation in favour of freedom? They would like a new model, more adapted to present-day conditions, while easily forgetting that at the very root of philosophical liberalism is an erroneous affirmation of the autonomy of the individual in his activity, his motivation

and the exercise of his liberty. Hence, the liberal ideology likewise calls for careful discernment on their part.

36. In this renewed encounter of the various ideologies, the Christian will draw from the sources of his faith and the Church's teaching the necessary principles and suitable criteria to avoid permitting himself to be first attracted by and then imprisoned within a system whose limitations and totalitarianism may well become evident to him too late, if he does not perceive them in their roots. Going beyond every system, without however failing to commit himself concretely to serving his brothers, he will assert, in the very midst of his options, the specific character of the Christian contribution for a positive transformation of society.<sup>21</sup>

37. Today moreover the weaknesses of the ideologies are better perceived through the concrete systems in which they are trying to affirm themselves. Bureaucratic socialism, technocratic capitalism and authoritarian democracy are showing how difficult it is to solve the great human problem of living together in justice and equality. How in fact could they escape the materialism, egoism or constraint which inevitably go with them? This is the source of a protest which is springing up more or less everywhere, as a sign of a deep-seated sickness, while at the same time we are witnessing the rebirth of what it is agreed to call "utopias". These claim to resolve the political problem of modern societies better than the ideologies. It would be dangerous to disregard this. The appeal to a utopia is often a convenient excuse for those who wish to escape from concrete tasks in order to take refuge in an imaginary world. To live in a hypothetical future is a facile alibi for rejecting immediate responsibilities. But it must clearly be recognized that this kind of criticism of existing society often provokes the forward-looking imagination both to perceive in the present the disregarded possibility hidden within it, and to direct itself towards a fresh future; it thus sustains social dynamism by the confidence that it gives to the inventive powers of the human mind and heart; and, if it refuses no overture, it can also meet the Christian appeal. The Spirit of the Lord, who animates man renewed in Christ, continually breaks down the horizons within which his understanding likes to find security and the limits to which his activity would willingly restrict itself; there dwells within him a power which

<sup>21</sup> Cf. *Gaudium et Spes*, 11: AAS 58 (1966), p. 1033.

urges him to go beyond every system and every ideology. At the heart of the world there dwells the mystery of man discovering himself to be God's son in the course of a historical and psychological process in which constraint and freedom as well as the weight of sin and the breath of the Spirit alternate and struggle for the upper hand.

The dynamism of Christian faith here triumphs over the narrow calculations of egoism. Animated by the power of the Spirit of Jesus Christ, the Saviour of mankind, and upheld by hope, the Christian involves himself in the building up of the human city, one that is to be peaceful, just and fraternal and acceptable as an offering to God.<sup>22</sup> In fact, "the expectation of a new earth must not weaken but rather stimulate our concern for cultivating this one. For here grows the body of a new human family, a body which even now is able to give some kind of foreshadowing of the new age."<sup>23</sup>

38. In this world dominated by scientific and technological change, which threatens to drag it towards a new positivism, another more fundamental doubt is raised. Having subdued nature by using his reason, man now finds that he himself is as it were imprisoned within his own rationality; he in turn becomes the object of science. The "human sciences" are today enjoying a significant flowering. On the one hand they are subjecting to critical and radical examination the hitherto accepted knowledge about man, on the grounds that this knowledge seems either too empirical or too theoretical. On the other hand, methodological necessity and ideological presuppositions too often lead the human sciences to isolate, in the various situations, certain aspects of man, and yet to give these an explanation which claims to be complete or at least an interpretation which is meant to be all-embracing from a purely quantitative or phenomenological point of view. This scientific reduction betrays a dangerous presupposition. To give a privileged position in this way to such an aspect of analysis is to mutilate man and, under the pretext of a scientific procedure, to make it impossible to understand man in his totality.

39. Once must be no less attentive to the action which the human sciences can instigate, giving rise to the elaboration of models of society to be subsequently imposed on men as scientifically tested types of behaviour. Man can then become

<sup>22</sup> Cf. *Rom* 15:16.

<sup>23</sup> *Gaudium et Spes*, 39: AAS 58 (1966), p. 1057.

the object of manipulations directing his desires and needs and modifying his behaviour and even his system of values. There is no doubt that there exists here a grave danger for the societies of tomorrow and for man himself. For even if all agree to build a new society at the service of men, it is still essential to know what sort of man is in question.

40. Suspicion of the human sciences affects the Christian more than others, but it does not find him disarmed. For as we ourself wrote in *Populorum Progressio*, it is here that there is found the specific contribution of the Church to civilizations: "Sharing the noblest aspirations of men and suffering when she sees them not satisfied, she wishes to help them attain their full flowering, and that is why she offers men what she possesses as her characteristic attribute: a global vision of man and of the human race."<sup>24</sup> Should the Church in its turn contest the proceedings of the human sciences, and condemn their pretensions? As in the case of the natural sciences, the Church has confidence in his research also and urges Christians to play an active part in it.<sup>25</sup> Prompted by the same scientific demands and the desire to know man better, but at the same time enlightened by their faith,<sup>26</sup> Christians who devote themselves to the human sciences will begin a dialogue between the Church and this new field of discovery, a dialogue which promises to be fruitful. Of course, each individual scientific discipline will be able, in its own particular sphere, to grasp only a partial—yet true—aspect of man; the complete picture and the full meaning will escape it. But within these limits the human sciences give promise of a positive function that the Church willingly recognizes. They can even widen the horizons of human sciences give promise of a positive function that the Church willingly recognizes. They can even widen the horizons of human liberty to a greater extent than the conditioning circumstances perceived enable one to foresee. They could thus assist Christian social morality, which no doubt will see its field restricted when it comes to suggesting certain models of society, while its function of making a critical judgment and taking an overall view will be strengthened by its showing the relative character of the behaviour and values presented by such and such a society as definitive and inherent in the very nature of man. These sciences are a condition at once indispensable and inadequate for a better discovery of what is human.

<sup>24</sup> *Populorum Progressio*, 13; AAS 59 (1967), p. 264.

<sup>25</sup> Cf. *Gaudium et Spes*, 36; AAS 58 (1966), p. 1054.

They are a language which becomes more and more complex, yet one that deepens rather than solves the mystery of the heart of man; nor does it provide the complete and definitive answer to the desire which springs from his innermost being.

41. This better knowledge of man makes it possible to pass a better critical judgment upon and to elucidate a fundamental notion that remains at the basis of modern societies as their motive, their measure and their goal: namely, progress. Since the nineteenth century, western societies and, as a result, many others have put their hopes in ceaselessly renewed and indefinite progress. They saw this progress as man's effort to free himself in face of the demands of nature and of social constraints; progress was the condition for and the yardstick of human freedom. Progress, spread by the modern media of information and by the demand for wider knowledge and greater consumption, has become an omnipresent ideology. Yet a doubt arises today regarding both its value and its result. What is the meaning of this never-ending, breathless pursuit of a progress that always eludes one just when one believes one has conquered it sufficiently in order to enjoy it in peace? If it is not attained, it leaves one dissatisfied. Without doubt, there has been just condemnation of the limits and even the misdeeds of a merely quantitative economic growth; there is a desire to attain objectives of a qualitative order also. The quality and the truth of human relations, the degree of participation and of responsibility, are no less significant and important for the future of society than the quantity and variety of the goods produced and consumed.

Overcoming the temptation to wish to measure everything in terms of efficiency and of trade, and in terms of the interplay of forces and interests, man today wishes to replace these quantitative criteria with the intensity of communication, the spread of knowledge and culture, mutual service and a combining of efforts for a common task. Is not genuine progress to be found in the development of moral consciousness, which will lead man to exercise a wider solidarity and to open himself freely to others and to God? For a Christian, progress necessarily comes up against the eschatological mystery of death. The death of Christ and his resurrection and the outpouring of the Spirit of the Lord help man to place his freedom, in creativity and gratitude, within the context of the truth of all progress and the only hope which does not deceive.<sup>26</sup>

*(to be continued)*

<sup>26</sup> Cf. Rom 5:5.

# **PAUL VI'S APOSTOLIC CONSTITUTION ON THE BREVIARY: "LAUDIS CANTICUM"**

## **APOSTOLIC CONSTITUTION**

**BY WHICH THE DIVINE OFFICE  
RESTORED ACCORDING TO THE DECREES  
OF THE SECOND VATICAN ECUMENICAL COUNCIL  
IS PROMULGATED**

**POPE PAUL VI**

The HYMN of praise, which resounds eternally in the heavenly halls, and which Jesus Christ the High Priest introduced into this land of exile, has always been continued by the Church in the course of so many centuries, with constancy and faithfulness, in the marvelous variety of its forms.

The Liturgy of the Hours was gradually developed until it became the prayer of the local Church, where, at established times and places, with the priest presiding over it, it became a necessary completion, as it were, of the whole divine worship contained in the Eucharistic Sacrifice, to be poured forth and spread at every hour of man's life.

The book of the Divine Office, gradually increased by numerous additions in the course of time, became a suitable instrument for the sacred action for which it is intended. Nevertheless, since in the different periods considerable modifications were introduced in the way of celebrating the Hours, including celebration by the individual, it is not surprising that the book itself, later called the Breviary, has been adapted to the various forms, which sometimes required a different composition.



### THE "LAUS PERENNIS" IN HISTORY

For lack of time, the Council of Trent did not succeed in completing the reform of the Breviary, and entrusted the task to the Apostolic See. The Roman Breviary, promulgated by our predecessor St. Pius V in 1568, provides in the first place, in accordance with the common ardent desire, for the uniformity of canonical prayer, which no longer existed in the Latin Church at that time.

In the centuries that followed various innovations were introduced by the Sovereign Pontiffs Sixtus V, Clement VIII, Urban VIII, Clement XI and others.

In the year 1911, St. Pius X had published the new Breviary prepared at his request. The old custom of reciting 150 psalms every week was re-established, the Psalter was completely rearranged, all repetitions were eliminated, and the possibility was offered to bring the week-day Psalter and the cycle of biblical readings into line with the Offices of the Saints. Furthermore the Sunday Office grew in importance and was given a higher rating in order that it could, as often as not, have precedence over the feasts of Saints.

The whole work of liturgical reform was taken up again by Pius XII. He granted the use of a new version of the Psalter, drawn up by the Pontifical Bible Institute, both in private and in public recitation; and having set up a special Commission in the year 1947, he entrusted the question of the Breviary to it. The Bishops of the whole world were consulted on this subject, from the year 1955. This diligent work began to yield its fruits with the «Decree on the simplification of the rubrics» on March 23rd 1955 and with the «Norms on the Breviary», which John XXIII issued in the Code of Rubrics in 1960. But though he had only partly made provision for the liturgical reform, the same Sovereign Pontiff John XXIII realized that the great principles on which the Liturgy was based, called for a more thorough study. He entrusted this task to the Second Vatican Ecumenical Council, which he had convened in the meantime.

The Council dealt with Liturgy in general and with the prayer of the Hours in particular so amply and validly that nothing similar can be met with in the whole history of the Church. While the Vatican Council was still going on, it was

our care to make provision for the implementation of the decrees of the Constitution on the Sacred Liturgy immediately after their promulgation.

For this reason we set up a special group within the «Consilium for the implementation of the Constitution on the Sacred Liturgy». This group worked very diligently and painstakingly for seven years to prepare the new book for the Liturgy of the Hours, having recourse to the contribution of scholars and experts on liturgical, theological, spiritual and pastoral matters.

After consulting the universal Episcopate and numerous pastors of souls, religious and laymen, the above-mentioned Council, as well as the Synod of Bishops, which met in 1967, approved the principles and structure of the whole work and of its separate parts.

### THE NEW REGULATIONS

It is opportune, therefore, to set forth in detail the new regulations of the Liturgy of the Hours and their motivations.

1. As was requested by the Constitution «Sacrosanctum Concilium», the conditions in which priests engaged in the apostolate find themselves today have been taken into account.

Since the Office is the prayer of the whole people of God, it has been drawn up and prepared in such a way that not only ecclesiastics but also religious and even laymen can take part in it. By introducing various forms of celebration, the attempt has been made to meet the specific requirements of persons of different order and degree. The prayer can be adapted to the different communities that celebrate the Liturgy of the Hours, according to their condition and vocation.

2. The Liturgy of the Hours is the sanctification of the day and therefore the order of prayers has been revised so that the canonical Hours can be adapted more easily to the various hours of the day, taking into account the conditions of human life in our times.

For this reason the Hour of Prime has been suppressed. Lauds and Vespers have been given most importance, as being the hinges on which the whole Office turns: these Hours are presented as real morning and evening prayers. Matins, while

keeping its characteristic of nocturnal prayer for those keeping vigil, can be adapted to any hour of the day. As regards the other Hours, the middle Hour has been suppressed so that anyone who chooses one only among the Hours of Terce, Sext and None, can adapt it to the moment of the day in which he celebrates it and is not obliged to omit any part of the Psalter distributed in the various weeks.

3. In order that in the celebration of the Office the mind may more easily be attuned to the voice and the Liturgy of the Hours and really be a source of piety and nourishment for personal prayer<sup>1</sup>, in the new book of the Hours the portion of prayer established for each day has been considerably reduced, while the variety of the texts has been greatly increased, and various aids are proposed for meditation on the psalms. Such are the titles, the antiphons, the psalmodic prayers, the moments of silence to be introduced as is opportune.

4. According to the norms given by the Council<sup>2</sup>, the weekly cycle being abolished, the Psalter is distributed over a period of four weeks, according to the new Latin version prepared by the Commission for the Neo-Vulgate of the Bible, which we set up. In this new distribution of the Psalter, a few psalms and some verses that are rather difficult to understand have been omitted, keeping in mind the difficulties that may be met with particularly in celebration in the vernacular language. Some new canticles, taken from the books of the Old Testament, have been added to morning Lauds, to increase their spiritual richness, while other canticles from the New Testament have been introduced, like precious pearls, into Vespers.

5. In the new «Ordo» of the readings taken from Holy Scripture, the treasure of God's word is spread out more copiously. It has been arranged in such a way as to correspond to the order of the readings in Mass.

The pericopes present a certain unity of subject on the whole, and have been chosen in such a way as to reproduce the culminating moments of the history of salvation in the course of the year.

<sup>1</sup> Conc. Vat. II, Const. de Sacra Liturgia *Sacrosanctum Concilium*, n. 90; A.A.S. 56 (1964), p. 122.

<sup>2</sup> *Ibid.*, n. 91, pp. 122-123.

6. The daily reading of the works of the Fathers and of ecclesiastical writers, for which provision is made according to the decrees of the Ecumenical Council, presents the best writings of Christian authors, in particular of the Fathers of the Church. But to offer the spiritual riches of these writers to a more abundant extent, another optional Lectionary will be prepared, in order that more copious fruits may be obtained.

7. Everything that does not correspond to historical truth has been removed from the texts of the Liturgy of the Hours. In the same way the readings, especially the hagiographical ones, have been revised in such a way as to set forth in the right light the spiritual figure of the Saint and the role he played in the life of the Church.

8. To morning Lauds have been added the Prayers in which it is desired to consecrate the day, and invocations are made for the beginning of daily work. At Vespers a short prayer of supplication is said, structured as universal prayer.

At the end of these Prayers the «Our Father» has been inserted again. In this way, counting its recitation in Mass, the custom prevalent in the ancient Church of reciting this prayer three times a day, is re-established in our times.

The prayer of holy Church having, therefore, been renewed and completely restored according to her earliest tradition, and in consideration of the necessity of our time, it is highly desirable that it should deeply penetrate all Christian prayer, become its expression and effectively nourish the spiritual life of the people of God.

For this reason we hope and trust that there will be a new awareness of the prayer to be recited «without interruption»,<sup>3</sup> which Our Lord Jesus Christ laid upon his Church. In fact the book of the Liturgy of the Hours, distributed in the right time, is intended to sustain prayer continually and help it. The very celebration, particularly when a community meets for this reason, manifests the true nature of the Church prayer, and appears as her marvellous sign.

<sup>3</sup> Cfr. Luke 18, 1; 21, 36; 1 Th. 5, 17; Eph. 6, 18.

## COMMUNITY PRAYER

Christian prayer is above all the prayer of the whole human family, which Christ joins to himself. Everyone takes part in the celebration of this prayer, but it is characteristic of the whole body, therefore the voice of Christ's beloved bride, the desires and wishes of the whole Christian people, the supplications and implorations for the necessities of all men, merge together.

This prayer receives its unity from the Heart of Christ. Our Redeemer willed, in fact, «that the life begun in his mortal body with his prayers and his sacrifice should continue throughout the centuries in his Mystical Body, which is the Church»;<sup>5</sup> so that the prayer of the Church is «the very prayer which Christ himself, together with his Body, addressed to the Father».<sup>6</sup> It is necessary, therefore, that while we celebrate the Office we should recognize the echo of our voices in that of Christ and the voice of Christ in us.<sup>7</sup>

For this characteristic of our praying to shine forth more clearly, there must flourish again in everyone «that warm and living love for Scriptures»<sup>8</sup> that transpires from the Liturgy of the Hours, so that Holy Scripture will really become the main source of all Christian prayer. The prayer of the psalms particularly, which accompanies and proclaims the action of God in the history of salvation, must be learned with renewed love by the people of God. This will happen more easily if a deeper knowledge of the psalms is more diligently promoted among the clergy, in the meaning understood by sacred Liturgy, and if an opportune catechesis makes all the faithful participate in this study. Wider reading of holy Scripture, not only at Mass, but also in the new Liturgy of the Hours, will ensure the uninterrupted commemoration of the history of salvation and the efficacious announcement of its continuation in the lives of men.

<sup>4</sup> Cfr. Conc. Vat. II, Const. de Sacra Liturgia *Sacrosanctum Concilium*, n. 83; A.A.S. 56 (1964), p. 121.

<sup>5</sup> Pius XII, Lett. Encicl. *Mediator Dei*, 20 Nov. 1947, n. 2; A.A.S. 39 (1947), p. 522.

<sup>6</sup> Conc. Vat. II, Const. de sacra Liturgia, *Sacrosanctum Concilium*, n. 84; A.A.S. 56 (1964), p. 121.

<sup>7</sup> fr. St Augustine, *Enarrationes in ps.*, 85, n. 1.

<sup>8</sup> Conc. Vat. II, Const. de sacra Liturgia, *Sacrosanctum Concilium*, n. 24; A.A.S. 56 (1964), pp. 106-107.

## PRAYER OF THE CHURCH AND PERSONAL PRAYER

Since the life of Christ in his Mystical Body perfects and elevates also the personal life of each member of the faithful, any opposition between the prayer of the Church and personal prayer must be rejected; in fact their mutual relations must be strengthened and increased. Meditation must find a continual nourishment in the readings, in the psalms and in the Office must be adapted, as far as possible, to the necessities of living, personal prayer, owing to the fact, for which provision is made in the general Institution, that those times and ways and forms of celebration must be chosen that are best suited to the spiritual situations of those praying. When the prayer of the Office become real personal prayer, then the bonds that unite Liturgy and the whole of Christian life are manifested more clearly. The whole life of the faithful, during the single hours of the day and the night, constitutes a «leitourgia», as it were, with which they offer themselves in a service of love to God and to men, adhering to the action of Christ, who, by staying among us and offering himself sanctified the lives of all men.

The Liturgy of the Hours expresses clearly and confirms effectively this lofty truth inherent in Christian life.

For this reason the prayers of the Hours are proposed to all the faithful, also to those who are not obliged by law to recite them.

## MANDATE OF THE CHURCH

Let those who, on the contrary, have received from the Church the mandate of celebrating the Liturgy of the Hours, carry out their duty religiously every day with the complete recitation, as far as possible at the correct time, of the single Hours; and let them give due importance first of all to morning Lauds and Vespers.

In celebrating the divine Office, those who as a result of having received sacred Orders are destined in a particular way to being the sign of Christ the Priest, and those who with the vows of religious profession have dedicated themselves to the service of God and the Church in a special way, should not feel impelled solely by a law they must observe but rather by recognition of the intrinsic importance of prayer and by its pastoral

and ascetic usefulness. It is highly desirable that the public prayer of the Church should spring from awareness of the intrinsic necessity of the whole body of the Church. The latter, like her Head, cannot be presented except as a praying Church.

By means of the new book of the Liturgy of the Hours, which we now establish, approve and promulgate by our Apostolic Authority, let divine praise ring out, therefore, more splendidly and beautifully in the Church of our times. Let it unite with the praise of the Saints and the Angels resounding in the heavenly mansions and, growing in perfection, let it approach more and more, in the days of this earthly exile, that full praise that is given for ever «to Him who sits upon the throne and to the Lamb».<sup>9</sup>

#### PRACTICAL NORMS

We establish, therefore, that this new book of the Liturgy of the Hours can be used immediately after its publication. It will be the task of the Episcopal Conferences to have editions prepared in the national languages and, after the approval or confirmation of the Holy See, to establish the day on which these versions can or must begin to be used, either wholly or just in part. From the day when the translations for the celebrations in the vernacular language are to be used, also those who continue to use the Latin language must use solely the revised text of the Liturgy of the Hours.

Those who on account of advanced age or other particular reasons meet with grave difficulties in the use of the new «Ordo» are allowed, with the permission of their Ordinary and only in individual recitation, to continue to use the preceding Roman Breviary as a whole or in part.

We wish what we have decreed and ordered to become effective now and in the future, in spite of contrary Constitutions and Apostolic regulations promulgated by our Predecessors and other decrees, even if worthy of particular mention.

Given in Rome, at St. Peter's on November 1st, All Saint's Day, of the year 1970, the eighth of our Pontificate.

PAULUS PP. VI

<sup>9</sup> Cfr. *Apoc.*, 5, 13.

## SACRED CONGREGATION FOR DIVINE WORSHIP NOTIFICATIONS ON THE ROMAN MISSAL, ETC.

With the Instruction "De Constitutione Apostolica Missale Romanum gradatim ad effectum deducenda" published by this Congregation on 20 October 1969 the norms concerning particular cases and difficulties concerning the use of the new Roman Missal were issued and the faculty was given to the Episcopal Conferences to prolong the "vacatio legis" until 28 November 1971.<sup>1</sup>

It was also decided by this Sacred Congregation that the general Calendar and the particular calendars would remain in use "ad interim" during the current year 1971.<sup>2</sup>

Taking account of such dispositions, this Sacred Congregation, with the approval of the Supreme Pontiff, has fixed the norms which follow, concerning the use of the Roman Missal, of the Liturgy of the Hours and the renewed Calendar, and indicates the solution to some difficulties regarding the ordering of the calendar for the years 1972 and 1973.

### I— THE ROMAN MISSAL AND THE LITURGY OF THE HOURS

1. In the celebrations which take place in Latin it is possible to use already the "Missale Romanum" and the "Lectio-narium" of the Mass, published in the typical edition, under the care of this Sacred Congregation.<sup>3</sup>

Equally, the books of the Liturgy of the Hours may begin to be used immediately on their publication.

2. The Episcopal Conferences have the task to complete as soon as possible the work of translating and editing in the vernacular languages these same liturgical books.

<sup>1</sup> Cfr. A.A.S. 61 (1969), pp. 749-753.

<sup>2</sup> Cfr. S. Congreg. for Divine Worship, *Notification* 17 May, 1970: *Notitiae* 6 (1970) p. 193.

<sup>3</sup> Cfr. *Id.*, *Decr. Celebrationis Eucharisticae*, 18 March 1970: A.A.S. 62 (1970) p. 554; *Decr. Ordine lectionum*, 30 September, 1970.



However, considering the special difficulties involved for these editions, they will set a date when the translations approved by them and confirmed by the Holy See may or must begin to be adopted, whether as a whole or simply in part.

From the day on which the definitive translation must be adopted in the celebrations in the vernacular languages, those who continue to use the latin language must uniformly make use of the renewed texts, whether for the Mass or for the Liturgy of the Hours.

3. For those who, for reason of advanced age or other serious reasons, may encounter grave difficulty in the use of the new "Ordo" of the Roman Missal, of the Lectionary of the Mass or of the Liturgy of the Hours, it is permitted, with the consent of the proper Ordinary and only in the celebration "sine populo" to continue, as a whole or in part, the use of the Roman Missal in the typical edition of the year 1962, brought up to date by the decrees of the years 1965 and 1967<sup>1</sup> and the use of the previous Roman Breviary.

#### 4. Regarding the language:

1) For the celebration Mass "Cum populo", the Episcopal Conferences may stabilise the use of the vernacular language in any part of the Mass.

The local Ordinaries, taking into account above all the good of the faithful, will judge where it is opportune, after having introduced the vernacular languages, that in certain churches, especially where more than often people of various languages gather, there should be celebrated one or more masses in Latin, above all with singing.<sup>2</sup>

In Masses celebrated in Latin it is opportune that the biblical readings the prayer of the faithful should be conducted in the vernacular, taking into account also the eventual participation of faithful of different languages.

<sup>1</sup> S. Congr. of Rites, Decr. *Nuper Edita*, 27 Jan. 1965; A.A.S. 57 (1965) pp. 408-409; Decr. *Per Instructionem alteram*, 18 May 1967.

<sup>2</sup> Cfr. *Id.*, Instr. *Musica Sacram*, 5 March 1967, n. 48, A.A.S. 59 (1967), p. 300-320.

2) In Masses "sine populo" every priest may use either latin or the vernacular language.

3) For the Liturgy of the Hours, celebrated privately or in common or in choir, it is possible with the consent of the Ordinary, to adopt the vernacular language.

## II — THE CALENDAR

5. The Episcopal Conferences, taking into account the work of translating the Roman Missal and of the Liturgy of the Hours, will fix the date from which the general Roman Calendar, promulgated with the Motu Proprio "Mysterii Paschalis" of the 14 February 1969, must be used in the places of their jurisdiction.

In the period until the work of translation is completed the same Conferences may give appropriate norms concerning the Calendar to be followed for the celebration of the Mass and for the liturgy of the Hours, whether these are in Latin or in the vernacular language.

6. In so far as they will adopt a proper Calendar, until it is revised, they will use the Calendar now in use for the celebration of particular feasts, changing the grades of the same celebrations according to the norms of the universal calendar, and applying the necessary variants in accord with the same norms. For the remainder what is decided by the Episcopal Conference is to be observed.

The work of the revision of Particular Calendars should be completed within the time fixed by the Instruction on the Calendar.<sup>6</sup>

7. In the year 1972 the solemnity of Saint Joseph falls on the 5th Sunday of Lent. Thus it is to be anticipated on the Saturday, that is on the 18th March.<sup>7</sup>

<sup>6</sup> S. Cong. for Divine Worship, Instr. *De calendaris particularis atque Officiorum et Missarum propriis recognoscendis*, 24 June 1970, n. 4; A.A.S. 62 (1970), pp. 651-663.

<sup>7</sup> Cfr. *Calendarium Romanum*, Normae universales de anno liturgico et de Calendario, n. 5, 1969, p. 12.

Wherever pastoral reasons suggest it, local ordinaries may, in the celebration on Saturday evening, celebrated on Saturday 18 March to give the possibility of fulfilling the Sunday precept, permit the adoption of the formulas of the Mass of Saint Joseph.

8. In the year 1973, when certain solemnities fall on the same day, the Calendar is to be ordered as follows:

a) 24 June, Sunday: Birthday of Saint John the Baptist, solemnity.

Where the celebration of the feast of *Corpus et Sanguis Christi* is transferred to this Sunday, the solemnity of Saint John the Baptist is celebrated on the previous day, 23 June;

b) 29 June, Friday: Saint Peter and Paul, Apostles, Solemnity. The Most Sacred Heart of Jesus, Solemnity.

The feast of Saints Peter and Paul is to be celebrated on this day and the feast of the Most Sacred Heart of Jesus is to be transferred to the following Sunday.

However, where the Solemnity of Saints Peter and Paul is not of obligation and is generally transferred to the following Sunday, then the Feast of the Most Sacred Heart of Jesus is to be celebrated on the 29 June and the feast of Saints Peter and Paul on the 1 July.

(From: *L'osservatore Romano*, June 24, 1971)

"Most of all, we priests need to laugh at ourselves more often. A vocation director told me a few years ago that one of the first things he looks for in priesthood candidates is a sense of humor. When he doesn't find it, when he sees humor stifled by a heavy seriousness masquerading as maturity, he puts off a prospective candidate until that person matures more and can start to realize how essential humor is to a priestly or religious vocation. If a sense of humor is essential for entering the priesthood, it is also an important factor for staying in the priesthood."

DANIEL DURKEN

# THE GENERAL CATECHETICAL DIRECTORY<sup>1</sup>

## HISTORICAL NOTES

A call for the compilation of directories for various areas of pastoral activity is contained in the Second Vatican Council's decree "Christus Dominus", where it is stated: "A directory should be compiled on the subject of the catechetical instruction of Christian people, and should deal with the fundamental principles of such instruction, its arrangement, and the publication of books on the subject" (No. 44).

Before work was begun on the present Directory, careful study was given to the problem of whether it might be better to prepare a simple catechetical directory, rather than a directory which, in some way, would serve the additional purpose of a general catechesis. The idea of preparing a simple, comprehensive catechism that would serve the Universal Church was early discarded. The reason was that, if such a work were attempted, it would be necessary to make specific application to the various problems of men of our time, differentiated as they are by social and cultural conditions, and consequently the book would have ended up more as a basic statement of doctrine than as a catechism. Such a document would without doubt be useful but it would not be possible to call it a catechism in the true and proper sense of the word. Therefore, it was decided to prepare a General Directory, that would also include something of the content of the doctrine to be taught.

When this fundamental question was finally resolved, the actual work on the Directory was begun.

Jean Card. Villot, who was then the Prefect of the Sacred Congregation for the Clergy, briefly informed the First Synod of Bishops concerning the criteria that would guide the preparation of the document, underlining the fact that there would be close collaboration between the Holy See and the Episcopal Conferences in its preparation.

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<sup>1</sup> L'osservatore Romano, July 1, 1971.

Early in 1968 a questionnaire was sent to all the Episcopal Conferences in which they were asked to suggest basic norms, concerning the nature and purpose of catechesis, concerning the criteria for handling doctrinal content and concerning the incorporation of catechetical activity into the total pastoral action of the Church, which incorporation it was devoutly desired to see authoritatively reaffirmed in the Directory. Meanwhile, there was constituted, in accord with some Episcopal Conferences, a special international commission of experts on the subject.

Once the replies were received from the Episcopal Conferences, almost all of which answered, showing thereby deep interest in the project, the commission of experts began its work of compilation. When the first summary outline of the Directory was finished it was submitted for examination, in October of 1968, to a Plenary Session of the Sacred Congregation for the Clergy. The commission of experts then developed the original text according to the suggestions made at the Plenary Session and in the early part of 1969 this expanded manuscript was again sent to all the Episcopal Conferences for their examination.

After receiving the replies from this second consultation, the commission of Catechetical experts proceeded to the editing of the definitive text, thereby completing their role in the project.

Now that the work of the catechetical experts was finished, the Directory was submitted, as was planned from the beginning, to the examination of a special commission of theologians. It is clear that catechetical experts would instinctively emphasize the object or the person towards which religious teaching is aimed; on the other hand, it is equally clear that theologians would incline to underline the immutable deposit of revelation in a manner similar to the way in which it was systematically expressed in the past. Consequently, in order to avoid the undue influence of either one of these two tendencies both of which are good and legitimate and in order to achieve a harmoniously fused catechesis, the second revision was made by theologians.

## NATURE, PURPOSE, CONTENT

The present document is not a catechism, but a directory. A catechism aims to explain the content of faith to a specific audience. A directory, on the other hand, seeks to give direction to all the activity of the ministry of the Word, and particularly that activity which concerns the formation, that is, the maturing in faith, of the believing people. The scope of a directory, therefore, is much wider than that of a catechism. In the writing of a catechism, however, the principles and criteria given in the Directory cannot be ignored.

The present Directory can be considered the first organic document published on the subject by the Holy See. Naturally, there were not lacking in the past various and equally important documents. It should also be remarked that the entire Magisterium of the Church, whether it be ordinary or extraordinary, has always had the essential purpose of presenting and deepening the revealed message. However, a directory, in the strict sense of the word, has not been published until now.

The principal source of the Directory is the acts of the Second Vatican Ecumenical Council, the nature of which was essentially pastoral.

Catechetical activity is approached in the document in a positive fashion. There is no attempt to enter into arguments with anyone, the purpose being rather to affirm positively that which is right and true. Nevertheless, some deviations and exaggeration, which, as is known, are found in catechetics, today are taken into consideration. Precisely because of its positive tone, it can appear that the theoretical aspect of the Directory prevails over the practical and normative. It is true, in fact, that much importance has been given to the analysis of the act of catechising and to its purpose, to the relationship between catechetics and the deposit of revelation, to the statement of the basic content to be transmitted. However, practical and normative aspects are not lacking as is shown in particular by the chapter on criteria for content, the sixth part on pastoral plans, as well as the Appendix, which treats of the initiation of young children in the Sacraments.

In a general document like this it has not been possible to take into account what might be called the overall situation of the Church. For that reason the document does not pre-

tend to be exhaustive but to stimulate further research and to guide the preparation of local directories and of national catechisms. For this reason the Directory is beamed at Bishops and at those who, under their guidance, have responsible positions in the field of catechetics.

## PART I

*Today's problem.* Some indications are given concerning the present situation of the world and of the Church. Only general observations are made concerning a few vast cultural areas. The purpose here is to suggest to national directors the necessity of an attentive analysis of their own situations, in such a way that catechetical activity can operate effectively in the concrete human, social and cultural context.

## PART II

*The ministry of the Word.* Above all, there is considered the relationship that should exist between the minister of the Word and the deposit of revelation. The minister of the Word must announce that which God has revealed. In the light of this message, transmitted faithfully by Tradition and taught infallibly by the Magisterium, he interprets human demands and realities. This is followed by an analysis, within the frame of the various forms of the ministry of the Word, of catechetical activity strictly understood, that is, that activity which seeks the complete and harmonious formation of the Christian.

## PART III

*The Christian message.* Catechetics does not proclaim a human word but a divine Word. The first chapter of this part III lays down the fundamental criteria that must be followed in the selection and the exposition of the contents of catechetics. They are criteria that are particularly important for compiling catechisms. The second chapter offers a brief presentation of the essential elements that constitute the contents of Christian faith and it points out that the unavoidable purpose of catechetics is the faithful and integral communication to men of that which God has revealed.

## PART IV

*Methodology.* A short treatment of general methodology is presented since it is valid and even necessary in every form of catechetics. The Directory, however, does not choose one method over another nor does it enter into an analysis of the various methods. The selection of the proper methodology depends, in fact, on those who write the catechism expected to be produced.

## PART V

*Catechetics for different age groups.* Catechetics can take different ways in the fulfillment of its mission. Catechetics taught according to age groups is, in practice, the most important of these ways and the most dependable. For this reason the Directory gives this catechetical approach more attention in regards to methods, pedagogy and content. Catechetics for adults, because of the possibility it offers to present the Christian message in a more complete way, and because it affords a basis for work with children and youth, is considered the most important form of catechetics by the Directory.

## PART VI

*Pastoral plan.* It presents some suggestions concerning what Episcopal Conferences, and other groups charged with catechesis, can do to extend the faithful and efficacious preaching of the Word of God. It is a high level plan, which, given the diversity of conditions and possibilities in the various local Churches, will be able to be carried out only gradually by certain Episcopal Conferences.

## APPENDIX

*Initiation of young to the Sacraments.* The delicate and difficult problem is faced of whether, as is occurring in some parts of the Church, it is possible to admit young children to First Communion without their first receiving the Sacrament of Penance. After analysing the arguments pro and con regarding the experiment, the Directory reaffirms the value of



the traditional practice, that is, to make a First Confession before First Communion, although permitting the Episcopal Conferences to continue in some cases—as an experiment—the new practice, but provided that all is done in communion and in agreement with the Apostolic See, which has the final decision on the matter.

## II.

### INTERNATIONAL CATECHETICAL CONGRESS

It will be held in Rome on the grounds of the Pontifical University of the Lateran from September 20-25 of this year. It is the second catechetical Congress organized by the Holy See. The first one took place in 1950.

The idea for this Congress did not arise from the coincidence of the recent publication of the Catechetical Directory. The Sacred Congregation for the Clergy had previously been planning an International Catechetical Congress. The deep social and cultural changes, the strong development of the secular sciences, above all of anthropology, the very discussions that are taking place concerning the nature of the educational process, all these manifested, even in the world of catechetics, the need for an attentive rethinking of a calm exchange of experience between the Holy See and the Episcopal Conferences and among the Episcopal Conferences themselves.

The main theme of this year's Congress will be quite different from that of 1950. At this time the emphasis was placed above all on organization and on methodology; today the overriding problem is how to promote catechetical activity and what dimensions to give to it.

The Congress plans to bring together in Rome the people responsible for catechetics; the Presidents of the national episcopal catechetical commissions, the directors and members of the National Catechetical Offices, regional coordinators and directors of Catechetical Centres and catechetical reviews, etc.

In general, as has already been pointed out, the purpose is to explore certain problems more deeply and to promote a useful exchange of experiences.

The four basic themes, intimately related one with another, are the following:

- Analysis of the present situation;
- Catechetical activity;
- Content and extent of catechetical activity;
- Pastoral plans to be promoted in the future.

In addition to these basic topics four or five additional short talks will be given to develop one or the other important point made in the main addresses on the basic themes. However, the entire Congress will not consist of speeches, for group discussions will take up a major part of the meeting time. These groups will be organized on the basis of cultural and linguistic similarity.

Inasmuch as the Congress is international in scope the selection of speakers has been made, in consultation with the Episcopal Conferences, on the basis of ability and geographic distribution.

### EPISCOPAL ORDINATION ANNIVERSARIES

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

1. Most Rev. VICENTE ATAVIADO  
August 8, 1968
2. Most Rev. FRANCISCO CLAVER  
August 22, 1969
3. Most Rev. VICENTE P. REYES  
August 24, 1959.
4. Most Rev. WILLIAM BRASSEUR  
August 24, 1948
5. Most Rev. ANTONINO NEPOMUCENO  
August 31, 1969

## THE NEED FOR MORE VOCATIONS



Jaime N. Boquiren, O.P.

Since the priesthood is needed by society, there must be sufficient priests to minister to the needs of the same.

On this matter, the Church has a problem similar to that of population explosion and inadequate food production. There are so many people now that there is not enough food for everybody. Hence, the problem of poverty and hunger and social unrest.

There are several solutions to the world problem. One would be to diminish the number of people by wars, non-control of disease, or plain genocide, until the ratio between population and food production is balanced. Another solution would be to intensify food production through land reforms and scientific farming so that there will be enough food for all. Still another solution would be to intensify food production and at the same time control the population growth through proper family planning.

With regard to our present problem, it is an admitted fact that there are so many people, catholics and non-catholics, and so few priests to serve their spiritual needs. One solution would be to listen the number of the people or to limit the sphere of priestly service to a selected group. This, of course, is out of the question. The second is to exert effort to increase the number of priests so that there will be enough to serve all. This is the only acceptable solution.

### Why few Vocations?

Before we can study ways of promoting vocations to the priesthood, it is necessary that we know the reasons why there are few vocation in the first place.

In a survey conducted among the UST Seminarians the following causes were mentioned:

1. causes arising from the laity
  - a) religious ignorance
  - b) wrong ideas about the priesthood
  - c) poverty
2. causes from environment
  - a) materialism
  - b) sex glorification
  - c) progress of other professions
3. causes from the clergy — loss of appreciation for the priesthood by the laity
  - a) due to the mediocrity of priests
  - b) social insecurity of priests
  - c) defective training in the seminary
  - d) defective campaign for vocations by priests
  - e) defective relations among priests and with their superiors
  - f) the bad example of priests and seminarians

A detailed analysis of these causes may be the subject of another study. Here let it suffice to give general ideas of these causes.

The causes arising from the laity are due to factors such as the lack of religious information on the subject of vocations and the priesthood. This is a case of a vicious circle because this lack of information is due to the lack of priests also. We have the question of poverty when the family of the seminarian cannot give the financial support needed for the long studies of the candidate and there are no provisions to solve the difficulty.

The causes arising from the "present environment" are evident and lamented by all Catholics of good will. The sense of values has changed. The attitude to material things, to

wealth, is not the ideal one. Everywhere, the movies, many TV shows, and publications ooze with sex from their very pores. Then we have the admirable advance and progress of worldly sciences and professions due to emphasis in specialization which has definitely overshadowed the priesthood.

The causes of this lack of vocations coming from the priests and the priesthood are due to the defects of the priests themselves and defects in the system. For, indeed, will the people have a high regard for the priesthood when they hear preachers with eleven years or remote preparation in the Seminary speak from the pulpit in a manner that violates the most common rules of public speaking?

Will the people have respect for the priesthood when they see priests administer the Sacraments, especially Holy Mass, in unbecoming disarray, and in apparent ignorance of the "drama" value of the liturgical ceremonies, not to mention some moral defects which they abhor in their priests?

And speaking of the system, will anyone want to become a priest if he has seen one abandoned in his old age after dedicating the best years of his life in the service of his Church?

And will the people have respect for the priest and the priesthood if they see Seminarians no different from the hippie or the unrestrained, boisterous and uneducated bum who has never seen a book on good manners and right conduct?

These are the causes of the lack of vocations for the priesthood. Perhaps there are many more. They can be the subject of another study.

But our immediate task is to point out the remedy and to apply it as soon as possible. For if we do what is on our part, God will not fail to do His — to move the hearts of our parents and of our generous youth towards the Sacred Priesthood.

The Vatican II Decree on Priestly Formation says: "*The task of fostering vocations devolves on the whole Christian community, which should do so in the first place by living a fully*

*Christian way.*"<sup>1</sup> The various sectors in this "Christians community" are:

1. the youth
2. the family
3. the parish
4. the catholic associations
5. the schools
6. the priests and the bishops

### The Youth

The Vatican Decree on the Apostolate of the Laity says of the youth: "*Young persons exert very substantial influence on Modern society.* There has been a complete change in the circumstances of their lives, their mental attitudes, and their relationships with their own families. Frequently, they move too quickly into new social and economic conditions. While their social and even their political importance is growing from day to day, they seem to be unable to cope adequately with the new burdens imposed upon them.

*"Their heightened influence in society demands of them a proportionately active apostolate.* Happily, their natural qualities fit them for this activity. As they become more conscious of their own personality, they are impelled by a zest for life and abounding energies to assume their own responsibility, and they yearn to play their part in social and cultural life. If this zeal is imbued with the Spirit of Christ and is inspired by obedience to and love for the Shepherds of the Church, it can be expected to be very fruitful. They themselves ought to become the prime and direct apostles of youth, exercising their apostolate among themselves and through themselves and reckoning with the social environment in which they live.

*"Adults ought to engage in friendly discussion with young people so that both groups, overcoming the age barrier, can become better acquainted and can share the special benefits each generation has to offer the other.* Adults should attract

<sup>1</sup> Vat. II, Dec. on Priestly Formation, no. 2

young persons to the apostolate first by good example, and, if the opportunity presents itself, by offering them balanced advice and effective assistance. For their part, young people would be wise to cultivate towards adults respect and trust. Although the young are naturally attracted to new things, they should exercise an intelligent regard for worthwhile traditions."<sup>2</sup>

*From these words we can see that the Council is aware of two characteristics of the youth — idealism and ambition, which have to be directed to religion and to the priesthood if they are to share in the solution of the problem being discussed here.*

There must be a change in the attitude of the youth towards the priesthood. Our youth must have the high and proper ideal about the priesthood. They must know that as heaven is above the earth, as eternity is above time, as the soul is above the body, so the priesthood is far above other earthly professions and states of life. An earthly monarch can cast his subject into prison or release him therefrom. But he cannot penetrate into the sanctuary of the soul. The priest, on the other hand, can release the soul from the prison of sin and restore it back to the liberty of the sons of God.

The youth must revise their idea of the priest and come to realize that he is a *Shepherd* because he leads his flock into the green pastures of the Sacraments; he is a *Father* because he breaks the Bread of Life to his spiritual children; is a *judge* because he passes the sentence of pardon on self-accusing criminals; he is a *Physician* because he heals souls from the loathsome distempers of sin; he is the *Ambassador of God* because he is anointed to proclaim His glory on earth; like Christ, he is the *Mediator* between God and men, the spiritual leader reigning not over unwilling subjects, but over the hearts and affections of a people who pay him the tribute of their love which neither gold nor silver can buy.<sup>3</sup> Only when the youth has this idea of the priest will they become interested in the same.

They must also realize that the priesthood is not a crowded profession, that there is room for many more, and that it offers

<sup>2</sup> Vat. II, Dec. on Apostolate of the Laity, no. 12

<sup>3</sup> J. Cardinal Gibbons, *Faith of Our Fathers*

plenty of challenges to the reasonably ambitious — challenges to serve the people of God; challenges to greatness in the ecclesiastical sciences. For this reason there is a need for biographies of great priests who will serve to inspire our idealistic youth.

### **The Family**

Of families, Vatican II has this to say: "Outstanding contributions are made to this work (vocations) by families which are alive with the spirit of faith, love, and reverence and which serve as a kind of introductory seminary."

*Spirit of faith, love and reverence* — these are the qualities needed to make the family a preparatory seminary. In other words, the members, parents and children, must be all real members of the "people of God" so that in such wholesome atmosphere vocations may sprout. Candidates may come from broken homes, but they may be asking admission not because they found something (service of God), but perhaps because they are escaping from an intolerable situation. Such "vocations" are not good for the Church. Vocations of this kind which turn out well are rather exceptions to the rule. The good tree bears forth good fruit and the bad tree bears forth bad fruit. This is true with families and vocations to the priesthood. Besides, it is an admitted fact that the atmosphere in the home can influence the choice of the children's vocation in life.

It is also important that the parents have the right ideas about the priesthood and that they be generous to God and His Church. They must not be like Cain who offered to God what he did not like. Rather they must be like Abel who offered the fatted calf for which reason he was abundantly blessed.

### **The Parish Community**

The parish is the small community of the people of God. It can greatly influence the youth towards the priesthood if it has an environment that breathes with faith and charity. It must be the concern of the parishioners to create and foster such an environment. The laws of the land are good enough with regard to decency in movies and publications. If we have



movies and publications going around which are harmful to the morals of the people specially the youth, it is because of the apathy of the community. The community does not bother about the enforcement of the laws. The parish, therefore, must have vigilance permeated by the moral teachings of our holy religion for the sake of the children and the youth.

### **The Catholic Associations**

The associations can help much in this campaign for vocations. The members of the associations can be the parents themselves as in the case of the Catholic Women's League and the Holy Name Society, the Knights of Columbus or the Cursillo Movement. In their study clubs and regular meeting they get proper instructions on the subject which can guide them later in the education of their own children. It is indeed comforting to note how many vocations come from families whose parents are cursillistas. In fact, many cursillistas themselves and members of the Catholic Youth Movement have entered the Seminary.

Catholic lay leaders can also join civic organizations like the Lions Club, the Rotary, etc. There they can exercise their apostolate in creating goodwill towards the Church, by spreading the correct ideas about religion and the priesthood, and thus prepare the ground for vocations to blossom in the families of their fellow members.

### **The Schools**

The schools can be fertile grounds for priestly vocations if the school atmosphere and environment is christian. Teachers have a very wholesome influence on their students. The Catholic associations in the campus can do much good. There are many priests who, as students, were members of the Legion of Mary in their respective schools. Such practices as class Mass, occasional recollections, the Angelus at noon and in the evening over the school sound system are of great help. Catholic school administrators must be vigilant lest their roster of professors be infiltrated by teachers who have no respect for religion nor for the Church and who take advantage of their classes to sow seeds of doubt and unbelief.

### Priests and Vocations

Of priests Vatican II says: "To the greatest possible extent every priest should manifest the zeal of an apostle in fostering vocations. Let him attract the hearts of the young people to the priesthood *by his own humble and energetic life, joyfully pursued, and by love for his fellow priests and brotherly collaboration with them.*"<sup>4</sup>

Elsewhere we read: "This duty then (of promoting vocations) is a part of the priestly mission by which every priest is made a partaker in the care of the whole Church, so that workers will never be lacking for the people of God on earth. . . . In the first place, therefore, by the ministry of the Word and *by the personal testimony of a life radiant with the spirit of service and true pascal joy*, priests should have it dearly at heart to demonstrate to the faithful the excellence and necessity of the priesthood. . . . Vocational projects, therefore, whether diocesan or national are warmly recommended to priests. In sermons, in catechetical instructions, and in written articles, priests should eloquently set forth the needs of the Church both local and universal, putting into vivid light the nature and excellence of the priestly ministry."<sup>5</sup>

At the Philippine Seminary Rectors' Meeting on Feb. 17-18, 1971, the first item discussed was the problem of vocation recruitment and discernment. Two resolutions were presented on the matter, namely, the establishment of a National Commission on Vocations and that of an Diocesan Commission to take care of the work in the diocesan and parochial levels.

But during the discussions it was the consensus of the Seminary Rectors that vocation recruitment will be successful only if the community of the people of God has the "*proper image*" of the priesthood. Now, who can be most effective in projecting that proper image of the priesthood? Surely, neither the national nor the diocesan commission, but the priests themselves. The priests, therefore, play a very important role in the task of recruiting vocations.

<sup>4</sup> Vat. II, Dec. on Priestly Formation, no. 2

<sup>5</sup> Vat. II, Dec. on Ministry & Life of Priests, no. 11

### The Bishops and Vocations

Of Bishops, Vatican II says: "*It is the Bishop's duty to make his people active in promoting vocations and to see to it that all vocational resources and activities are closely coordinated.*"<sup>6</sup> "*As a father he should make every sacrifice to help those he judges to be called to the Lord's service.*"<sup>7</sup>

The Bishop should established vocations organizations in the diocese to which the combined effort of all the sectors of the Christian community must be coordinated by one diocesan center. In the Rector's conference mentioned above, it was pointed out that the Bishops have a very important role. For, indeed, without their support both commissions will fail. Besides, it is the Bishop who can most effectively encourage the priests to project the proper image of the priesthood.

The Bishop should establish Foundations to finance the Seminary and to help needy seminarians in a way that is not inconsistent with human dignity. A plan may be devised whereby the semiarian, after ordination, will contribute to that original foundation for the benefit of those who will follow him in the seminary. A Foundation, being permanent, will save succeeding Bishops from worries about the seminary.

In the Rectors' Meeting mentioned above the following resolutions about seminary financing were submitted to the Bishops' Conference.

1. The question of salaries of seminary personnel shall be left to the Episcopal Commission on Clergy Remuneration.
2. To have the seminary libraries adequate and up to date, it is proposed that the amount of ₱10,000.00 be appropriated for Major Seminaries, and ₱5,000.00 for Minor Seminaries.
3. Since the Seminaries operate on deficit:
  - a) the pension of seminarians shall be raised,
  - b) foundations must be established,
  - c) other sources must be tapped such as the "seminaristicum" and special fund raising campaigns for the purpose.

<sup>6</sup> Vat. II, Dec. on Priestly Formation, no. 2

<sup>7</sup> *op. cit.*, no. 2

4. We do not advise seminarians to have private benefactors. We rather recommend that all aids by private individuals be coursed through the Foundations or through the Seminary Superiors.
5. As a policy, the family of the seminarian shall defray the expenses of the son. In case this cannot be done,
  - a) let there be a "seminary educational loan" program,
  - b) let there be scholarships
  - c) let the seminarian be employed in suitable jobs

As can be seen from these resolutions and plans, adequate financing plays a tremendous role in the proper functioning of the seminary. Without money it will be very hard if not impossible to run a seminary. And so perhaps, we should have second thoughts with such proposals as the dispossession of the Church of her properties. In the olden times the Church could live on alms. But not anymore. Modern society demands that the Church finance herself the modern way — by investments and foundations.

Finally, since it is the Bishop's responsibility to make the final decision on whether a seminarian is to be ordained or not *he must firmly maintain the high standards of the priesthood "even when there exists a regrettable shortage of priests. For God will not allow His Church to lack ministers if worthy candidates are admitted while unsuited ones are speedily and paternally directed towards the assuming of the other tasks and are encouraged to take up the lay apostolate readily, in a consciousness of their Christian vocation."*<sup>8</sup>

#### **The Philippine Priests, Inc.**

It may be timely and proper to make special mention of the PPI and its role in the promotion of vocations. This is the first national organization of priests in the Philippines. In a way it corresponds to the Catholic Bishops' Conference of the Philippines. Now, if the Bishops united in an organization like the CEBP can accomplish great things, surely the Filipino priests united in the PPI can also carry out grandiose projects.

One such project may be the drafting of a "*Code of Ethics for Priests*". Codes of Ethics are found useful because they a)

<sup>8</sup> *op. cit.*, no. 6

define professional conduct for the new member and help keep the old member in line, b) they prevent control or interference by the government or by society through someone of its agencies, c) they develop higher standards of conduct. In short, a Code of Ethics improves the quality of the members as well as the services to the community.<sup>9</sup>

There are Codes of Ethics for Lawyers, Doctors, Nurses, Educators, etc. *As is the case with other professions, a Code of Ethics for Priests can greatly help solve the problem of vocations in both quantitative and qualitative aspects.*

### Proper Distribution of Priests

We have lengthily discussed the need for more vocations to the priesthood so as to have sufficient ministers to attend to the needs of the population. However, we discover that the situation concerning population and food production is also found in this problem of population and the number of priests.

There is panic about the disproportion between the world population and food production. But if we analyze the real situation we find that there is really enough food for all if only there is enough charity in those who have more food than necessary. In a particular country there may, indeed, be a frightening poverty. But in another there may also be affluence. And so if the affluent countries help the poor ones the problem would indeed be solved or at least minimized.

*Similarly, in a particular country or diocese there can be a frightening lack of priests while in another there may be more than what is needed. And so the solution would be the proper distribution of priests so that not one nation or diocese is overcrowded while another is left in dire need. It should not happen that while in some dioceses where there are too many priests, they lose courage for lack of work, in another where there are very few priests, they lose courage for over work.*

This problem was taken up at the First International Congress on the Distribution of Priests held in Malta on May 25, 1970.<sup>10</sup> It based its discussions on the Vatican II statement: "Priests belonging to dioceses which are rich in vocation should show themselves willing and ready, with the permission or the

<sup>9</sup> Titus, *Ethics For Today*

urging of their Bishop, to exercise their ministry in other regions, mission or activities which suffer from the shortage of priests."<sup>11</sup> And elsewhere, "... Bishops should strive to see to it that apt sacred ministers as well as assistants... be prepared for the missions and other areas suffering from a lack of clergy. As far as possible, they should also arrange for some of their own priest to go to such missions or dioceses to exercise the sacred ministry permanently or at least for a set period of time."<sup>12</sup>

No doubt this distribution of priests will involve many problems and difficulties. That is why Vatican II has set some rules to cover the same. But this has always been practiced in the Church under other names such as "reciprocal extra-diocesan work" "or in aid to needy dioceses."

The details of this project can be very well taken at the Episcopal Conference of the nation as well as at the Diocesan Senate of Priests. But one thing should be borne in mind: no priest, who is not fully prepared or lacks that sense of mental adaptation or, for that matter, anyone who got into trouble in his own diocese should be eligible to undertake work in another diocese, country or continent. Great care must be taken not to allow or give occasion to anyone who seeks evasion of some sort from his own place, nor to those who do not normally fulfill satisfactorily their duties inherent to their mission. *In other words, those sent to other dioceses should not be "problem-priests" whom their diocese would only be too glad to get rid of, but those who are filled with the Spirit of the Lord. We can learn from the example of the Religious Orders who sent their best qualified priests to the Philippines when the work was most difficult — during the first centuries of the Christianization of this country.*

<sup>10</sup> F. Galea, *Priests' Universal Apostolate*, Apollinaris 1970, Fasc. 2-3, p. 283

<sup>11</sup> Vat. II, *Ministry & Life of Priest*, no. 10

<sup>12</sup> Vat. II, *Bishops' office*, no. 6

"For God will not allow His Church to lack ministers if worthy candidates are admitted while unsuited ones are speedily and paternally directed towards the assuming of the other tasks and are encouraged to take up the lay apostolate readily, in a consciousness of their Christian vocation."

## LET'S LAUGH A LITTLE<sup>1</sup>

BY DANIEL DURKEN, O.S.B.

I was forty years old before I saw my first picture of Jesus laughing. That seems a long time to wait before finding the face of Christ that so emphatically expresses an essential but oft forgotten facet of his humanity. But this was a face well worth waiting for and growing accustomed to. It appeared on a page of *Playboy* which my brother had thoughtfully sent me (*sans* centerfold) about a year ago. The illustration (by Fred Berger) went with Harvey Cox's article, "For Christ's Sake," in which Cox renounced the image of Jesus as a melancholy ascetic and called for his resurrection as a joyous revolutionary.

The artist must have first read the article and taken Cox seriously, for there was Jesus, not smiling, not grinning, not chuckling, but laughing—with head back and eyes dancing and mouth open and teeth showing. Whether he was responding naturally to one of Peter's pompous proclamations or reacting normally to the joyful puzzlement of the guests at that wedding feast in Cana when they started the first round of their last wine, it is not possible to tell. But I have been grateful that at least one artist has been bold enough to remind us that Jesus could and did see the funny side of life and even laughed about it.

In fact, I was tempted to take down the sober, somber picture of that pontiff which hangs in our rectory hallway and put up the laughing Christ. He would be the reminder and the inspiration I need to laugh a little every day.

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<sup>1</sup> THE PRIEST, May 1971.

A laugh a day might well replace the proverbial apple and keep us no less healthy and happy. Speaking of apples, maybe Adam would have been a lot better off if he had laughed at Eve and teased her a little: "Come now, my dear, you don't really expect me to believe that story of a talking snake, do you?" Why is it, incidentally, that theologians and Scripture scholars so completely miss the rib-tickling humor of so much of the Bible? While they fumble for explanations that obfuscate the ordinary man, along comes a comedian like Bob Newhart and provokes the light-hearted laughter that can be gotten from many a biblical story. Late last fall Newhart did a delightful commentary on the Noah story when he played a feed merchant taking Noah's phone order and telling his workers in the back room to pick up the extension and listen to this nut who is building that big boat in his driveway. Theologically that may not be the point at all, but pedagogically I'll bet that the story will be remembered a lot longer than all the points in a stuffy lecture on the literary genre of Genesis and its relation to the Gilgamesh epic.

I think we priests need to laugh a lot more, and we may just as well start with the sometimes subtle, often times obvious, and every time earthy humor of the Bible. For another example, try the crude joke of Genesis 31:34. There Rachel sits on her father's household gods and pleads her inability to rise from them because of her monthly period! In addition giving those pagan idols the kind of treatment they deserved, the incident proves that there are other ways of putting down male chauvinism and promoting women's lib than by carrying banners and burning bras.

Most of all, we priests need to laugh at ourselves more often. A vocation director told me a few years ago that one of the first things he looks for in priesthood candidates is a sense of humor. When he doesn't find it, when he sees humor stifled by a heavy seriousness masquerading as maturity, he puts off a prospective candidate until that person matures more and can start to realize how essential humor is to a priestly or religious vocation.

If a sense of humor is essential for entering the priesthood, it is also an important factor for staying in the priesthood. Among all the polls and surveys and questionnaires being taken



of priests today, I haven't seen any that try to measure and compare the merriment quotients of those who leave and those who stay. Perhaps that is not possible nor even significant. Yet I sometimes wonder whether men like Dubay and Kavanaugh (both so utterly humorless) would not have sold more books and done the Church and the priesthood more of a service if they had seasoned their criticisms with a little more of the salt and pepper of good humor instead of using so much garlic and acid.

Speaking from my own experience, if it were not for humor, my present assignment in an over-populated project-and-tenement parish in the Bronx would prove impossible. Living in an eighty-year-old rectory that was dubbed "Operation Fall Down" by a previous pastor can be no joke—until you make it so. And thus, the day of my arrival the new pastor gave me the tour of the rectory that is to be my home this year. Here is a faucet that doesn't work; there is a door that sticks and another that needs a new hinge; here is a radiator that makes a beautiful alarm clock, provided you want to get up at 5:30 a.m. when it starts to let off steam.

But the finest and funniest feature of our happy home was reserved 'til the end of the tour. In our house when you want to turn on the front doorbell so that it rings in the TV room, you have to go to the room that has an array of switches on the west wall. Find the switch that says "Kitchen" and turn that switch to "Off"! From that moment, Operation Fall Down became fun.

My first day of Sunday duty was a frustrating one that did not become funny until I decided to share it with my confreres. My story of that afternoon's sincere and nicely dressed gentleman—a Knight of Columbus and a member of the St. Vincent de Paul Society, to be sure — needed a couple of bucks for a bus ticket back home and who even asked for a self-addressed envelope in which to return the shortterm loan, became a cause for community laughter instead of personal anger when I was assured by the oldest associate that I would never get my money back—because I hadn't stamped that envelope.

That story was just a springboard for others. There was the Oriental huckster who could not understand the questions he didn't want to answer until the pastor phoned the parishioner who was married to a Tokyo wife. Then the huckster suddenly remembered he had to see a dog about a man. And there was the rookie priest at his first assignment in a Polish parish telling a penitent that he couldn't understand Polish, only to be informed politely that the penitent had been speaking German.

But of course we have all played that delightful game of "Can You Top This?" The trouble of it is, however, that we wait until a monthly priests' senate meeting or a yearly Easter week get-together to show each other that we are still human enough to laugh. In between times we take ourselves much too seriously, keep combing and polishing our Messiah complex. As we go about bringing redemption and salvation and the fulfillment of the eschatological expectations to the saved whom we serve, we wear our mask of efficiency and formality and in the process do a very good job of playing that part of a clerical undertaker. Yet one of the best and easiest ways of proving to rectory visitors that our parlors are not the funeral variety is to fill the former with a little laughter. A home that has laughter surely has life and has it abundantly. For laughter is life spilling over.

If we priests are really and truly the servants of Jesus Christ, if we priests are absolutely convinced that our "primary duty is the proclamation of the gospel of God to all" (*Decree on the Ministry and Life of Priests*, no. 4), then we had better start being happy about it. As elementary as it is, gospel still means Good News in my biblical dictionary and I have never seen anyone tell really good news to another as though he were proclaiming a national emergency or the outbreak of bubonic plague.

Our humorless times do not offer us much help to be happy, rooftop shouters of God's good news. We hear so much bad news these days that we forget what happens to people when the prophets of doom stop grumbling and the proclaimers of good news can be heard again in the land. I learned what it is like to give and receive good news a few years ago when I

gave a group of Brother candidates the news that they could leave the abbey for a home visit at Thanksgiving. To a group of young men who were ready to leap over the monastery wall after ten weeks of enclosure, that announcement was genuine, unadulterated, good news. How did they respond? Not with a yawn. Not with a non-committal "Big Deal!" They responded with hand clapping, foot stomping, and whistling. Imagine that kind of a reaction from your own congregation next Sunday after you have proclaimed to them the good news of Jesus Christ. Paddy wagons and straits jackets would be on the scene before an usher could holler: "Cool it, crowd! Father's only kidding again."

For folks like us who teach and even believe that joy is the first fruit of love — remember that list we once upon a time memorized: charity, JOY, peace . . . — laughter should not have to be as canned as it is on the "I Love Lucy" re-runs. We might just remember that the two kinds of people who laugh a lot are children and lovers. We are supposed to be a little bit of both, right? It takes the simplicity of a child and the security of a lover to give our hearts that lift and our voices that lilt we call laughter. With that lift and lilt comes the refreshment that children and lovers have a special way of sharing with those they play with and those they love.

A person needs faith to laugh, faith enough to say: "God knows better than I do what to make of the mess we're getting into or the one we're just getting out of." A person needs hope to laugh, hope enough to hang loose when we're getting up-tight, so that God can have enough room to operate and not be pushed out of the picture by our over-anxious and pelagian efforts. A person needs (you guessed it) a lot of love to laugh, because love makes a man do a lot of risky, foolish, and silly things that only seem risky, foolish, and silly to those who have let themselves go sour on life's day-by-day adventure. Since Jesus has more love than anyone else, he must surely have had an abundance of laughs. Can't you just hear his Easter morning laughter when he sees the looks on the faces of those ladies at the empty tomb? If anyone says that Jesus never laughed, then I would like that person to tell me why he chose Peter, the greatest clown of the New Testament, to be his right hand man.

Even in such a staid statement as the Second Vatican Council's *Decree on the Ministry and Life of Priests* we find a mandate for mirth: "Priests will readily and joyfully gather together for recreation, remembering the Lord's own invitation to the weary apostles: 'Come awhile' (Mk. 6:31)."

The use of that last Scriptural quotation could and should trigger at least a smile, for that very quote — "Come apart into a desert place and rest awhile" — has traditionally conjured up pictures of a clean, quiet, and secluded contemplative convent. In fact, this was the very reference used by the Congregation of Religious at the beginning of its "Instruction on the Contemplative Life and on the Enclosure of Nuns" (August 15, 1969). But the Spirit blows where he wills and provides a *sensus plenior* in the above instance. So, in place of hushed voices and softly padding feet and the angelic strains of a modified Gregorian chant, that command of Jesus to come apart and rest awhile unfolds for us to behold hardly a desert or even a deserted place, but one liberally sprinkled with melting ice cubes and scattered oases called Vat 69 and Johnny Walker (how else could we drink theologically to Vatican II and Good Pope John?) and a cluster of comrades who will eventually sing an out-of-tune but sincere "For He's a Jolly Good Fellow." Not even a Palestrina could make that melody sound any sweeter than when it comes from hearts full of enough humanity to laugh a little at our humanness and thereby prove that we can do the next and nicest thing to laughter, and that is to cry a little, too.

Those are the days, my friends, when we don't need a picture of Jesus laughing. Then we have his face right before us. And for Christ's sake and ours it is good to see a face like that.

"Giving of ourselves for the betterment of the less fortunate is the cheapest and most effective mental therapy available today. To deny ourselves the joy of giving is to deny our basic men. And if we deny that desire, we risk emotional death, just as a man who denies his hunger risks physical death."

JOHN CORNELIUS, *The Glory of a Gift*

## Priests and the Growth of Filipino Materialism



• Wilfredo C. Paguio

We have so far discussed Filipino values in relation to Spanish culture. In our present article, we shall discuss the influence of materialism to our lives which is largely inherited by us from the Americans.

We shall concretely define materialism as simply money. We shall treat it as a new Filipino norm which is slowly becoming one of the *exterior principles* in our cultural values hand in hand with *utang-na-loob* and *hiya*.

As a matter of fact, this *money-norm* has even now so influenced the Filipino way of life that today, it can even supplant the *utang-na-loob* and *hiya* norms. More than in any other epoch, it is today that the Filipino has shown much craving for money. Indeed, it has now reached the point that for love of money, many of us have dared the dangers of being called a *walang hiya* or a *walang utang-na-loob*. Even in churches, this is often the people's principal petition.

We shall divide our article into four general headings, namely, the historical background of Filipino materialism, this Filipino materialism in relation to the family-loyalty-circle, in relation to the family and in relation to individuals after which we shall deduce some conclusions and suggest some fields of action which can be open to priests.

### HISTORICAL BACKGROUND

Before we proceed to the discussion of our topic, it is important to first look into the past in order to have an insight into what our ancestors practiced in connection to the subject

matter of our article. We shall subdivide this part into the pre-Spanish regime, the Spanish regime and the modern American time.

**PRE-SPANISH REGIME** — Our pre-Spanish ancestors also had some characteristic practices which point to their tendency towards materialism. Until now, we can still see people following some reminiscences of these practices. For example, mothers of households will never sweep the house nor permit maids to sweep their house at night. It is believed that if this is done the people living in that house will suffer some financial difficulties. For the same reason, we also still find some people who can never be convinced to put out money at night even if it be to pay debts.

There are also those who would always hesitate passing of money whether in bills or in coins through the window even if this be for convenience. This is specially so if the money will be thrown since the money might have *tampo* or the gods of money might get angry for maltreating money thus and so luck might turn away from them.

These practices are significant because they show how much our ancestors care for their possessions and how much respect they give to them and to the god of luck who shower these on them.

Our practice, moreover, of hesitating to ask people to pay their debts to us somehow show the detachment our ancestors have from money. Indeed, even if we need money very badly, the most we can do is to remind our debtors of their debt to us. And in doing this, the time and place must be most properly selected lest the debtor be *mapahiya* (shamed) causing greater trouble.

Thus, we observe that even if our ancestors have that tendency towards materialism, they still manage to control this through their great sense of honor from which *hiya* originates.

**SPANISH REGIME** — With the coming of the Spaniards, Christianity also came into the Filipinos. But with this evangelization of our people, there are some pagan practices still found to function side by side with

Christian rites, which seem to have been tolerated by these first missionaries. We find, for example, the pagan practice of showering coins (*barya*) right after the Christian house blessing rites, which is said to be an invocation for a long reign of prosperity in that house.

We must have also observed how people shower rice (*bigas*) on the newly weds right after the wedding ceremonies.

A more interesting custom is that in which the parties of the bride and the groom try to outdo each other in the giving of cash money to the couple during the banquet after the ceremonies.

In these instances, we see that money and the desire for it only plays a secondary role in Philippine life. We must have also noticed that although Christianity is shown in these practices to have not really been assimilated by the people, the Christian rite is first practiced and the pagan practices only follow. This, however, is not at all surprising because, at this stage, the belief in an almighty, all-wise and all-knowing Providence has somehow already made Filipinos to rely on His decisions which can neither change nor be changed.

Thus our people's concern for the material things of life has somehow been diminished by Spanish Catholicism.

**MODERN AMERICAN TIME** — When the Spaniards left and the Americans came, however, materialism really began to flourish. Material progress was equal to the name America. And America meant prosperity. So, the Filipinos desired progress, prosperity. As of old, they wanted to be similar to their western counterparts. They would not lack anything which the whites have. Their love for money was, therefore, intensified. They began to have a sustained effort to attain material comforts.

The *herbolario* (herb doctor) now work for a fee, when before he cured for free. Even the hired old women who make novenas (*pidasal*) for the dead, now collect more because of the much lamented floating rate. The *panluluhod* (the custom of going to the houses of relatives specially of godparents on Christmas, New Year and Three Kings) is now associated with

money. The spiritual value of togetherness, of unity which are the very purposes of this tradition has gradually faded.

Even *utang-na-loob*, at this stage, has also slowly been minimized. Everybody now looks for material or cash compensations for favors done.

Regarding the inter-class-strata relationship, we have said earlier that there is really no bitter contest marring the relationship between the rich and the poor because the poor really enjoy a claim to the wealth of their rich patrons. Today, however, the situation is quite different. The poor who compose the ninety per cent of the population naturally increased faster than the rich which consist only ten per cent of the total populace. And with the coming of industrialization and modern equipments, the rich now have the chance to choose among diverse economic opportunities aside from farming which require more manpower supplied by the poor. Indeed, the rich can now go alone with only a few members of the lower stratum of the country's populace which unlike before, are now paid in cash. As a result, unemployment occurs and the originally peaceful patron-client relationship is disturbed.

Labor demonstrations have proven this. The Land Reform Law much advocated by farmers' groups attests to this. And the student rallies championing the cause of the "exploited poor" against oligarchs are witnesses of this.

Truly, this situation has initiated a new age in our country — an age of contest between the rich and the poor. The rapidly widening gap between the rich and the poor plus the unconscious claim of the poor to the riches of the wealthy which had been implanted by the earlier period have awakened the people that they too must possess and enjoy the fruits of the earth.

Indeed, the alienation of the client from his patron has implanted in him that desire for economic stability. He no longer has an *amo* (master) to support the hospitalization of his child, to lend him food when he no longer have anything to feed his children, to facilitate his papers in the various civil and governmental offices and to look for jobs for his sons and daughters. An age of independence, of private initiative has arrived.



## IN RELATION TO THE FAMILY-LOYALTY-CIRCLE

After having said a few observations on the historical background of our topic, we now embark into the examination of the effects this growing tendency of our people has towards materialism. We shall subdivide this part into two sections, namely, Filipino materialism with regard the family-loyalty-circle members and Filipino materialism with regard the economic means of production.

WITH REGARD THE FAMILY-LOYALTY CIRCLE MEMBERS — We have previously said that the family-loyalty-circle is composed of immediate family members and mediate family members, that is, through blood relationship and through contractual relationships.

On the immediate family members, it is observed that the close ties binding each of these family members have always motivated them to lift the family's economic status. This tendency to elevate the financial prestige of the family balances Filipino characteristic traditions in such situations as when an individual tries to defend a member of his family or circle against disrepute out of *utang-na-loob* and *hiya* by trying to bribe a judge or a board examiner to favor his relative. In such cases, indeed, judges, board examiners or other officials usually to succumb to offers of large sums of money for the sake of his own family.

On the mediate family members, we can say that now qualifications for adoption is generally the amount of money a candidate is presumed to have. Financial security counts as the best criterion for the selection of *padrinos*. Often, somebody who is *malakas*, one who has connections, is chosen. This is done to insure the security of the godchildren (*inaanak*) so that when the children already need jobs or any kind of help, he can always be available to act as the third party to approach an employer, or he himself can accept the child in his office if he has vacancies there.

Usually, the *padrino* efficiently does his duties because otherwise he will be dubbed as *mahina* which means that he has failed as a *padrino* and as a mediate member of the family-loyalty-circle which can result in *hiya* towards the other members of that circle.

WITH REGARD THE CIRCLE AND THE ECONOMIC MEANS OF PRODUCTION — In discussing about this topic, it is convenient for the sake of clarity to divide it into two divisions, namely, the *malakas-mahina* system in relation to non-capitalist enterprises and the *malakas-mahina* system in relation to capitalist enterprises.

Speaking of non-capitalist enterprises, we can point out that there are two subdivisions that fall under this classification: those enterprises in which neither the *malakas* nor the company in which he works will lose anything if he accepts inefficient workers into the enterprise, and those in which the *malakas* does not lose any amount but the enterprise does if the same acceptance of inefficient workers is done.

Regarding the first division, that is, regarding those enterprises in which neither the *malakas* nor the company in which he works will lose a single centavo if he gives preference to his inefficient clients, we can say that this, on the other hand, will do a lot of evil to the public. This anomalous practice is usually found in government offices and in foundations.

For example, I have met a case in which because of discriminations in the facilitation of papers, a poor man's son was not accepted into the U.S. Navy. This happened because of unsubmitted documents which could have easily been taken from the city hall had the man asked a *malakas* to do things for him. For a poor man nowadays, to have a US Navy son is already a lot of money but all these were lost just because of this system.

It is, therefore, lamentable that just for the sake of preserving connections, usually for the sake of financial security, the public suffers.

Regarding the second division in which one who is *malakas* will not lose anything even if he accepts or makes unqualified workers or a great number of useless workers accepted, we can say that it is obvious that the *malakas* can use this opportunity to increase his wealth or that of his family or that of his circle. It is this motivation which is usually the cause

of the much publicized graft and corruption eating out democracy in our country. Officials think primarily of how to amass wealth for themselves and for their children.

This practice is unfortunately safeguarded first, by the *malakas-mahina* system itself and second, by the nature of our *hiya* system which we have explained in our previous article. By the *malakas-mahina* system—because the *malakas* who usually commits these crimes always see to it that military men and judges have their shares of the loot. And by the nature of our *hiya* system—because if the crime is not made public by the courts, there is no *hiya* aroused to censure actions.

Besides, it is advanced that our *utang-na-loob* norm cannot condemn such persons because, for instance in the case of government officials, they really think they have no *utang-na-loob* to the people to whom they should owe honesty and responsibility since these people are themselves bought to vote for their candidacy as judged from the amount which candidates spend during elections which, "through justice", they must recover.

Now, speaking of the *malakas-mahina* system and capitalist enterprises in which the *malakas* has the capital in the company and he loses if the company loses, we can say that this case, the *malakas-mahina* system is precisely one of the greatest reasons why Filipinos take very little risks in business enterprises. They usually have the dilemma of losing either money through inefficient relative-workers or relative through the disruption of their family-loyalty-circle unity which is usually backed up by sayings such as: "Ang hindi lumignon sa pinanggalingan ay hindi makararating sa paroroonan" (He who does not look back to where he has been cannot arrive to where he is going).

However, today, money with efficient non-relative-workers is more and more gaining ground against loss of money with an inefficient relative-workers. Connections, therefore, are now slowly fading away as criteria for receiving jobseekers. Merits are now required to fill vacancies specially in these private enterprises.

### IN RELATION TO THE FAMILY

Filipino families are, as a general rule, very well united. Children are linked to each other by their parents. They are so close that even if they are given a greater opportunity in a far place, they will still prefer their humble village where they can live together.

However, nowadays, we often hear of families disunited after the death of parents because of quarrels on material inheritance. Indeed, it is sad to see brothers and sisters go even to courts to settle differences regarding money matters. Usually, they are also the very ones who try to outdo each other on how much wealth they have accumulated once they already have their own families.

For a clearer discussion of our topic, we shall divide it into the different categories of the members of the family, namely, the father, the mother and the children.

**ON THE FATHER OF THE FAMILY** — As is usually the case, the father is the bread-winner of the family. However, it is interesting to note that in our country there is a marked difference between a father from the lower bracket of our society and a father from higher bracket. The poor, who is usually found in the provinces, often learn their trade early. From boyhood, he is already a master of carabaos. He can already call each one of these beasts of burden their proper names. In adolescence, he is already able to handle the flow. And once he already thinks he can master his craft and thus earn a little amount of money, even still very young, he marries to shoulder the responsibilities of a family head.

On the other hand, a man of the rich level, waits to finish his studies, and first looks for stable job before marrying.

Both, moreover, operate to maintain alliances with other people or families. They are often experts in the art of *paki-kisama* because they know that this will be their insurance in times of need.

**ON THE MOTHER OF THE FAMILY** — Mothers are the managers of the house. She keeps the earnings of the father, budget them and secures the rest in forms of debts if she runs short of the needed amount to be spent. She is usually the most troubled when children lack food.

When visitors come, she waits to them and entertains them. She is usually most trained in expressing the Filipino trait of hospitality.

The plight, however, of women today is that more and more men look at the financial stability of the woman they want to be the mother of their children. Cases in which grooms first look at the bank accounts or the documents of the possessions of the bride in the offices of the provincial capitol are no longer exceptions.

**ON THE CHILDREN OF THE FAMILY** — Families have recognized the importance of the education of children. Mostly, they regard the education of the children as the most efficacious means of climbing the social ladder. This is often the reason why parents save for the education of their children.

Cases, however, occur where clashes between parents of the older generation and their children are observed. The authority figure of the parents which they want to preserve will not tolerate the technical knowledge of the children to interfere in family decisions. Children are not easily accepted into the adult world of parents. This is specially true in the financial running of the household or of the family business.

Little by little, however, with the younger set of parents, there is more understanding between them. And it is pointed out that one of the most evident signs of this is the success of the demonstrations and rallies of the youth asking for reforms in the establishment. Sociologists observe that the young succeed in these demonstrations and rallies because these young parents are themselves sympathizers of their children's cause. They don't join them because of their status as family men which confines them only to the task of taking charge of their responsibilities to their family.

Slowly, therefore, the young is having a voice in the adult world specially in economic matters, not only that of the family but also that of the country, as is evident from the much debated Land Reform Law.

### IN RELATION TO INDIVIDUALS

After having dealt on Filipino materialism in relation to the family, we now proceed to deal on Filipino materialism in relation to individuals. We shall divide this part into two, namely, Filipino materialism as regards the Filipino social hierarchy and Filipino materialism as regards to ecclesiastical hierarchy.

**AS REGARDS THE SOCIAL HIERARCHY** — We shall subdivide this section into the poor and the rich. Regarding the poor, we can say that in spite of their social condition, they still retain their pride. This is usually expressed by their desire to have rich associates. They want to attend parties of their rich counterparts, or even just to see their beautiful houses. They want to see persons of exalted offices. They want to go to places frequented by the rich as the Forbes Park or the Cultural Center of the Philippines or even just Baguio because they think it is often related to the rich since it is there where they spend their honeymoons or vacations. They desire these because they want to boast to their fellow poor that they have gone to such a place or that they have met such and such a person.

They make idols of people who have risen from poverty to riches. They crowd or even riot to see such personalities as Nora Aunor. They invite rich people, who had been poor before, in their programs. And they love to hear how they encountered difficulties.

Often, they try to gain the favor of the rich or of a superior to gain security for, indeed, contest is here had because not all the poor can have rich associates and have them as their patrons due to population disproportions which we have already mentioned above.

Regarding those of higher social status, we can say that they are of two kinds, namely the old rich and the new rich.

Both are the objects of the *po* and the *opo* of the poor. The difference, however, is that the old rich, those who have been rich long before, are usually very *kuripot* (stingy). Wanting to preserve their riches, they have the tendency to assume the appearance of misers. They are often aloof to the poor.

The new rich on the other hand, those who have recently acquired a great proportion of the country's wealth, often, through business successes, are usually closer to the poor. They generously give contributions to both religious and civic projects. And since they are more familiar to the poor, they are often approached to be *padrinos*. In these respects, they assume the place of the old rich who have now become alienated from the poor as their patrons. This is explained as arising from their desire to have people recognize that they have already crossed the poor to rich border. As a result, more than the old rich, if proper protocols are not accorded them, they easily show their dissatisfaction unless, of course, they have decided to enter politics in which field they often become most popular.

AS REGARDS THE ECCLESIAL HIERARCHY — Our ecclesial hierarchy is divided into the laity and the clergy. As regards the laity, it is observed that there is a growing consensus to see evangelical poverty in the Church, to see detachment from the things of the world, from materialism, as She always preached through the centuries.

Pope Paul VI himself took note of this when he said in a public audience of July 24, 1970: "We note with watchful attention that, in this period of ours, which is absorbed in gaining, possessing, enjoying economic goods, a desire is apparent in public opinion both inside and outside the Church, to see evangelical poverty practiced. It is almost a need. People want to see it most where the gospel is preached and represented; and we may add, in the official Church, in our Apostolic See itself. We are aware that this is required, internally and externally, for our ministry; and by the grace of God many things have already been done in regard to getting rid of temporal things and reforming ecclesial style. We will continue along these lines, with the respect that is due to legitimate situations and facts, but also trusting that we are understood and assisted by the faithful in our effort to eliminate situa-

tions which are not in accord with the spirit and well-being of the authentic Church. The need for economic and material means, with the consequences they involve — to look for them, beg for them, administer them — must never go beyond the concept of the ends which they are meant to serve; it must recognize the restraints called for by the limits of these ends, the generosity demanded by commitment to them, their spiritual significance." (L'Osservatore Romano, July 30, 1970).

Certainly, here in our country, there is much cause for our laymen to also demand ecclesial poverty from our churchmen. From the beginning, the clerical state has always been identified with the higher level of our society, with the *burgis* as our young men today call them. Indeed, from the time they landed on our shores, they have already been associated with the *señores* and *señoras*, with the *señoritos* and *señoritas*. Because of this, it is appalling to say that our people had always looked to a family of a new cleric as one which have big chances to become rich. It also causes pain to hear some priests helplessly explaining stipends by comparing them with the payment people give to doctors when people call them to heal their diseases.

This professional approach to the priestly vocation, I am afraid, can also account for some priests to gain wealth as priests since they have also paid for their board and lodging to become one for twelve years.

The results of these mentality, which must be totally erased even in seminary days, are gravely disastrous. Indeed, it is sad to see parish priests quarrelling with their assistants; priests selling properties of the local Church when the parishioners already give them enough; priests selling cemetery grounds to rich people to build beautiful graves when in them there are already poor men's dead bodies. It is very sad to know of priests fighting over a rich parish or over titles of lands.

#### SUGGESTED FIELDS OF ACTION

It is no wonder then that our laity asks our clergymen to show expressions of detachment from the cares of this world specially from that of money. Indeed, they are expected to first give example, before they can persuade their people to heed their sermons. For as it is said: nobody can give what he does not have.



To this effect, we suggest that priests have a clear understanding of canon law so that they can follow it more thoroughly and more faithfully. The law, for example which deals on the examination of priests for the different posts in the diocese can help avoid conflicts (canon 130). The law on excessive feasts can prevent suspicions on the part of the faithful (canon 140).

And when priests shall have already detached themselves from materialism, then and only then can they more efficiently do some positive actions to teach this same virtue to the faithful, which, in my opinion, is the best remedy for the increasing lukewarmness of people towards religion.

Our close family ties need only the proper prodding in order to transcend material gains. Our age-old tradition of *pantuluhod* can easily be divested of its peso-trappings through few words of explanations on the nature of *padrinos* before or after baptisms or weddings. This and our *malakas-mahina* system can actually lead to the unity of parishes. And this unity can make the people easily understand the true brotherhood of men as taught by our Holy Mother, the Church so that it can arouse in them a genuine social consciousness which can bid them to be honest in all their dealings even on non-capitalist enterprises and avoid graft and corruption.

Indeed, if priests can only make sacrifices by really practicing evangelical poverty, which the very nature of their vocation dictates, then there will be no more shouts of "Open your books of accounts!" or "Down with clerico-facism!".

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# ACTION LINE

CASES — QUERIES — LETTERS

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## ENTRY OF LEGITIMATION

One of the data to be recorded in the Book of Baptisms is the legitimacy or illegitimacy of the Offspring. What about their legitimation? Is it to be recorded also? Can you give me some guidelines as to how the legitimation of children should be entered in the parochial book of Baptisms?

A PARISH PRIEST

### Answer

Both the Codex and the Civil Code of the Philippines have some pertinent provisions that should be borne in mind in recording the legitimacy or illegitimacy of the offspring. Let us discuss them separately.

#### I. CANONICAL PROVISIONS

*Original Entry.* Canon 777 § 1 states that "parish priests must enter in the baptismal record the names of the baptized, the minister, the parents and godparents, the place and date of baptism. This record must be made carefully and without delay". It is obvious that in the baptismal register, other data prescribed by the particular law of the diocese or country should also be added. For instance, in the Philippines, express mention of the legitimacy of the offspring should be made. The First Plenary Council of the Philippines says: "According to our legitimate custom the legitimacy of the offspring is to be registered, following the norms of Canon Law" (decr. 320).

As regards to the illegitimate children, canon 777 § 2 states: "In the case of an illegitimate child, the mother's name must be put down if she is publicly known to be the mother or if, on her own accord, she demands it in writing or before two witnesses. The name of the father must be recorded only if he, of his own accord, demands it of the pastor either in writing or in the presence of two witnesses, or if he is known to be the child's father by an authentic public document. In all other cases, the one baptized must be recorded as the offspring of an unknown father or unknown parents".

Accordingly, the name of the mother should be registered: a) when her maternity is publicly known, i.e. known by all parishioners or at least a considerable number, or when it is known by a few through direct information given by herself, without any obligation to keep it secret, or when her maternity can be proved through her registration in the clinic where she gave birth, etc.; b) when she herself asks in writing or before two witnesses that her name be registered. In these cases, there is enough proof of her maternity and the parish priest is safe against possible complaints against her name's entry.

The name of the father should also be registered: a) when he himself spontaneously asks the parish priest either in writing or before two trustful witnesses that his name be registered; b) when his paternity is already known through a public and authentic document, either ecclesiastical or civil (can. 1813, § 2).

Three different situations are possible: a) if the father is unknown, then it should be stated that "the child's father is unknown"; b) if both parents are unknown, then the child should be registered as "child of unknown parents"; c) if the father is known and the mother unknown (a most rare case), he should be registered as "child of N. and of unknown mother".

A query was raised to the Commission of Interpreters as to whether the word "illegitimate" used in canon 777, § 2, means all the illegitimate children, i.e. natural and spurious as well, most especially the adulterous and sacrilegious. The Commission evaded to give a direct answer to the question proposed, and on July 14, 1922<sup>1</sup> declared that the names of the parents should be registered in such a way as to avoid any danger of infamy and in cases of real difficulty the Holy See should be consulted. Accordingly, whenever the registration of the names of the parents imply some kind of

<sup>1</sup> AAS, 14 (1922) p. 528.

infamy or dishonor, the entry of their names is to be omitted. As a rule, the norm established in canon 777, § 2, as above explained, can be safely followed. No infamy whatsoever is inferred to the parents by entering their names in the cases mentioned in said paragraph.

The following samples of registration of this kind can serve the purpose, as the case may be: "I baptized N., son (or daughter) of N. N. who spontaneously asked that her name be registered, and of unknown father"; or "I baptized N. son (or daughter) of N. N. and N. N., who before N. and N. witnesses asked that their names be included in the register"; or finally "I baptized N., whose parents have acknowledged him (or her) as their son (or daughter) through a document extant in the archives of this parish, number . . ."

In case of a foundling, it should be stated in the register when, where and by whom he was found, as well as the approximate date of his birth.

*Subsequent entry.* The First Plenary Council of the Philippines states in its decr. 322 that "whenever the offspring is legitimated by the subsequent marriage of the parents according to canon 1116 or through the faculties granted to the local Ordinaries, it should always be mentioned in the baptismal certificates."

The entry of the offspring's legitimation in the register of baptisms implies some corrections in the same register, where the baptized appears as illegitimate. This being the case, the norm issued by the First Plenary Council of the Philippines to this effect should be taken into consideration. Its decree 323 states that "no change (alteration, substitution, addition, suppression) may be made in the parochial book, unless it had been examined and approved by the Bishop. Therefore, if any change or alteration is to be made in the register of baptisms, the parish priest must refrain from doing it on his own initiative, but he should bring the matter to the Bishop who, after carefully considering all things, may order through a decree to make the change; mention of the decree should be made in the baptismal register and the decree's copy be kept in the parochial archives.

The procedure to be followed in entering the legitimation of the offspring varies according to the norms given by each local Ordinary. The following steps seem to be in order before making any change in the register:

1. A petition must be sent by the parish priest to the local Ordinary, asking permission to correct the baptismal register of the

person concerned either by writing a new entry or by simply adding a clause to this effect to the existing one. Mention of the illegitimacy recorded in the book should be made and how the person has been legitimated.

2. A copy of the extant baptismal entry and of the register of the marriage contracted (or of the grant of *sanatio in radice*, or of the dispensation from the diriment impediment according to canon 1051, or of the particular rescript granting the legitimation) should accompany the petition.

3. The local Ordinary inquires whether there is enough proof of the legitimation.

4. The Promoter of Justice submits his opinion on the identity of the contracting parties and that of the parents of the person legitimated, and on the legitimation itself as well.

5. After seeing the favorable opinion of the Promoter of Justice, the local Ordinary issues a decree, ordering the correction to be made in the baptismal register.

In some dioceses, the legitimation is recorded at the margin of the extant entry and a reference to the marriage register or to the cause of legitimation, as the case may be, is made. In other places, a new entry is written down, mentioning the Prelate's permission. To this effect the extant entry is nullified and a reference to the page where the new one is to be found is done. It should be stated how the legitimation was effected and how it has been proved, whether through a process or through a public document.<sup>2</sup>

When the legitimation is effected by the subsequent marriage of the parents, there is no major difficulty in recording the legitimation. It is recorded in the book of baptisms in the way we have explained and at the end of the entry of the celebration of marriage it should be stated that the children they have are legitimated. Only the natural children, not the spurious are benefitted by this legitimation. The legitimation of the latter should be recorded in the book of baptisms and most conveniently also at the end of the matrimonial entry, pointing out how they are legitimated, namely through the *consolidation in radice* of the parents' marriage, dispensation of a diriment impediment according to canon 1051, or a particular rescript.

In the baptismal register, the following form may be used: "N.N. here registered as illegitimate, has been legitimated by the subsequent marriage of his (her) parents (or by the *consolidation in radice* of his (her) parents' matrimony, or by dispensation of the

<sup>2</sup> Rogatillo, *Ius Sacramentarium*, Santander, 1949, p. 49

diriment impediment according to canon 1051, or by particular rescript granted by... dated...). The legitimation can also be registered in the book of marriages as follows: "The offspring born of them have been legitimated by this marriage in accordance with canon 1116 (or by the dispensation of the diriment impediment, or by the *convallidation in radice* of the parents' marriage, or by particular rescript granted by... dated...)."

*Acknowledgement of Parents* — When in the baptismal register mention to the unknown parents of the child is made and later on they come out acknowledging the child through a public document, it is necessary that all doubts about the paternity be entirely dissipated before proceeding to change the register. Likewise, when only the registration of the father was omitted in the baptismal entry, it can be remedied even after the father's death, provided that two trustful witnesses bear testimony that the dead father acknowledged the child as his own.<sup>2</sup>

Before making any change in the register, the following steps should be taken:

1. The parish priest petitions the local Ordinary to be allowed to make the corresponding change. He sends a copy of the extant entry and also a copy of the document where the child is acknowledged by the parents.

2. The local Ordinary makes an inquiry about the identity of the parents and that of the offspring.

3. The Promoter of Justice submits his judgment, especially if the acknowledgement may cause harm to a third person.

4. The local Ordinary, upon the favorable opinion of the Promoter of Justice, issues the decree ordering the change of baptismal entry, to be done by the parish priest as explained before, dealing with legitimation.

The Ritual of Tréveris contains the following form of acknowledgement made by the parents who contract a subsequent marriage. It should be written down immediately after the entry of the celebration of marriage.

"N. N. and N. N., now legitimately married, declare that they acknowledge N. as their own child, who was born on..... and baptized in ..... Furthermore, they ask the undersigned that this declaration of acknowledgment be added to their marriage entry, which they subscribe before us on this day of ....."

<sup>2</sup> Knecht, *Derecho Matrimonial Canonico*, Madrid, 1932, p. 542, note (2.798).

## II. Civil Provisions

In the Philippines, the local civil registrars keep a birth and death register, which is a public document as well as any certified copy of its contents. In consonance with this, art. 265 of the Civil Code states: "the filiation of legitimate children is proved by the record of birth appearing in the Civil Register, or by an authentic document or a final judgement". Though a baptismal certificate was considered in the old Code as a proof of filiation, it is not acknowledged as such in the new Code after the establishment of a civil registry.

Other provisions regarding the proof of filiation are the following: "Art 266. In the absence of the titles indicated in the precedent article, the filiation shall be proved by the continuous possession of status of a legitimate child". "Art. 267: In the absence of a record of birth, authentic document, final judgment or possession of status, legitimate filiation may be proved by any other means allowed by the Rules of Court and special laws". — "Art 268. The action to claim his legitimacy may be brought by the child during all his lifetime and shall be transmitted to his heirs if he should die during his minority, or in a state of insanity. In these cases, the heirs shall have a period of five years within which to institute the action. The action already commenced by the child is transmitted upon his death to the heirs, if the proceedings has not yet lapsed".

Though the ecclesiastical law does not require for the legitimation of children effected by the subsequent marriage of the parents that the latter acknowledge the former as their own expressly, the Philippine legislation, however, states in clear terms that the subsequent marriage of the parents does not produce the legitimation of the offspring, unless the former acknowledge the latter either before or after the marriage. Marriage itself is not considered as a virtual acknowledgement of the children born of them before its celebration. An act separate from the marriage itself is required by law in order to legitimate the offspring. Article 271 states: "Only natural children who have been recognized by the parents before or after the celebration of marriage or have been declared natural children by final judgment, may be considered legitimated by subsequent marriage".

## ST. PETER'S PENCE

July 18, 1971

*The Director*  
*Boletin Eclesiastico*

*During the Bishops' Conference of last February I was assigned to inform you that the Hierarchy in the Philippines has decided to fix December 8, Feast of the Immaculate Conception, as the yearly day of the collection in favor of St. Peter Pence, which is different from the collection in favor of the Society of St. Peter, the Apostle. May I ask your kindness to have it printed in the Ordo or Calendar.*

*Sincerely yours,*

*W. Brasseur, CICM*  
*Chairman of the Nat.*  
*Epis. comm. on Liturgy*

### THE SENATE OF PRIESTS

The Sacred Congregation for the Clergy in its Circular of April 11, 1971, issued by Cardinal Wright, Prefect of said Congregation, states as obligatory the establishment of the Presbyteral Council or Senate of Priests in every diocese. In said Circular it reads:

"Therefore, the establishment of this body in every diocese, in harmony with the principles already explained by the *motu proprio Ecclesiae Sanctae*, is prescribed as of obligation." (no. 5)

"In view of all these principles, the Sacred Congregation for the Clergy strongly requests and urges where it is lacking, the presbyteral Council should be established as quickly as possible and be given the title and function of the senate of the Bishop." (Conclusions, I, a)



## THE PRIEST'S SIMPLICITY OF LIFE<sup>1</sup>

*Question:* One issue on the agenda of the U.S. Bishops' 1971 spring meeting is "the relationship between priestly ministry and poverty." A particular aspect of that which intrigues me is the personal attitude of a priest toward simplicity in his own life-style. Are there available any concrete norms that one might consider as possibly applicable?

*Answer:* Yes. The Association of Pittsburgh Priests authorized a statement a few months ago which is down-to-earth and comprehensive. It is the only position paper I've seen on this important, current but neglected topic. And it goes a long way to implement the stirring invitation of Vatican II for priests "to embrace voluntary poverty" by which "they will be more clearly likened to Christ and will become more devoted to the sacred ministry." (Cf. *Decree on the Ministry and Life of Priests*, #17.) The Pittsburgh document is a convincing appeal, one that opens wide vistas and stimulates fresh thinking. I'll summarize it here.

Rarely in the history of the Church have priests been so much in the public eye as during the last decade. Controversies (and even disputes) centering on clerical celibacy, obedience, political action, social involvement, etc., have captured attention everywhere. Media of communication: films, TV and radio, the press—these have all served to popularize many facets of priestly life and concern, but the subject of "Christian simplicity" in the life of the priest has been by-passed. Chastity and obedience are not the only touchstones of priestly holiness or spirituality. The minister of Christ's gospel must also reflect the Master's spirit of detachment, and although no rigid rules can be formulated that will exactly fit everyone concerned, there can be no compromise with the principle of simplicity itself.

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<sup>1</sup> From *Homiletic and Pastoral Review*, June 1971.

While few can imitate exactly the parish priest St. John Vianney, yet the life-style of all should be as unmistakably simple as his.

It is a privilege to serve in a poor area. Too often in casual clerical conversation, the "best" parish is equated with one that is affluent, well equipped with fine buildings and possessing what the world calls "prestige." This is not to deny that all classes must be ministered to by the Church, nor is it to denigrate a large parochial plant. But it is to say very clearly that priests should see the poorest parish as "the best parish."

Even when a priest is duly assigned to a relatively affluent parish, he can serve the poor there also by developing in the congregation a deeper Christian attitude toward the poor in general. While the poor must make their own decisions and try to solve their own problems, the "tools" by which this can be done will often come from those who are better situated economically.

Priests in every area should seek out and become the special friends of the poor; the last man to whom the disadvantage should be "invisible" is the priest himself. This requires a willingness to assist the poor to achieve their right to "the means necessary and suitable for the proper development of life," in the words of John XXIII. (*Pacem in Terris*, XIII, # 11.) This will involve the priest in the struggle to end degrading poverty and injustice. It also includes a certain *identification* with the poverty of Christ on the priest's part, a simplicity that evokes concrete expressions.

This Pittsburgh statement invites fellow priests to reject the title of honor of "monsignor." The statement views it as a relic of Middle Age royal courts, and suggests instead that a simple medal — like the Congressional Medal of Honor — be awarded to priests for signal accomplishments in the service of God and man.

So far as style of life is concerned, priests who accept the statement agree: a) to own only a low-priced automobile; b) such items as TV and radio will be sparing and simple; c) when traveling, to use simple accommodations, and when vacationing, to avoid what is luxurious; d) not to belong to any country

club or upper middle class private club (doubly so because virtually all of these practice racial and religious discrimination in their membership policies, nor to use the facilities thereof.

*Finances* — Savings and investments will be modest. Moreover, one stands ready to give generously at a moment's notice when an evident need arises in the Church or the wider community. No loophole will be sought to avoid taxes, including on Mass stipends.

*Housing* — Those associating themselves with the statement will press for simple housing for the clergy. "We cannot agree with the elaborate rectories that have been built in some of our parishes. These are a violation of Christian simplicity and an unfair burden on our people."

*Contributions* — One will donate at least twenty per cent of his income to charity, including one's own parish. As a special sign of this commitment, pledgers agree to contribute \$100 to the U.S. Bishops' 1970 Crusade Against Poverty, and if the Crusade observes its pre-established conditions, this donation will become annual.

*Experiments* — Bishops will be asked to allow one or more priests who volunteer for it, to live away from parish property in a rented apartment among the parishioners, and in absolute simplicity. This is dramatic form of witness — if a risky one — for Christ's poor. The local bishop is called upon to allow one or more priests to earn part or all of their income by "outside employment." This employment has to be with and among the poor, and does not include a well-paying job with social agencies.

The statement by the Association of Pittsburg Priests closes with the assurance that in no way is it to be interpreted as a judgment on the intentions of others. There is acknowledgement of a "priestly failure to make our witness to simplicity more evident." The document is not to be construed as a condemnation of those who do not agree with the statement's application of the Christian message at it applies to priests.

## ON CHURCH MUSIC

*To all Rev. Parish Priests and Assistants, Rectors of Churches and Chapels, Major Superiors of Religious Congregations, Heads of Catholic Schools and Colleges, Choirmasters and Music Conductors, and to the people of God in general:*

Greetings in the Lord!

We write to you about a topic of serious importance in our liturgy, namely, the *liturgical music* in our churches.

The attached papers will give you the "*GUIDELINES FOR LITURGICAL MUSIC*", which was prepared by the National Liturgical Commission and approved by the Catholic Bishops' Conference of the Philippines at its semi-annual Conference held in Cagayan de Oro City, July 6-8, 1971. It aims to purify and dignify our liturgical music played or sung in our churches and chapels during religious services, particularly the Holy Mass, the Nuptial Mass, and the Baptismal and Funeral Rites.

The Holy Mass, being the center of the Christian faith and unity, as repeatedly proclaimed by Vatican II, certainly deserves all the respect and reverence of our beloved faithful. Otherwise, with some of the present music pieces that are rendered during liturgical ceremonies, not only the solemnity, but also the very message of Christ, is being distorted and reduced to ridiculous proportions.

We wish to quote here, in this connection, the words of His Holiness Pope Paul VI addressed to a big group of Religious dedicated to liturgical music on April 15 of this year: "The Constitution of the Sacred Liturgy counsels musicians to compose melodies that will have a sacred character and tone; the texts, it says, must always comply with Catholic doctrine and should be taken, by preference, from Sacred Scripture and from liturgical sources. (S.C. 121). Therefore, the various compositions in use must be examined according to these norms and the music itself must not be of the changing fashions of the day that have neither spiritual nor artistic value."

And the Holy Father continues, "Let it be your task then to choose the appropriate music for the liturgy, practical, dignified, artistic and prayerful."

In view of the foregoing, and with the aim in view of ridding our churches and chapels of profane, illegitimate and irritatingly irreligious music, by these present letters, We hereby make the Catholic Bishops' Decree mandatory in the entire Archdiocese of Manila.

We vehemently enjoin, therefore, all our Rev. Parish and Assistant Priests, Rectors of Churches and Chapels, Major Religious Superiors of both men and women, Heads of Catholic Schools and Colleges, Music composers and conductors and our beloved faithful in general, to cooperate with us in this matter. We ask them to inform their respective wards regarding this matter and to ensure from them their wholehearted collaboration. The music pieces enumerated below are only a part of the kind of music that bear no significance whatsoever to the true meaning and mystery of the liturgical functions.

We are hurrying up the printing of a HYMNAL for liturgical use in all churches, chapels and other places where the Holy Mass and other church services may be held. This Hymnal will be of great use to the singing People of God, as well as to the accompanying organists.

We may also mention, in passing, that with guitar accompaniment alone, church hymns are not sung properly unless bolstered by harmonium or organ playing.

We repeat: all those concerned are very kindly urged to play or sing in churches and chapels only the kind of music that conforms with the prescribed Guidelines on the matter.

Praying and hoping for your generous cooperation in this regard, for the purity and efficacy of church liturgy, which certainly will rebound to the greater understanding and love of the Word of God, we remain.

Devotedly your in Christ,  
(Sgd.) † RUFINO J. CARD. SANTOS  
*Archbishop of Manila*

Manila, July 23, 1971

N.B.—*This Circular is to be copied in full in the Parish Book of Orders and Providences.*

## GUIDELINES

1. Liturgical music should make prayer more meaningful.
2. The text must, as much as possible, harmonize with the liturgical action at the altar or sanctuary.
3. The music should foster "active participation of the faithful." Antiphonal singing is an effective means for promoting this participation. In this, simpler and shorter melodies assigned to the congregation may alternate or blend with the more intricate parts assigned to the choir.
4. The selection of hymns should exclude melodies that are adopted from the movies or love and profane songs. Hymns with lyrics that are more or less religious or liturgical but adapted to melodies taken from the movies or other profane sources should be discouraged or banned.
5. The hymns should be simple and singable, to be participated in by all, young and old.
6. The rhythm of the hymns should not be suggestive of swaying and dancing.
7. The amplification of guitars that accompany the hymns distract from prayer. An overly amplified guitar often does not have the proper quality for sacred music.
8. The use of combo drums and other percussion instruments should be discouraged or banned. Percussions and drums are folk musical instruments of the Africans and Indians but not of the Filipinos.

## BANNED SONGS

(To be banned in Liturgical Services)

1. More ..... "Mondo Cane"
2. Exodus ..... "Exodus"
3. Impossible Dream ..... "Man From La Mancha"
4. Tomorrow's Love ..... "Uhaw" (Bomba picture)
5. Somewhere My Love ..... "Dr. Zhivago"

6. A Time For Us . . . . . "Theme from Romeo & Juliet"
7. Climb Every Mountain . . . . . "The Sound of Music"
8. No Man is an Island . . . . . "No Man is an Island"
9. If Ever I Would Leave You . . . . . "Camelot"
10. If I Love You . . . . . "Carousel"
11. I'll Never Find Another You . . . . . "Love Song"
12. I Believe
13. You'll Never Walk Alone
14. The Cardinal . . . . . Theme from "The Cardinal"
15. Silayan
16. Five Hundred Miles
17. Dahil Sa Iyo
18. Walk Hand in Hand
19. Born Free . . . . . "Born Free"
20. Blowing in the Wind
21. He
22. More
23. I Know I'll Never Find Another You
24. I Know I'll Never Be Alone
25. Time to Change
26. Song From "Love Story"
27. Theme Songs of Contracting Couples
28. Broadway Musicals
29. Negro Spirituals

## FR. JOSE BURGOS, UNIVERSITY STUDENT

FR. JOSE BURGOS — THE UNIVERSITY STUDENT, 6 x 9, 266 pages, paper back, considered the most definitive study on the academic life and intellectual pursuit of the Filipino martyr-priest, is coming off the press early September as the newest volume on the Filipiniana series of the University of Sto. Tomas.

Authored by Fr. Fidel Villarroel, O.P., the scholarly dissertation earned for the author a *meritissimus*, the highest honor, when conferred his doctorate in the social sciences at the UST Graduate School.

The outstanding treatise on "one of the best representatives of the Filipino intellectual class of the mid-nineteenth century", is published as one of the highlights of the first centennial celebrations of the death of the three secular priests — Fathers José Burgos, Mariano Gómez, and Jacinto Zamora.

The study is acknowledged to be a highly original product of research and investigation relying on historic documents of the academic records of Fr. Burgos in the Archives of the University. Guided by his far ranging experiences and competence as an archivist and historian, Fr. Villarroel also culled from these manuscripts hitherto unknown episodes in the student life of Fr. Burgos who spent almost twenty five years as student in Dominican institutions.

The narrative becomes highly interesting reading since the author successfully created the intellectual atmosphere and cultural traditions that permeated the mid-nineteenth century. Drawing from the rich traditions of the period, Fr. Villarroel attempted to reconstruct the portrait of the subject in terms of the aspirations and conflict in the social and political settings of that particular period in Philippine history.

The remarkable scholarship and dedication that went into the work are dramatized by the fact that almost all original documents including century-old minutes of the meetings of the University Claustro, proceedings of examinations for graduations and other historical papers touching on the life of martyr, are meticulously pieced together and presented in a meaningful whole. As the author faithfully recorded dramatic events in Fr. Burgos' life as a student, the readers become part of history as they relive the dreams, aspirations and commitment of the priest-martyr.

Copies of Fr. Villarroel's book will be available in the Office of Academic Affairs, University of Santo Tomas and at the U.S.T. Press, Manila at P12:00 per copy at the end of September, 1971.



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