

BOLETIN ECCLESIASTICO DE FILIPINAS

OFFICIAL INTERDIOCESAN ORGAN

● THE PHILIPPINE ECCLESIASTICAL REVIEW ●

**WE ARE IN AN AGE OF RENEWAL ●
THREE NEW CANON AND EIGHT
PREFACES ● UNDERSTANDING THE
ENCYCLICAL ● FIRST COMMUNION
WITHOUT FIRST CONFESSION ● ON
THE NEW PHILIPPINE MARRIAGE
RITUAL ● YOU AND YOUR TEAM RE-
UNION ● SERVANTS OF THE BLESS-
ED SACRAMENT ●**

BOLETIN ECLESIASTICO DE FILIPINAS

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WE ARE IN AN AGE OF RENEWAL ...

On July 25, 1968, the feast of St. James the Apostle, Paul VI, in his Encyclical letter "Humanæ Vitæ", and in his capacity as "Successor of Peter" and "Pastor of the Universal Church" gave us the *authoritative answer and solution* to "some grave questions" and problems, coming up now and then, at times very frequently, in the life of married couples, some of these problems having deep repercussions on the life of the community. One ought to read into this document, neither more nor less than it contains. The contents are expressed in simple, terse style, which admit of no honest misinterpretation. It calls for deep reflection. *Men of faith and with a pure heart* will sincerely accept it, without any mental reservation, while deep in their souls they breath a hymn of thanksgiving to the Father of Lights for this new token of love for His people. We have no doubt that much of the confusion and uncertainty prevailing in our days *in the field of married life morals* will fade away in the wake of this important document of the Magisterium of the Church. It has taken too long a time for some of us to realize that *contraception* is not the right and effective path to authentic human and Christian development and fulfillment!

The belief has been gaining ground that the so called "norms of the Church" governing some of the solutions given "to these grave questions" in marriage,—problems felt more keenly presently than in the past, *are merely Church made laws and norms*, hence laws and norms which the Church may relax in part or in toto. *This is a serious, gross error. It is the moral divine law, which is not man made, and which consequently no human authority may alter or suppress*, it is this moral divine law which governs the solution given in the Pope's document. The Church, in the words of V.C. II (Decree on Religious Freedom, a. 14) "declares and confirms" this moral divine law, that is all she can do, and it is specifically this task which the "Humanæ Vitæ" Encyclical has accom-

plished. Many frustrations and disappointments we hear of or read about stem ultimately from the gross error and groundless assumption.

In this very document, Paul VI exhorts men of science and, to some extent, medical men to labour and pool together their efforts in the search for means of regulating births, *with means within the framework of the moral divine law*. If there is a will to do so, then we can safely assert that the time is not far away when scientific and theological breakthroughs will make most of the moral problems dividing theologians, and the problems of fertility control, look like *relics of the past*. Why not set aside a small amount out of the enormous profit made in the sale of contraceptives, for laboratory and clinical research on—let's say—the *exact date of the onset of ovulation*? The day this question receives a satisfactory, dependable answer, many of the tormenting problems of married couples we are concerned with here, will exist no more!

There is a sort of population problem coming up in the Philippines. Elementary wisdom demands that we analyze scrupulously this our problem in the making, so that we discover the various factors at work, before embarking on questionable solutions. *Facile answers to complex questions are far worse than useless*. One of the unwise of human acts is to grasp the handiest and easiest solution and leave it to the following generations to discover how perverse has been the error, how great the price that has to be paid for such fickleness. Blunders are all the more common in this field because the characteristics of population growth and the decline and the factors involved, manifest themselves but slowly.

The exhortation of Paul VI, in this Encyclical, to priests is of *great significance*. "By vocation priests are the counsellors and spiritual guides of individual persons' and of families. From us, especially in the case of those teaching moral theology—the *first thing expected* is "to expound the Church's teaching on marriage *without ambiguity* (latin text reads *integre, perfecteque proponere*) the *second one* is "to be the first to give, in the exercise of their ministry, the example of loyal *internal and external* obedience to the teaching authority of the Church. The obedience as you know well, obliges not only because of the reasons adduced, but *rather because of the Holy Spirit, which is given in a particular way to the Pastors of the Church in order that they may illustrate the truth*".

Sound theology maintained in the past as it does presently, that the *attitude of the Church to contraceptives does not rest*

primarily on the arguments put forward by her ethicists. That these arguments are valid in their own sphere and that they develop the meaning of marriage, writes C. O'Neill, is not being called into question; but because they are arguments of human reason concerning a natural institution, they are incapable of expressing all that the Church knows about marriage. These arguments derive from natural ethics, and as such have their own demands to make on human reason. They show how the teaching of the Church is a defense of human nature and of the dignity of man. But they fail utterly to give the *compelling* reason why the Church's teaching is what it is. Those who do not accept her authority as guardian and interpreter of revelation and the moral divine law are incapable of appreciating the divine certainty of her doctrine on marriage. It is part of her mission to try to convince the unbeliever by rational argument. For her own authentic children she has a greater treasure, and she exacts from them, in virtue of her divine mission, a greater obedience, the obedience of faith, which holds fast to the word of God, as understood by the Church, even when unaided reason would hesitate. "No believer, says the Pope, will wish to deny that the teaching authority of the Church is competent to interpret even the natural moral law. It is in fact, indisputable, as Our Predecessors have many times declared, that Jesus Christ, when communicating to Peter and to the Apostles His divine authority and sending them to teach all nations his commandments, constituted them as the guardians and authentic interpreters of *all the moral law*, not only, that is, of the law of the Gospel, but also of the natural law, which is also an expression of the will of God, the faithful fulfillment of which is equally necessary for salvation." There ought to be "some" room for a "little" faith in our lives! . . .

With *great firmness*, and at the same time with great moderation and *immense compassion*, the Pope reasserts the moral law which has been constantly and consistently proposed by the teaching authority of the Church, for centuries. We do not at all intend to hide the sometimes serious difficulties inherent in the life of Christian married persons" the Pope says. Christianity, i.e. Christians may well understand that either they become the *leaven* transforming the "world", or that this "world" will write "finis" to Christianity. The Christian to-day needs reflect seriously on the words of our Lord "... enter the narrow gate. For the gate is narrow and the way is hard, that leads to life and those who find it are few." (MH. 7, 13-14). Sacrifice, the Cross is of the essence to Christianity.

It may be well in this connection to ponder the words of the of the perhaps best known catholic theologian of our day, the German Jesuit **K. Rahner**. He writes "If we Christians, when faced with a moral decision, truly realized that the world is under the Cross, on which God Himself hung, nailed and pierced; that obedience to God's law can also entail man's death; that it is an error and heresy of this eudemonic age to hold that the morally right thing can never lead to a tragic situation, from which in this world there is not way out; if we truly realized that as Christians we must expect always to take for granted that at some time in our life, our Christianity will involve us in a situation, in which we must *either sacrifice everything, or lose our souls*; that we cannot always expect to avoid a "*heroic*" situation,—*then*, there would indeed be, *fewer Christians* who think that their situation requires a special ruling which is not so harsh as the laws proclaimed as God's laws by the Church—*then*, there would be *fewer confessors and spiritual advisers*, who, for fear of telling their penitent how strict is God's law, *tail in their duty*, and tell him instead "to follow his conscience," as if he had not asked, and done right to ask,—which among all the many voices clamoring within him what was the true voice of God; as if it were not for God's Church to try and distinguish it in accordance with his law; as if the true conscience could speak even when it had not been informed by God and the faith that comes from hearing."

It may well be that many of us are not taking Christianity *seriously*. The Pope draws our attention "to create an atmosphere favorable to *chastity*," the virtue of the unmarried as well as of the married; the power God bestows upon those united to Him,—enabling them to give *sexuality* its proper place in the life of the child of God. *Chastity cannot but mean renunciation*, not of any truly human values, but of all inhuman use of sex, and of all that is contrary to the inspirations of Holy Spirit. The renunciation involved in priestly celibacy, and in particular the total renunciation involved in *religious life* is a powerful assertion of the Church belief in the *nobility of chastity*. In the *ecclesial community*, one *function of celibacy and religious life* is to bring this profession of faith, it is to offer this objective lesson to those who are married. We priests and religious will do well to examine ourselves and see whether or not this profession of faith, this objective lesson in chastity is offered to the married people,—while the married people ponder whether or not they value this lesson and inspiration of the Holy Spirit. We are in an age of renewal for all, bishops, priests, religious, and married people alike. This renewal to be effective must begin at the sanctuary. —F.R. —



the pope speaks

MISSION SUNDAY

The full text of the Message addressed by Pope Paul VI to Bishops, Priests and Religious, and to all the faithful, in preparation for Mission Sunday, which this year falls on October 20:

To our Brothers in the Priesthood of Christ!

To our Sons and Daughters of the Holy Catholic Church!

The hour of the Missions has come.

Each year, for some time now, Mission Sunday is observed throughout the Catholic world. This year it falls on October 20th.

It should be an occasion for rekindling in the hearts of all the faithful the consciousness of the missionary vocation that is proper to the whole Church. This vocation belongs to the essence of the Church: it was founded to be missionary. The Church of Christ is called Catholic, i.e. universal. It is called to be in fact, in history, in the successive generations of mankind, what it is by right and by duty: the witness of Christ for all men, the means of salvation for all, the mystic and human society open to all. It is called, not to dominate, not to substitute itself for or place itself over the earthly City, but to penetrate men's minds with its light of truth, its ferment of liberty, its encouragement to work in justice and brotherhood; to give to the world a religious unity in the harmony of ethnic, cultural and political differences, which should always be respected. It is Catholic by institution, and it should be Catholic in fact. This divine purpose that the Church bears in herself has been awakened in recent times, and has become more conscious of it.

As the paths of the world have opened up new possibilities of communication among peoples, the Church has felt in herself the 'ur-

gency of charity' to travel those paths — often, in fact, to be the first to walk them. She has felt this through her very nature, which is missionary. St. Paul's cry, "Woe to me if I preach not the Gospel" (I Cor. 9:16), has echoed in the Church's heart, and has reminded her of her original vocation. The history of the missions during the past few centuries shows this, an epic, as it is, full of risks, adventures, and martyrdom. Missionary endeavour has, one might say, exploded, braving superhuman difficulties, putting to the task the most rudimentary means, and men with the folly of courage and love. Faith has become what it ought to be — dynamic, irresistible, even rash. The joy of spreading the Gospel has repaid every effort, every sacrifice. Then came the Council, to clarify the theological basis of this phenomenon, to remind the People of God of their native duty to expand, and to give criteria, norms and exhortations to pursue with greater vigour and system the great work of the evangelization of peoples to whom the name of Christ has not yet been announced, and in whom the Church has not yet struck roots of autonomous life.

Brothers and Children! This picture, which represents a marvelous and, in certain ways, miraculous aspect of the contemporary life of our Church, deserves to be observed and meditated upon with great interest. *He who would be indifferent or detached before this epiphany of the Church ought to doubt his faithfulness to Christ and to his own baptism.* The Missions belong to us to each of us, to each community of believers. Far distant in space, they should be close to our hearts. If we understand how important they are for the unity of faith and charity, Mission Sunday will be a day of earnest and effective attention for each of us. That is why we address this message to you.

We would like to speak to you of the difficulties that today, through the very development of the world, the Missions are meeting, and of the new methods they will have to use in order to hold on to the positions already attained and to develop them further with God's grace.

But it seems more important at the moment to present for your consideration another aspect of the missionary question, a well-known one, but one which is forever present and recurrent, namely that of 'means'. The Missions still need, and more so than ever, these means

— of vocations and financial support. For the moment we will speak to you of the latter. We would do so with instinctive timidity, almost with uneasiness, if necessity did not impose it on us and if the Council did not admonish us not be ashamed to hold out our hand humbly and to make ourselves beggars for Christ and for the salvation of souls. (Cf. *Ad Gentes*, No. 39).

The needs of mission territories are immense, from all points of view. They call for schools, hospitals, churches, oratories, leprosaria, seminaries, training centres, rest houses, and endless journeys. What is particularly burdensome is not merely the construction of buildings but their functioning, which requires each year the spending of large sums for the upkeep of the buildings, the purchase of equipment and the maintenance of personnel.

The mission countries themselves can offer little for this purpose; usually they are developing regions, and often very poor ones. The burden falls, therefore, on the Diocesan Administration, whose revenues are minimal, with few benefactors on the spot, and not many elsewhere. They depend on gifts that are uncertain and casual, inspired by the kindness and limited means of occasional donors.

Brothers and Children, listen to us, as we plead in a special way the cause of the Pontifical Missionary Works. It is not our particular interest in these institutions that makes us recommend the Pontifical Missionary Works to your charity in preference to other most praiseworthy initiatives; it is the indispensable ordering of missionary efficiency and of a fair distribution of the aid destined for the evangelization of the world that imposes this preference on us. And the Council as well affirms it, saying that "in a special way the Pontifical Missionary Works" should be promoted (*Ad Gentes*, No. 38).

The Pontifical Missionary Works of the Propagation of the Faith, St. Peter Apostle and the Holy Childhood have as their purpose to interest the People of God in founding the Church among peoples and groups that do not yet believe in Christ, by means of their contribution of spiritual and material help.

Such a system of cooperation in the missionary activity of the Church embraces all its members, from the Pope who speaks to you now to the last of the faithful.

The one sure hope that the Bishops, Missionary priests and Sisters, and local diocesan clergy find is in the help of the Pontifical Missionary Works, which each year divide the funds received from whole world among the more than 800 missionary circumscriptions.

It is a difficult, meticulous and delicate division, studied by offices and committees, but necessary in its provident and practical contribution to the missionaries' daily bread. From this point of view the Works have a precious function; they ensure a fair distribution of the offerings and avoid the situation of some missionary dioceses receiving a lot of aid while others are passed over.

Without the Pontifical Work of the Propagation of the Faith the missionary Bishops could not count on regular aid for the maintenance of their dioceses and the realization of the projects; it would not be possible to promote the formation of a local clergy if it were not for the help given by the Pontifical Work of St. Peter Apostle, and it would not be possible to help so many children, often abandoned and ill, if it were not for the Pontifical Work of the Holy Childhood.

Every Bishop, every priest, every member of the Church, even if he is already personally taking part in missionary activity, direct or indirect, ought to give his collaboration also to the general activity of the Church, i.e. to the Pontifical Works, which, while they belong to the whole Episcopate and to the whole People of God. They are, besides, in conformity with the new methods of general planning, which are used in the development of large modern enterprises. In the *Motu Proprio Ecclesiae Sanctae* (No. 13, 2) the Pontifical Missionary Works are closely linked to the Sacred Congregation for the Evangelization of People, and they work directly under its control in order to increase their economy and effectiveness and to stimulate the missionary spirit of the entire People of God.

All the Bishops, as members of the episcopal body that succeed the Apostolic College, are directly concerned in their development. Thus Episcopal Conferences ought, among other things, to discuss "the definite offering which in proportion to its resources is obliged to set aside *annually for the work of the missions*" (*Ad Gentes*, No. 38.5).

Aid given to the Pontifical Missionary Works educate the donor in the great visions proper to Catholicism, visions which are not restricted to a particular and known need, where complacency in the gift made can already be a partial reward to the benefactor (cf. Mt. 5:46:47), but are turned to unconfined horizons, to innumerable and forgotten needs, to missionaries who cannot themselves ask for aid and would not know where to turn — to the horizons, mainly, of Asia, Africa and Oceania, where the Mission is often still at first, most difficult stage of 'plantatio Ecclesiae'.

Finally we would like to point out that the aid given by the faithful through invitation made in our Encyclical *Populorum Progressio*, because it is given willingly and wisely for the systematic development of the people assisted by the Missions and with that continuity which allows the seed to grow into a flourishing tree. It will thus help these peoples to develop their incipient civil and moral vitality into the self sufficiency worthy of free and modern nations.

Brothers and Children, let this call of ours not be burden to you, but rather an echo of our concern for the spread of the Gospel, an echo of our recognition for what you have already done for the Missions and of our encouragement to even greater generosity; an echo especially of the solemn words of Christ; "Give, and it will be given to you; good measure, pressed down, shaken together, running over... (Luke 5.38).

It is not we who can repay you, but Christ Himself, and that is our wish for you as we impart to all the benefactors and supporters of the Missions, and to the missionaries themselves, our Apostolic Benediction.

Given at the Vatican
on the Feast of Pentecost,
June 2, 1968.

PAULUS PP. VI

WE HAD NO DOUBT ABOUT OUR DECISION

There was a very large gathering at the General Audience at Castel Gandolfo on July 31st. The Holy Father spoke about the preparation, motives and background of his recent Encyclical, "Humanæ vitæ".

Beloved Sons and Daughters,

Our words today are necessarily connected with the Encyclical entitled "Humanæ vitæ", which We published this week regarding the regulation of birth. We take it for granted that you are acquainted with the text of this Pontifical document, at least in its essential points. It is not merely the declaration of a negative moral law that excludes every action aimed at rendering procreation impossible (n. 14), but it is above all the positive presentation of conjugal morality concerning its mission of love and fecundity "in the light of an integral vision of man and of his vocation, not only his natural and earthly, but also his supernatural and eternal vocation" (n. 7). It clarifies a fundamental chapter in the personal, married, family and social life of man, but it is not a complete treatment regarding man in this sphere of marriage, of the family and of moral probity. This is an immense field to which the Magisterium of the Church could and perhaps should return with a fuller, more organic and more synthetic exposition.

This Encyclical is an answer to the questions, doubts and trends about which, as everyone is aware, there has been such wide and lively discussion in recent times. This is a matter in which We are greatly interested from a doctrinal and pastoral point of view. We will not speak now of this document because its theme is so delicate and serious that it transcends the popular simplicity of this weekly discourse. And moreover, publications concerning the Encyclical are already, or will be, available to those who are interested in it. (For example: G. Martelet, "Amour conjugal et renouveau conciliaire"). To you We shall say only a few words, not so much on the document, as on some of the feelings that filled Our mind during the long period of its preparation.

Feeling of grave responsibility

The first feeling was that of a very grave responsibility. It led Us into and sustained Us in the very heart of the problem during the four years devoted to the study and preparation of this Encyclical. We confide to you that this feeling caused Us much spiritual suffering. Never before have We felt so heavily, as in this situation, the burden of Our office. We studied, read and discussed as much as We could; and We also prayed very much about it.

Some circumstances relative to this are well known to you. We had to give an answer to the Church and to the entire human race. We had to evaluate a doctrinal tradition, not only centuries old, but recent, that of Our three immediate Predecessors, and all that with the seriousness and freedom of Our Apostolic duty. We had to follow the teaching of the Council promulgated by Ourselves. We were disposed to accept as far as we could the conclusions, even though of a consultative nature, offered by the Commission instituted by Pope John, of venerated memory, and later enlarged by Us — but at the same time with all due prudence. We knew of the heated discussions with such feeling and also with such authority on this topic. We heard the clamorous voices of public opinion and of the Press. We heard also the quieter voices reaching Our paternal and pastoral heart of so many people, especially of highly respected women who were distressed by this difficult problem and still more by their difficult experience.

We read the scientific reports about the alarming population problems in the world, often backed up by the studies of experts and by the government programmes. Publications reached Us from all parts of the world, some inspired by the examination of particular scientific aspects of the problem, others by a realistic reflection on serious sociological conditions, and still others by the pressing considerations of the changes invading every sector of modern life.

How often have We felt almost overwhelmed by this mass of documentation! How many times, humanly speaking, have We felt the inadequacy of Our poor person to cope with the formidable apostolic obligation of having to make a pronouncement on this matter! How many times have We trembled before the alternatives of an easy con-

descension that modern society would find difficult to accept, or that might be arbitrarily too burdensome for married life!

Aids to the final decision

We consulted many people of high moral quality in the scientific and pastoral fields; and after imploring the light of the Holy Spirit, We placed Our conscience at the free and full disposal of the voice of truth. We sought to interpret the Divine law that flows from the very nature of genuine human love, from the essential structure of married life, from the personal dignity of husband and wife, from their mission of service to life, as well as from the sanctity of Christian marriage. We reflected on the firm principles of the traditional doctrine in force in the Church, and especially on the teaching of the recent Council. We pondered over the consequences of one or other decision; and we had no doubt about Our duty to give Our decision in the terms expressed in the present Encyclical.

Guided by charity

In Our labours We were always guided by charity, by pastoral concern towards those who are called to integrate their individual personalities in married and family life. We willingly followed the personalist view, characteristic of the doctrine of the Council on conjugal society, thus assigning to love that brings it into being and nourishes it, the chief place that belongs to it in the subjective evaluation of marriage. We also accepted all the suggestions put forward, within the limits of what is lawful, to facilitate the observance of the law which We have reaffirmed. We wished to add to the doctrinal exposition certain practical directions of a pastoral character.

We honoured the work of the scientists for continuing their biological studies on birth, and for the correct application of therapeutic remedies and the moral principles inherent in them.

We recognized the responsibility of married couples and, therefore, their liberty, as ministers of God's design for human life, interpreted by the teaching authority of the Church for their personal good and for that of their children.

We indicated the higher aims that inspire the doctrine and practice of the Church to help men, to defend their dignity, to understand them and support them in their difficulties, to train them to a watchful sense of responsibility, to a strong and serene self-mastery, to a courageous understanding of the great and common duties of life, and the sacrifices inherent in the practice of virtue and in the building up of a fruitful and happy home.

The Holy Father's hopes

Finally, a feeling of hope accompanied the laborious work of drafting this document. We hoped that it would be well received for its own intrinsic merit and for its humane truth, notwithstanding the widespread difference of opinion today and in spite of the difficulties which the path it traces can present to those who wish to follow it faithfully, and also to those who must frankly teach it, with the help of life, of course. We hoped that scholars especially would be able to discover in the document the genuine thread that connects it with the Christian concept of life and which permits Us to make Our own the words of St. Paul: "But we have the mind of Christ" (1 Cor. 2, 16).

Lastly We hoped that Christian husband and wives would understand that Our decision, however severe and arduous it may seem, is the interpreter of the genuineness of their love, called to be transformed by the imitation of the love of Christ for his mystical spouse, the Church. We hoped that they would be the first to support every practical move to assist the family in its needs, to make it flourish in its integrity, and to infuse into the family of today its own proper spirituality, a source of perfection for its individual members and a moral witness in society (cf. *Apost. actus*. i.11; *Gaudium et Spes*, n. 48).

As you see, dear sons and daughters, it is a question that deals with an extremely delicate and important aspect of human existence, and as We have tried to study and present it with the truth and charity that such a theme demands from Our teaching authority and Our ministry, so We ask you also, whether you are directly concerned or not, to consider it with the respect it deserves in the broad and radiant picture of the Christian life.

With Our Apostolic Blessing.

IT IS NOT OUR OWN

A large gathering of pilgrims greeted the Holy Father in the courtyard of the Papal residence at Castel Gandolfo when he appeared on the balcony at noon on Sunday, August 4th. Before reciting the Angelus with them he addressed them briefly as follows:

Our Encyclical "Humanæ vitæ" has caused many reactions. But as far as We recall, the Pope has never received so many spontaneous messages of gratitude and approval for the publication of a document as on this occasion. And these messages have poured in from every part of the world and from every class of people. We mention this to express Our cordial thanks to all those who have welcomed Our Encyclical Letter and assured Us of their support. May the Lord bless them.

We know, of course, that there are many who have not appreciated Our teaching, and not a few have opposed it. We can, in a sense, understand their lack of comprehension and even their opposition. Our decision is not an easy one. It is not in line with a practice unfortunately widespread today which is regarded as convenient and, on the surface, helpful to family harmony and love.

Once again We would remind you that the ruling We have reaffirmed is not Our own. It originates from the very structure of life and love and human dignity, and is thus derived from the law of God. It does not ignore the sociological and demographic conditions of our time. Contrary to what some seem to suppose, it is not in itself opposed to the rational limitation of births. It is not opposed to scientific research and therapeutic treatment, and still less to truly responsible parenthood. It does not even conflict with family peace and harmony. It is just a moral law—demanding and austere—which is still binding today. It forbids the use of means which are directed against procreation and which thus degrade the purity of love and the purpose of married life.

The duty of Our office and pastoral charity have led Us to speak out. We therefore send a paternal greeting to all married couple and

to all families who seek and find their moral strength and true happiness in the order willed by God. From our heart We bless them and all of you, wishing you well in building a society based on the Christian way of life.

THE IDEAL CONCEPT OF THE CHRISTIAN LIFE

In the Public Hall at Castel Gandolfo on Wednesday, August 7th the Holy Father addressed his audience on the theme, "The Christian Man".

Beloved Sons and Daughters,

Stimulated by the recent Council, we should like to trace out just what is the concept of man modelled on the Christian life.

WHAT IS THE CHRISTIAN LIFE?

Now the Christian life may be defined as a continual search for perfection. This definition is not complete, because it is purely subjective, and omits many other aspects of the Christian life. It is exact, however, in the sense that the Kingdom of God, the economy of salvation, the relationship established by Christianity between our littleness and the greatness of God, His ineffable transcendence. His infinite goodness demands a transformation, a purification, a moral and spiritual elevation of man called to so great a destiny. It requires the search for, and the effort toward a personal state of feeling, thought and mentality, a way of conduct, and a wealth of grace and gifts that we call perfection.

WHAT IS MAN LOOKING FOR?

Everyone sees that modern man is continually looking for something new and different from what he is. His restlessness, his critical spirit, his conviction that he can change his very existence, his thirst for fulfillment, pleasure and happiness, his strain toward a new humanism—all prove the truth of that. Perhaps Christianity itself introduced to humanity the first stirrings of this ferment. And so, in certain respects, the Christian and the modern man present characteristics that are very much alike.

TWO OPPOSITE CONCEPTS

But the search for the ideal man, differs greatly in the two concepts, the Christian and the profane. (This is a practical classification in this simple discourse). We can get the difference between the two concepts both as regards human perfection and the ways of obtaining it, particularly from the pedagogical field where teachers work for the formation of the true, complete and perfect man.

Let us note in passing how the two concepts run through the itinerary of life in contrary directions. The Christian ideal begins with the known premise of the dignity of man and his perfectibility, but based at the same time on a two-fold negative observation: the one derives from his inheritance of original sin which has weakened the very nature of man, giving rise to a lack of balance, deficiencies and weakness of his faculties. The other denies the ability of human power alone to reach the true perfection which is necessary to man's salvation, namely his sharing in the life of God through grace. And from these premises the concept of Christian perfection unfolds itself as a victory achieved through grace and a patient practice of the natural and supernatural virtues. Perfection becomes possible, progressive and certain of final fulfillment.

On the contrary, the other concept, the profane, as we call it, begins with optimistic premises; man born without congenital, moral imperfections, naturally good and holy, and favoured by an education that allows him free development, possesses sufficient strength to reach his ideal stature in his fulness on condition that his environment does not hinder the spontaneous expression of his faculties. But too often experience, in fact, contradicts this optimism that soon gives way to a pessimistic vision—they call it realistic—about which literature and psychology offer very sad examples (cfr. *The Pastoral Constitution on the Church in the Modern World*, n. 10).

DO NOT MODEL YOURSELVES ON THIS WORLD

The point that seems to deserve our consideration is the reform that men must work in himself. We spoke about it in our first ency-

clical, "Ecclesiam suam". But discussion on this topic is never finished. The word "reform" has had many meanings. There is one about which We do not now intend to speak, namely, the historico-religious Protestant Reformation. Today this term "reform" is in vogue again and dominates the evolutionary and innovating changes of modern life. And it is in this sense, predominantly external, that it recurs again and again in the discussions on the Church. It seems to be suggested by another word "aggiornamento" or renewal. Neither do we intend to discuss the meaning of this word. Suffice it to note that many, interested in giving Christianity a living and modern expression put a great deal of faith and trust in exterior and juridical transformation of the Church, in a change of "structure" as they say. Now often this longed-for reform consists merely in a conformity to the mentality and manner of our time.

PASTORAL CHANGES IN THE CHURCH

Under various aspects there may be a plausible need for organizational and pastoral changes in the canonical legislation of the Church. The revision of Canon Law now going on is directed to this need. But for that which interests us not, it would not be sufficient to look at exterior reform only, however compelling and lawful it might be. On the one hand, it would be illusory to build a Church inconsistent with its established traditions, designed according to arbitrary structures and improvised by unauthorized reformers, as though the Church could ignore what is derived from the constitutional principles established by Christ Himself. It would be illusory, on the other hand, if the reform, even though promoted by sincere spirituality, should fall into the mould of secular life heedless of the requirements proper to faith and devoted attachment to the cross of the Lord. The admonitions of St. Paul sound in our ear: "Do not be conformed to this world" (cfr. Rom. 12, 2). "lest the cross of Christ be emptied of its power" (1 Cor. 1,17).

ALL ARE CALLED TO HOLINESS

It is precisely of that interior reform to which St. Paul refers, that we are going to speak, "Be transformed by the renewal of your

mind" (Rom. 12, 2). And this is the most necessary reform and the most difficult. Change your thoughts, your tastes, according to the Will of God; correct those faults that we often boast of as our principles and qualities; search for a continual interior uprightness of feelings and resolutions. Let yourselves be really guided by the love of God and, consequently, by the love of your neighbor. Listen truly to the word of the Lord, and accustom yourself to hear the voice of the Holy Spirit with humility and interior silence, nourish that "sense of the Church" that makes it easy for you to understand how much of the divine and how much of the human is in it. Make yourselves available with simplicity and a spirit of sacrifice that facilitates charity and the generous following of Christ. This is the reform which, before every other, is demanded of us. It is that which the council preaches surprisingly enough in the context of ecumenism: "As every renewal of the Church consists, essentially, in increased fidelity to one's vocation, it is without doubt the cause of the movement toward unity. The Pilgrim Church is called to this continual reform. There is no true ecumenism without a change of heart" (Decree on Ecumenism, nn, 6 and 7).

Two precious concepts on the theme of Christian perfection are. Conversion (the celebrated "metanoia"), and its continual progress. We must be converted, that is, better ourselves continually. These are concepts that we can find in other Conciliar documents, especially in the one relating to religious perfection. For religious perfection requires that we are bound not merely by occasional and fleeting resolutions, but by vows that are binding, lasting and perpetual.

Dear Sons, if we were to ask the Lord what we ought to do in order to be truly faithful, and remembering that all, because they are baptized, because they are members of the Church in various ways, are called to sanctity (cfr. Dogmatic Constitution on the Church, nn. 11 and 40), he would finish for each of us his charming reply: "If you wish to be perfect . . ." (Matt. 19,20). Let each of us listen to the mysterious divine voice in the depths of our conscience.

So may Our Apostolic Blessing help you, dear Sons and Daughters!

DOCUMENTATION

THE THREE NEW CANONS AND EIGHT PREFACES

Prot. N. 1240 '68

Vatican City, June 2, 1968

TO THE PRESIDENTS OF EPISCOPAL CONFERENCES
and
TO THE PRESIDENTS OF NATIONAL LITURGICAL
COMMISSIONS

Your Eminence,
Your Excellency,

The publication of the new Eucharistic Prayers for the Roman liturgy, truly as a new canticle placed on the lips of the praying Church by the Holy Spirit, gives me the welcome opportunity of communicating for the first time as President of the "Consilium" with Your Excellency and, through you, with all the venerable bishops, clergy, religious and faithful of your country, especially with those who wholeheartedly dedicate themselves to the progress of an intelligent, orderly and dynamic renewal of the liturgy in the spirit of the Council and the postconciliar documents.

With this letter it is my sincere pleasure to enclose copies of the three new anaphoras and the eight new prefaces, together with some "Guidelines" which may be found useful. These latter may help Your Excellency in providing a sense of direction in showing the clergy and faithful the reasons for this innovation, its significance and basic principles. These indications can also be of assistance in regulating a fruitful and prudent implementation of these prayers.

All this will allow Your Excellency to broaden the catechesis on the Mass, and in particular on the Eucharistic Prayer, which has already been initiated with the introduction of the vernacular for this part of the Eucharistic celebration. The Church shows her concern for a celebration which is more alive and which fosters better participation, as well as her concern for an ever deepening appreciation of the Eucharistic Mystery, by presenting a wealth and variety of themes and aspects for catechesis.

Moreover, this new publication follows the express wish of the Holy See which, even with the changes in personnel, still remains quite definite in asserting that the prescription of the Council for "an accurate, general reform of the liturgy" (Constitution on the Sacred Liturgy, art. 21) be brought to implementation.

The Council's decision is gradually becoming more and more everyone's desire. The reports received from every part of the world together with the results of the "Consilium's" inquiry on liturgical reform, as well as the living testimony of the delegates of the Episcopal Conferences at the Synod of Bishops, all attest to the fervor of efforts in every country to give new "spirit and truth" to prayer. There is clear evidence of the satisfaction, and often the enthusiasm, of the faithful who have become dynamic and vocal participants in the sacred actions, and more aware of their vocation and their priesthood.

I wish to express the wholehearted gratitude of the "Consilium" for all these endeavors, as well as for the various surveys, statistics, desires, good-will and encouragement manifested so many times by individual bishops, priests and faithful or by Episcopal Conferences.

It would also be appreciated if Your Excellency would be so kind as to assure all those in contact with the pastoral dimensions of the liturgy that the "Consilium" is not insensitive to the difficulties which they encounter and wishes to serve their needs, giving the liturgy that characteristic of perennial youth desired and indicated by the Holy Father himself (Address to the "Consilium" Fathers October 13, 1966, *Notitiae*, n. 23, p. 305).

The field in which the conscientious experts of the "Consilium" have patiently and quietly labored for four years is beginning to give forth

its fruits. The Eucharistic Prayers are the most precious of these, but will not be the last.

Some rites are already in experimentation in various regions, and others will follow, we hope within a short time. In this way the "Consilium" hopes to respond to the trust of the Episcopacy and to the legitimate expectations of pastors and faithful, by continuing to labor in the spirit and method of these years.

Above all, the "Consilium" hopes that it may continue to rely on the reciprocal, and so necessary, understanding and cooperation of each country's hierarchy. What needs to be promoted is an *orderly* progress, one which both corresponds to the needs of men of today and develops the thrust of solid tradition, and which is adapted to the possibilities of acceptance and to the level of preparation of the faithful. The law of *gradual* progress, foreseen at the outset of the "Consilium's" work, still seems to be valid. What causes turmoil is not the path of progress itself, but the undertaking of experiments which have not been sufficiently studied nor inserted into an organic plan of the general reform of the liturgy.

For this reason, allow me to renew the exhortation so often made by my venerable predecessor, His Eminence, Giacomo Cardinal Lercaro, to await the rites prepared by the "Consilium" and to study those adaptations which would seem appropriate and useful.

May this new gift to the Church be the guarantee of these intentions and desires, as I ask Your Excellency to express to all the members of Your Episcopal Conference my fraternal greetings and my sincere encouragement in pursuing the path opened by the Council, which is so rich in promise.

Your Excellency's most devoted

(Sgd.) BENNO CARD. GUT
President

PRECES EUCHARISTICAE ET PRAEFATIONES

Sacra Congregatio Rituum
Prot. R. 26/967

DECRETUM

Prece eucharistica, in peragendis Missarum sollemniis, Ecclesia, ad oboediendum mandato Domini, que ipse dixit: "Hoc facite in meam commemorationem" (1 Cor II, 24-25), consuevit id quod Christus facit in novissima Cena iterare et clementissimo Patri gratiarum actiones referre ob mirabilia ab eo in oeconomia salutis in Christo patrata. Ut hoc abundantius et varius fieri possit, recentioribus temporibus, in votis fuit plurium Episcoporum atque fidelium, necnon rerum liturgicarum atque fidelium, necnon rerum liturgicarum cultorum, ut Ecclesia latina, non secus atque aliae Ecclesiae, praeter traditum ac venerabilem Canonem Romanum, in usu sane manentem, alias quoque preces eucharisticas induceret.

Consilium proinde ad exsequendam Constitutionem de sacra Liturgia deputatum, de mandato Summi Pontificis, tres novas preces eucharisticas apparavit, quibus addidit ampliores etiam praefationum copiam, quippe quae, cum sint partes ipsius precis eucharisticae, mysterium salutis per anni circulum evidentius explicant et annuntiant.

Hos autem textus ab eodem Consilio apparatus Sacra haec Rituum Congregatio recognovit, eosdemque Summus Pontifex Paulus PP. VI approbavit atque evulgari permisit, ut in omnibus ecclesiis ritus latini adhiberi possint a die 15 augusti, festo Assumptionis B.V.M.

Interpretationes autem populares eorundem textuum, a Conferentiis Episcopalibus ad normam Constitutionis conciliaris "Sacrosanctum Concilium" (art. 36, §§ 3 et 4) necnon Instructionis "Inter Oecumenici" (nn. 29 et 30) approbentur, acta vero ab Apostolica Sede probanda seu confirmanda, una cum iisdem interpretationibus, ad memoratum Consilium de more mittantur.

Contrariis quibuslibet minime obstantibus

Romae, die 23 maii 1968, in festo Ascensionis Domini.

BENNO CARD. GUT

S.R.C. Praefectus et "Consilii" Praeses

✠ FERDINANDUS ANTONELLI

Archiep. tit. Idicrensis

S.R.C. a Secretis

NORMAE PRO ADHIBENDIS PRECIBUS EUCCHARISTICIS

Prex eucharistica I

- I. Prex eucharistica prima, seu Canon Romanus, qui semper adhiberi potest, opportunis dicitur diebus, quibus assignantur *Communicantes propria*, aut in Missis, quae *Hanc igitur* propriis ditantur, necnon in festis Apostolorum et Sanctorum, quorum mentio fit in ipsa prece; itemque diebus nisi, ob rationes pastorales, praeferatur alia prex eucharistica.
- II. In concelebratione et pro cantu serventur normae, quae habentur in nn. 35-42 *Ritus servandi in concelebratione Missae* (7 martii 1965).

Prex eucharistica II

- I. Prex eucharistica secunda, ob peculiare ipsius notas, convenientius sumitur diebus infra hebdomadam, vel in peculiaribus adiunctis.

Quamvis praefatione propria instructa sit, adhiberi potest etiam cum aliis praefationibus, cum iis praesertim quae mysterium salutis compendiose repraesentant, v.g. cum praefationibus de dominicis per annum aut cum praefationibus communibus.

Quando Missa pro aliquo defuncto celebratur, inseri potest peculiaris formula, suo loco, nempe ante *Meménto etiam*.

- II. In concelebratione:

1. *Vere sanctus* a solo celebrante principali, extensis manibus, proferatur.

2. Ab *Haec ergo dona*, usque ad *Et supplices* omnes concelebrantes omnia simul proferunt, hoc modo:

- a) *Haec ergo dona* manibus ad oblata extensis, quas ad finem iungunt;
- b) *Qui cum passioni et Simili modo* manibus iunctis, et caput inclinantes ad verba *grátias agens*;
- c) Verba Domini, manu dextera, si opportunum videtur, ad panem et ad calicem extensa; ad elevationem autem hostiam et calicem aspicientes ac postea profunde se inclinantes;
- d) *Mémores igitur* manibus extensis;
- e) *Et supplices* profunde inclinati ac manibus iunctis.

2. Intercessionem pro vivis: *Recordáre, Dómine*; et pro defunctis: *memento etiam fratrum nostrorum*, uni alterive e concelebrantibus committi possunt, qui solus eas manibus extensis profert.

4. Doxologia in fine precis a solo celebrante principali, aut ab omnibus concelebrantibus una cum celebrante principali profertur.

5. Acclamatio post consecrationem incipitur a celebrante principali per verba: *Mystérium fidei*; populus autem eam prosequitur formula proposita.

III. Huius precis eucharisticae partes, quae sequuntur: *Qui cum passióni, Simili modo, Mémoires igitur*, necnon doxologiam finalem cantu proferri licet.

Præ eucharistica III

I. Præ eucharistica tertia cum qualibet praefatione dici potest. Pariter ac Canonis Romani eius usus praeferatur diebus dominicis et festis.

In hac præce adhiberi potest peculiaris formula pro defuncto, suo loco inserenda, nempe post verba: *Omnes filios tuos ubique dispersos, tibi clemens Pater, miseratus coniunge*.

II. In concelebratione:

1. *Vere sanctus* a solo celebrante principali, extensis manibus, profertur.

2. A *Súpplices ergo te, Dómine*, usque ad *Réspice, quaesumus*, omnes concelebrantes omnia simul proferunt hoc modo:

a) *Súpplices ergo te, Dómine*, manibus ad oblata extensis, quas ad finem iungunt, nempe quando dicunt: *cuius mandato haec mystéria celebrámus*;

b) *Ipse enim in qua nocte tradebátur et Simili modo* manibus iunctis, et caput inclinantes ad verba *gratias agens*;

c) Verba Domini, manu dextera, si opportunum videtur ad panem et ad calicem extensa; ad elevationem autem hostiam et calicem aspicientes ac postea profunde se inclinantes;

d) *Mémoires igitur* manibus extensis;

e) *Réspice, quaesumes*, profunde inclinati ac manibus unctis.

3. Intercessionem: *Ipse nos tibi perficiat et Haec hostia nostrae reconciliationis*, uni alterive e concelebrantibus committi possunt, qui solus has preces manibus extensis profert.

4. Doxologia in fine precis a solo celebrante principali aut ab omnibus concelebrantibus una cum celebrante principali profertur.

5. Acclamatio post consecrationem incipitur a celebrante principali per verba: *Mystérium fidéi*; populus autem eam prosequitur formula proposita.

III. Huius precis eucharisticae partes, quae sequuntur: *Ipse enim, Simili modo, Mémores igitur*, necnon doxologiam finalem cantu proferri licet.

Præx Eucharistics IV

I. Præx eucharistica quarta præfationem immutabilem habet et compendium plenius historiae salutis præbat. Adhiberi potest quando Missa præfatione propria caret, et opportunius dicitur in coetu fidelium qui cognitione altiore Sacrae Scripturae pollent.

In hanc præcem, ratione structuræ, inseri nequit peculiaris formula pro defuncto.

II. In concelebratione:

1. Præfatio et *Confitémur tibi, Pater sancte*, usque ad *omnem sacrificatiónem completeret*, a solo celebrante principali, extensis manibus, proferuntur.

2. A *Quæsumus igitur, Dómine*, usque ad *Réspice, Dómine*, omnes concelebrantes omnia simul proferunt, hoc modo:

- a) *Quæsumus igitur, Dómine*, manibus ad oblata extensis, quas ad finem iungunt, nempe quando dicunt: *in foedus æternum*;
- b) *Ipse enim, cum hõra venisset et Simili modo*, manibus iunctis, et caput inclinantes ad verba *gratias egit*, quae tantum ante consecrationem vini dicuntur in hac præce;
- c) Verba Domini, manu dextera, si opportunum videtur, ad panem et ad calicem extensâ; ad elevationem autem hostiam et calicem aspicientes ac postea profunde se inclinantes;
- d) *Unde et nos*, manibus extensis;
- e) *Réspice, Dómine*, profunde inclinati et manibus iunctis.

3. *Intercessiões: Nunc ergo, Dómine, ómnium recordáre*, uni e concelebrantibus committi possunt, qui solus eas manibus extensis profert.

4. Doxologia in fine precis a solo celebrante principali aut ab omnibus concelebrantibus una cum celebrante principali profertur.

5. Acclamatio post consecrationem incipitur a celebrante principali per

verba: *Mystérium fidei*; populus autem eam prosequitur formula proposita.

III. Huius precis eucharisticae partes, quae sequuntur: *Quaesumus igitur, Ipse enim, Simili modo, Unde et nos*, necnon doxologiam finalem cantu proferri licet.

PRAEFATIONES

Præfatio de Adventu, I

Ssequens præfatio dicitur: a) tamquam propria in Missis de tempore a prima dominica Adventus usque ad diem 16 decembris; b) tamquam de tempore et præfatione propria carent.

V. Dóminus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre,
nos tibi semper et ubique grátias ágere:
Dómine, sancte Pater, omnipotens aetérne Deus:
per Christum Dóminum nostrum.

Qui, primo adventu in humilitáte carnis assúptæ,
dispositiónis antiquæ munus implévit,
nobisque salutis perpétuæ trámitem reserávit:
ut, cum secúndo vénerit in suæ glórie maiestátis,
manífesto demum múnere capiámus,

Et idoo cum Angelis et Archángelis,
cum Thronis et Doinatióibus,
cumque omni militiæ caeléstis exércitus,
hymnum glórie tuæ cánimus,
sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.
 Pleni sunt coeli et terra glória tua.
 Hosánna in excélsis.
 Benedictus qui venit in nómine Dómini,
 Hossánna in excélsis.

Praefatio de Adventu, II

Sequens praefatio dicitur: a) tamquam propria in Missis de tempore a die 17 ad diem 24 decembris; b) tamquam de tempore in ceteris Missis, quae celebrantur eodem tempore et praefatione propria carent.

V. Dóminus vobiscum.
 R. Et cum spiritu tuo.
 V. Sursum corda.
 R. Habémus ad Dóminum.
 V. Grátias agámus Dómino Deo nostro.
 R. Dignum et iustum est.

Vere dignum et iustum est, aequum et salutáre,
 nos tibi semper et ubique grátias agere:
 Dómine, sancte Pater, omnipotens aetérne Deus:
 per Christum Dóminum nostrum.

Quem praedixerunt cunctórum praecónia prophetárum
 Virgo Mater ineffábili dilectióne sustinuit,
 Ioánnes cecinit adfutúrum et adesse monstravit.
 Qui suae nativitatis mystérium tribuit nos praevenire gaudéntes,
 ut et in oratióne pervigiles
 et in suis invéniat láudibus exultántes.

Et ideo cum Angelis et Archángelis,
 cum Thronis et Dominatióibus,
 cumque omni militia caeléstis exércitus,
 hymnum glóriae tuae cánimus, sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.
 Pleni sunt caeli et terra glória tua.
 Hosánna in excélsis
 Benedictus qui venit in nómine Domini.
 Hosánna in excélsis.

Praefatio de dominicis Quadragesimae

Sequens praefatio dicitur tamquam propria in Missis de dominicis Quadragesimae.

V. Dóminus vobiscum.

R. Et cum spiritu to.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, aequum et salutáre,
nos tibi semper et ubique grátias ágere:
Dómine, sancte Pater, omnipotens aetérne Deus:
per Christum Dóminum nostrum.

Qua fidélibus tuis dignánter impéndis
quotánnis paschália sacraménta
in gáudio purificátis méntibus expectáre:
ut, pietátis officia et ópera caritátis propénsius exsequéntes,
frequentatióne mysteriórum, quibus renáti sunt,
ad grátiae filiórum plenitúdinem perducántur.

Et ideo cum Angelis et Archángelis,
cum Thrónis et Dóminatióibus,
cumque omni militiá caeléstis exércitus,
hymnum glóriæ tuæ cánimus,
sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.
Pleni sunt caeli et terra glória tua.
Hosánna in excélsis.
Benedictus qui venit in nómine Dómini.
Hosánna in excélsis.

Praefatio de Dominicis per annum, I

Sequens praefatio dicitur tamquam propria in Missis de dominicis per annum.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, aequum et salutáre,
nos tibi semper et ubique grátias ágere:
Dómine, sancte Pater, omnipotens aetérne Deus:
per Christum Dóminum nostrum.

Cuius hoc mirificum fuit opus per paschále mystérium,
ut de peccáto et mortis iugo ad hanc glóriam vocarémur,
qua nunc genus eléctum, regále sacerdotium,
gens sancta et acquisitónis pópulus dicerémur,
et tuas annuntiarémus ubique virtútes,
qui nos de ténebris ad tuum admirábile lumen vocásti.

Et ideo cum Angelis et Archángelis,
cum Thronis et Dominatióibus,
cumque omni militia caeléstis exércitus,
hymnum glóriae tuae cánimus,
sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.

Pleni sunt caeli et terra glória tua.

Hosánna in excélsis

Benedictus qui venit in nómine Dómini.

Hosánna in excélsis.

Praefatio de Dominicis per annum, II

Sequens praefatio dicitur tamquam propria in Missis de dominicis per annum.

V. Dominus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, aequum et salutáre,
nos tibi semper et ubique grátias ágere:
Dómine, sancte Pater, omnipotens aetérne Deus:
per Christum Dóminum nostrum.

Qui, humánis miserátus erróribus,
de Virgine nasci dignátus est.

Qui, crucem passus, a perpétua morte nos liberávit
et, a mórtuis resúrgens, vitam donávit aetérnam.

Et ideo cum Angelis et Archángelis,
cumque omni militia caeléstis exércitus,
hymnum glóriae tuae cánimus,
sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.

Pleni sunt caeli et terra glória tua.

Hosánna in excélsis.

Benedíctus qui venit in nómine Dómini.

Hosánna in excélsis.

Praefatio de Ss.ma Eucharistia

Sequens praefatio dicitur tamquam propria in Missa "In Cena Domini" et in festo Ss.mi Corporis Christi, necnon in omnibus Missis votivis de Ss.mo Eu. charistiae Sacramento.

V. Dominus vobiscum. R. Et cum spiritu tuo.

V. Sursum corda. R. Habémus ad Dominum.

V. Grátias agámus Dómini Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, aequum et salutáre,
nos tibi semper et ubique grátias ágere:
Dómine, sancte Pater, omnipotens aetérne Deus:
per Christum Dóminum nostrum.

Qui, verus aeternusque Sacerdos,
 formam sacrificii perennis instituens,
 hostiam tibi se primus obtulit salutarem,
 et nos, in sui memoriam, praecipit offerre,
 ut, in sacro convivio panem vitae sumentes,
 mortem suam annuntiemus donec veniat.

Et ideo cum Angelis et Archangelis,
 cumque omni militia caelestis exercitus,
 hymnum gloriae canimus, sine fine dicentes

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

Pleni sunt caeli et terra gloria tua.

Hosanna in excelsis.

Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

Quando adhibetur Canon Romanus, in Missa "In Cena Domini" infra Actionem Communicantes, Hanc igitur et Qui pridie propria, ut in Missali.

Praefatio communis, I

*Sequens praefatio dicitur in Missis, quae praefatione propria carent, nec su-
 mere debent praefationem de tempore.*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, aequum et salutarem,
 Domine, sancte Pater, omnipotens aeternus Deus:
 per Christum Dominum nostrum.

In quo omnia instaurare tibi complacuit,
 et de plenitudine eius nos omnes accipere tribuisti.

Cum enim in forma Dei esset, exinanivit semetipsum,
 ac per sanguinem crucis suae pacificavit universale
 unde exaltatus est super omnia
 et omnibus obtemperantibus sibi
 factus est causa salutis aeternae.

Et ideo cum Angelis et Archángelis,
cum Thronis et Dominationibus
cumque omni militia caeléstis exercitus,
hymnum glóriæ tuæ cánimus,
sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.
Pleni sunt caeli et terra glória tua.
Hosánna in excelsis.
Benedictus qui venit in nómini.
Hosánna in excélsas.

Praefatio communis, II

Sequens praefatio dicitur in Missis, quae praefatione propria carent, nec sumere debent praefationem de tempore.

V. Dóminus vobíscum.
R. Et cum spiritu tlo.
V. Sursum corda.
R. Habémus ad Dóminium.
V. Grátias agámus Dómino Deo nostro.
R. Dignum et iustum ets.

Vere dignum et iustum est, equum et salutáre,
nos tibi semper et ubique grátias ágere:
Dómine, sancte Pater, omnipotens aetérne Deus:

Qui bonitáte hóminem condidisti,
ac iustitia damnatum misericordia redemisti:
per Christum Dóminum nostrum.
adórant Dominationés, tremunt Potestátes.

Caeli caelorumque Virtútes, ac beáta Séraphim,
sócia exultatióne concélebrant.

Cum quibus et nostras voces
ut admitti iúbeas, deprecámur,
súpplíci confessióne dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.
Pleni sunt caeli et terra glória tua.
Hosánna in excélsis.
Benedictus qui venit in nómine Dómini.
Hosánna in excélsis.

(to be concluded)

PONTIFICAL BULLS

PAULUS EPISCOPUS SERVUS SERVORUM DEI

dilecto filio VINCENTIO ATAVIADO, adhuc Curioni in urbe Masbate, in dioecesi Sorsogonensi, electo episcopo novae dioecesis Maasinensis, salutem et apostolicam benedictionem. Quamvis regere atque administrare quamlibet dioecesim opus sit arduum, longi temporis magnaue cogitationis, res tamen laboris, negotii, difficultatis plus habebit, si quis Ecclesiae modo conditae moderari debeat: agitur enim de fundamentis virtutis atque disciplinae iacendis, quibus nititur Ecclesia, quibusque eo diutius ea stabit, quo sapientius, rectius, ac firmitus fuerint posita. Quam ob rem, cum per apostolicas Litteras "Dei Filium" Massinensis dioecesis condita fuisset, die scilicet XIII mensis Martii, hoc anno, censuimus bene posse eandem Tibi concedi, quippe virtute, prudentia, usu rerum praestares, atque idcirco spem certam faceres esse Te magno cum fructu fidelium gubernaturum. Quae cum ita sint, consilio petito a venerabilibus Fratribus Nostris S.R.E. Cardinalibus Sacrae Congregationis pro Episcopis praepositis, Te Episcopum Sedis MAASNENSIS nominamus et renuntiamus, dato regimine iuribusque omnibus factis, quae sunt cum munere episcopali coniuncta. Tuo autem maiori commodo studentes, facultates facimus ut extra urbem romam, si visum fuerit, Episcopus consecreris a quolibet catholico Praesule, cui duo assistant viri iidemque Episcopi consecrantes, qui omnes sint cum hac Apostolica Sede fidei vinculis coniuncti. Ne tamen ante id facias, quam tum fidei professionem ante quemlibet sacrum Episcopum, qui et ipse Nobis sincera caritate obligetur, tum ius iurandum fidelitatis erga Nos et fecisti et dedisti, iuxta statutas formulas; has autem debite subscriptas atque sigillo impressas, ad Sacram Congregationem pro Episcopis cito mittes. Per hanc vero occasionem facere non possumus quin sive clero tuae dioecesis, sive populum tuae iurisdictionis moneamus ut non solum Te aequissimo animo excipiat iam patrem atque angelum suae salutis, verum etiam mandata tuá faciant, idque diligentissime. Censemus etiam ut hae Litterae Nostrae tuae ipsius cura iisdem perlegantur, diem festum celebrantibus in cathedrali templo, per eas acceptas. Ceterum, dilecte fili, usus Te plura docebit. Id tamen Te monitum volumus unum, nihil populo Dei prodesse magis, quam sanam doctrinam: ut enim iratae undae saeviant quidem in rupes, sed frangit invadentes harum maiestas, ita hostium insidiae nullae

erunt, si institutio, disciplina, eruditio filiorum tuorum pectora firmaverint. Datum Romae, apud E. Petrum, die decimo septimo mensis iunii, anno Domini millesimo nongentesimo sexagesimo octavo, Pontificatus Nostri quinto—R.G.—

Aloisius Card. Traglia
S.R.E. Cancellarius

Rodomons Galligani, pro Regente

Joannes Calleri, Proton. Apost.
Josephus del Ton, Proton. Apost.

Expedita die XIII Julii, anno Pontif. V

In Canc. Ap. tab. Vol. CXXVIII, n. 19

PAULUS EPISCOPUS SERVUS SERVORUM DEI

ad perpetuam rei memoriam

DEI FILIUM adorandum, in exemplum assumentes, qui e caelorum amplitudine in has terras descendit ut omnes mortales vitam aeternam haberent et abundantius haberent—cf. Jo., 10,10—, et Nos, quantum in Nobis situm est et auctoritate Nostra dignum, operam damus et elaboramus ut christianis omnibus, cum per aptiorem finium Ecclesiarum dispositionem omnibus, cum per aptiorem finium Ecclesiarum dispositionem, tum per prudentes Episcopos, tum denique per sinceram Christi doctrinam, aeternae vitae adipiscendae copiam faciamus. Cum ergo venerabilis frater Theotimus Pacis, Episcopus Palensis, audito coetu Episcoporum Insularum Philippinarum, seu Conferentia Episcopali, id proposuerit ut e certo territorio suae dioecesis nova Ecclesia constitueretur, Nos re bene reputata, sententiaque audita venerabilis fratris Carmeli Rocco, Archiepiscopi Titulo Justinianopolitani in Gallatia atque in Re publica Insularum Philippinarum Nunti, consilioque petito a venerabilibus fratribus Nostris S.R.E. Cardinalibus Sacrae Congregationi pro Episcopis praepositis, haec statuimus. A Dioecesi Palensi territorium separamus civilis provinciae, quam vulgo cognominant Southern Leyte, ut est per legem civilem terminata, quaeque vicariatus Assumptionis, Immaculatae Conceptionis, et Sacratissimi Rosarii complectitur; praeterea territorium municipiorum populari lingua sic appellatorum: Matalom, Bato, Hitongos, Hindang, Inopacan, Baybay, quae in civili Provincia Leyte sunt sita, vicariatus Sancti Josephi et SS. Cordis Jesu

comprehendens. His autem omnibus terris novam dioecesim condimus, MAASINENSEM cognominandam atque archidioecesi Nominis Jesu, seu Caebua-nae suffraganeam. Censemus autem ut templum Assumptionis B.M.V. in urbe Maasin cathedrale sit, in qua urbe sacer Praesul cathedram suae potestatis collocabit Sedemque ponet. Qui profecto Canonicorum Collegium constitui curabit, ad normas per alias litteras Apostolicas edendas; interea vero Consultores dioecesanos eliger, quos in rebus explicandis maioribus consiliarios atque adiutores habebit. Ad Seminarii dioecessani constitutionem atque temperationem quod attinet, serventur sive leges iuris Communis, sive normae Sacrae Congregationis pro Institutione Catholica, sive Decretum Concilii Vaticani II "Optatam totius". Simul ac nova Dioecesis condita fuerit, Sacerdotes ei circumscripti addicantur in cuius territorio beneficium vel officium habeant; ceteri, etiam Seminarii tirones, illi, ubi legitimo domicilio degant. Ulimum, documenta et acta quae novam dioecesim respiciant, ad eius curiam cito mittantur, ibique religiose serventur. Ceterum, haec omnia quae descripsimus, venerabilis frater Carmelus Rocco, quem diximus, ad exitum deduci studebit, vel quem ipse delegaverit. Re vero acta documenta exarentur, quorum sincera exempla ad Sacram Congregationem pro Episcopis primo quoque tempore mittantur. Hanc vero Constitutionem nunc et in posterum efficacem esse et fore volumus; ita quidem ut quae per eam decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Cuius Constitutionis efficacitati nulla, cuiusvis generis contraria praescripta officere poterunt, cum per eam iisdem derogemus omnibus. Nemini praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo huius Constitutionis exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publice tabellione sint subscripta, eadem omnino habenda erit fides, quae huic haberetur, is ostenderetur. Datum Romae, apud S. Petrum, die vicesimo tertio mensis martii, anno Domini millesimo nongentesimo sexagesimo octavo, Pontificatus Nostri quinto—F.T.—

Aloisius Card. Traglia
S.R.E. Cancellarius

Franciscus Tinello
Apostolicam Cancellariam Regens

Carolus Card. Confalonieri
S. Congr. pro Episcopis Praefectus
Joannes Calleri, Proton. Apost.
Josephus del Ton, Proton. Apost.

Expedita die XII Julii a. Pontif. VI.
Marius Orsini Plumbator

In Canc. Ap. tab. vol. CXXVIII n. 18

MOST REV. PORFIRIO R. ILIGAN

PAULUS EPISCOPUS SERVUS SERVORUM DEI

dilecto filio PROPHIRIO ILIGAN, adhuc Curiae Archiepiscopalis Cacerensis procuratori, electo primo Episcopo Masbatensi, salutem et apostolicam benedictionem. Dioecesium fidelibus exactos Pastores assignare, eosque omni parte ad christianum populum regendum idoneos, tale est apostolici officii Nostri munus, ad quod obeundum singulare studium conferre debeamus summamque diligentiam. Cathedrali ideo Sedi Masbatensi, conditae die tertio et vicesimo mensis martii, hoc anno, per apostolicas litteras "Sorsogonensis Dioecesis", cum Episcopus iam praeficeretur oporteret, visum est Nobis posse Te, dilecto Fili, ad huiusmodi dignitatem eligi, in quo egregiae insunt animi ingeniique virtutem rerumque hominumque usus haud parvus. Quapropter, de sententia venerabilium fratrum nostrorum S.R.E. Cardinalium Sacrae Congregationi pro Episcopis praepositorum, deque suprema Nostra potestate, Te nominamus ac renuntiamus Episcopum Masbatensem, datis iuribus impositisque obligationibus, quae ex iure communi ad munus tuum pertinent. Maiori autem commoditate tuae consulentes permittimus ut consecrationem accipias a quolibet Episcopo, cui duo adsint ad normam legum liturgicarum consecratores, sintque omnes sinceris fidei vinculis Nobiscum coniuncti. Antea autem tuum erit rituale catholicae fidei professionem facere et iusiurandum fidelitatis dare erga Nos et Successores Nostros, teste quovis Episcopo, et ipso germana caritate cum Apostolica Sede coniuncto: formulasque adhibitas ad Sacram Congregationem pro Episcopis mittere, de more signatas sigilloque impressas. Dilectos praeterea filios e clero populoque dioecesis tuae, quibus has litteras in cathedrali templo perlegi mandamus die festo de praecepto recurrente, iubemus non solum Te libenti animo accipere, verum etiam Tibi parere volentesque praecepta tua implere, ut decet quam maxime. Ceterum, dilecte Fili, quae Te maneant in posterum gravissima munia ut Tibi significemus necesse non est. Hortamur tamen ut, in amplissimum Apostolorum successorum collegium cooptatus, labori non parcas ad Christi legem evangelicam, aeternae vitae praesentiam, latius inter homines progagandam. Datum Romae, apud S. Petrum, die decimoseptimo mensis iunii, anno Domini millesimo nongentissimo sexagesimo octavo, Pontificatus Nostri quinto —F.T.—

Aloisius Card. Traglia
S.R.E. Candellarius

Franciscus Tinello, Regens

Joannes Calleri, Proton. Apost.
Josephus Delton, Proton. Apost.

Expedita die XII Julii a. Pontif. VI
Marius Orsini, Plumbator

In can. Ap. tab. vol. CXXVIII n. 21



MOST REV. PORFIRIO R. ILIGAN, D.D.
First Bishop of Masbate

PAULUS EPISCOPUS SERVUS SERVORUM DEI
AD PERPETUAM REI MEMORIAM

SORSOGONENSIS DIOECESIS curatio, quae in Philippinis Insulis latissime patet populoque est frequentissima, tam est laboris plena tamque ad omnes christifideles apta regendos gravis, ut censuerit venerabilis frater Arnulfus Arcilla, eius Ecclesiae Episcopus, eandem posse haud parva cum animorum utilitate dividendamque, distracta parte, dioecesim constitui. — Quod cum, audito Episcoporum Insularum Philippinarum Coetu, ut fieret ab Apostolica Sede petierit, precibus Nos accedendum esse putavimus, deque sententia sive venerabilis fratris Carmeli Rocco, Archiepiscopi titulo Justinianopolitani in Galatia et in Republica Insularum Philippinarum Apostolici Nuntii, sive S.R.E. Cardinalium qui Sacrae Congregationis pro Episcopis praesunt, sequentia esse decernenda. A diocesi Sorsogonensi integrum territorium separamus civilis provinciae vulgo Masbate nuncupatae, ut in presens lege civili terminatur, quod complectitur vicariatus S. Antonii Patavini, S. Vincentii Ferreri et Inventionis Sanctae Crucis, eoque novam dioecesim condimus, appellandam MASBATENSEM iisdemque finibus circumscribendam ac provincia civilis, quam diximus. Novae dioecesis sedes episcopatus in urbe vulgo Masbate erit, episcopalis vero magisterii cathedra in curiali sacra aede Sancti Antonii Patavini, quam ad gradum templi cathedralis tellimus, cum iuribus debitis. Episcopo autem, praeterquam quod iura congruamur, obligationes etiam imponimus, quae Episcoporum residentium sunt propria. Masbatensis praeterea Ecclesia suffraganea erit metropolitanae Sedi Caerensium; item sacer eius Antistes metropolitanae iurisdictioni archiepiscopi Caerensium subdetur. Ad canonicos quod attinet, cathedrale collegium condatur, post alias tamen apostolicas dandas litteras; interea consultores dioecesani delignantur, ad normam iuris canonici. Quod vero spectat Seminarium, serventur praescripta iuris communis, prae oculis etiam habitis normis decreti Concilii Vaticani II, a verbis — Optatam totius — incipientis, atque peculiare leges Sacrae Congregationis pro Institutione Catholica. Seminari autem alumni, et animi ex ingenii dotibus prae ceteris insignes, Romanum cum adoleverint, mittantur, in Pontificium Collegium-Seminarium Philippinum, philosophicis theologicisque disciplinis imbuendi. Mensa episcopalis, quae dicitur, constabit Curiae emolumentis; fidelium collationibus, sponte oblati; ea bonorum parte, quae novae dioecesi obveniet ad normam canonis 1500 C.J.C. Ad clerum quod attinet, censemur ut, his litteris ad effectum adductis, eo ipso sacerdotes illi Sedi ascribantur, in cuius territorio beneficium vel officium habeant, ceteri vero clerici Seminarii que virones ei Sedi, in qua legitime degant. Acta tandem et documenta, dioecesim hodie conditam respicientia, e Curia Sorsogonensi ad Masbatensem transferantur, in tabulario religiose custodienda. Nos litteras ad effectum adducendas curet venerabilis frater Carmelus Rocco, quem diximus, vel ab eo delegatus vir; qui vero negotium perfecerit, congrua documenta exaranda student ad Sacram Congregationem pro Episcopis mittenda, de more signata. Hanc vero Consti-

tutionem nunc et in posterum efficacem esse et fore volumus; ita quidem ut quae per eam decreta sunt ab iis quorum res est religiose servantur atque igitur vim suam obtineant. Cuius Constitutionis efficacitati nulla, cuiusvis generis, contraria praescripta officere poterunt, cum per eam iisdem derogemus omnibus. Nemini praeterea haec voluntatis Nostrae documenta vel scendere vel corrumpere liceat; quin immo huius Constitutionis exemptis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constitui simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae huic haberetur, si ostenderetur. Datum Romae, apud S. Petrum, die tertio et vicesimo mensis martii, anno Domini millesimo nongentisimo sexagesimo octavo, Pontificatus Nostri quinto. —F.T.—

Aloisius Card. Traglia
S.R.E. Cancellarius

Carolus Card. Confalonieri
S. Congreg. Pro Episcopis Praefectus

Franciscus Tinello,
Apostolicum Cancellarium, Regens

Josephus Rossi, Epus. Palmyren., Proton. Apost.
Eugenius Sevi, Protn. Apost.

Expedita die XX Julii, anno Pontif. V

In can. Ap. tab. Vol. CXXVIII No. 20

PONTIFICAL MISSION SOCIETIES

MISSION COLLECTIONS

for 1966 and 1967

(Comparative Schedule)

	<i>1967</i> <i>Total</i>	<i>1966</i> <i>Total</i>	<i>Increase</i> <i>(Decrease)</i>
I. ARCHDIOCESES:			
1. Lingayen-Dagupan	P 27,089.27	P 19,895.19	P 7,194.08
2. Cebu	52,829.59	45,679.10	7,150.49
3. Nueva Segovia	19,731.62	13,897.06	5,834.56
4. Zamboanga	11,187.84	10,202.33	985.51
5. Cagayan de Oro	5,594.33	4,656.55	937.78
6. Caceres	16,087.11	15,852.29	234.82
7. Jaro	26,315.11	26,326.59	(11.48)
8. Manila	230,208.93	291,549.67	(61,340.74)
II. DIOCESES:			
1. Davao	30,268.24	20,523.12	9,745.12
2. Bacolod	36,982.62	30,282.94	6,699.68
3. Tarlac	13,900.86	9,507.81	4,393.05
4. Sorsogon	8,101.20	4,694.20	3,407.00
5. Malolos	19,749.30	16,360.55	3,388.75
6. Imus	8,005.08	5,374.41	2,630.67
7. Palo	14,350.50	12,240.67	2,109.83
8. Capiz	8,744.97	7,349.69	1,395.28
9. San Fernando	20,770.44	19,660.98	1,109.46
10. Cabanatuan	7,453.16	7,033.24	419.92
11. Surigao	9,261.99	9,422.84	(160.85)
12. Laoag	5,183.86	5,460.09	(276.23)
13. Legazpi	15,871.25	16,440.61	(569.36)
14. Borongan	3,572.70	4,149.32	(576.62)
15. Lucena	10,537.54	11,147.98	(610.44)
16. Dumaguete	12,166.70	12,905.66	(738.96)
17. Calbayog	5,648.31	6,861.48	(1,213.17)
18. Tagbilaran	4,515.40	6,697.88	(2,182.48)
19. Lipa	7,362.24	9,669.30	(2,307.06)
20. Tuguegarao	16,430.95	28,857.52	(12,426.57)

III. PRELATURES:

1. Iba	16,342.00	13,244.95	3,097.05
2. Isabela	5,461.70	3,204.15	2,257.55
3. Infanta	10,767.59	9,049.58	1,718.01
4. Tagum	5,130.76	4,509.39	621.37
5. Ozamis	12,024.62	11,724.18	300.44
6. San Jose de Antique	4,959.76	4,883.15	76.61
7. Batanes	978.40	1,004.89	(26.49)
8. Cotabato	3,374.30	3,642.75	(268.45)
9. Marbel	8,717.28	9,256.54	(539.26)
10. Bangued	5,464.40	6,961.10	(1,496.70)

IV. APOSTOLIC VICARIATES:

1. Jolo	5,259.00	3,168.00	2,091.00
2. Palawan	4,727.96	4,131.65	596.31
3. Calapan	8,896.08	8,764.55	131.53
4. Mt. Province	24,089.23	26,325.69	(2,236.46)

V. NEW ECCLESIASTICAL JURISDICTIONS:

1. Diocese of San Pablo	14,383.54		14,383.54
2. Diocese of Butuan	4,867.07		4,867.07
3. Diocese of Dipolog	1,909.10		1,909.10
4. Prelature of Bayombong	4,432.46		4,432.46
	<u>₱789,706.36</u>	<u>₱782,569.64</u>	<u>₱ 7,136.72</u>

CERTIFIED CORRECT:

REV. FEDERICO G. LIMON, SVD
National Director

UNDERSTANDING THE ENCYCLICAL¹

Perhaps no other Papal document has been so anxiously awaited, or has aroused so many and widespread reactions, not only in Catholic circles, as Pope Paul's last Encyclical on procreation, *Humanae Vitae*.

This is explained by the fact that, unlike other documents, the *Humanae Vitae* touches all men directly, whatever their social condition or religious creed, in an intimate matter of which people are naturally jealous, as they are of the sanctuary of their consciences.

From the first comments appearing in the press it seems that even this encyclical has not escaped hurried, biased and selfish interpretation.

This one-sided disparity of judgment and valuation is something to which even Catholic circles have been accustomed, especially since the Council, when in the ecclesial community, together with increased freedom of opinion and expression, a dialectic developed which was accompanied by a frequently critical attitude towards traditional institutions and positions. The terms "progressives" and "conservatives" are no strangers to the Catholic world.

THE MORAL LAW DOES NOT CHANGE

In considering that doctrine one understands easily how it is that the Catholic Church of the XX century cannot profess a faith different from that of the primitive Church, or of the Apostolic community. Similarly, the Catholic Church of the XX century cannot teach a set of moral laws different from those taught by the primitive Church or by the Apostolic Community.

¹ L'OSSERVATORE ROMANO, no. 30, August 15, 1968, p. 4.

This principle of identity does not exclude legitimate progress in possession of the truth, nor a legitimate growth of the faith. But the growth of the faith, like the evolution of morality, are not susceptible to intrinsic changes. But the community of believers, under the influence of the Spirit and the sure guidance of the Magisterium, gradually reaches a deeper penetration of the truth contained in the sacred deposit, and revealed once for all by Christ.

The Council's Dogmatic Constitution, *Dei Verbum*, on divine revelation, reminds us of this, stressing the fact that the Church, "in the course of centuries, tends unceasingly towards the fulness of divine truth, until through her the Word of God is brought to fulfillment." But between this progressive, incessant acquisition of the truth and the radical transformation of the truth in itself, in its objective content, there lies the same difference as there is between subject and object, between the knower and the known.

Having recalled the principle it is not difficult to understand how the Church follows a constant and uniform line to resolve new problems emerging from social evolution or scientific and technical progress. But really, these problems are new only in their formulation, their presentation or outer covering; radically, against their doctrinal background, they are the old problems, originating in the historic conditions of fallen man, which have accompanied him in his evolution and expansion, dressing themselves up in different colours.

The problem of birth, or as the Pope more correctly calls it in his Encyclical, human propagation, is one of these. It was present to the conscience of the first couple, as it was to those that followed, and is present to the couples of today. The difference between the first couple and their modern counterparts lies in the fact that the latter feel it in a more acute, pressing, even dramatic, way. But, as will be easily realised, it is not a difference of substance but a manner of intensity.

LAWS GOVERNING MARRIAGE

The laws governing marriage are fundamentally the same for all generations. Marriage, in fact—as Pope Paul's Encyclical worthily points

out—is not an institution for the arbitrary decisions of individuals or groups. It originated from God, who having created male and female, united them in a monogamous and indissoluble bond, attaching to it the precept of propagating the human race.

Christ has ennobled this union, which was based on the laws of nature, raising it to the dignity of a Sacrament, strengthening the bond, and sanctifying it with his grace. The qualities of marriage which the Church acknowledges and defends are not therefore extrinsic elements, temporary and transitory. They are permanent and intrinsic, arising directly from the will of Christ and of God, authors respectively of sacramental and natural marriage.

ABORTION AND STERILIZATION

One of the fundamental, permanent principles of the teaching of the Church is that "every conjugal act must remain open to the transmission of life", and that the regulation of birth may not be effected by external constraint, or by doing violence to nature. On the basis of this principle the Church holds illicit those acts that are aimed at the direct interruption of a generative process already started: direct abortion, deliberate, and carried out even for therapeutic reasons, direct sterilization, temporary or permanent, of husband or wife; every action, that in connection with the conjugal act—whether previous to it, during the act, or in the development of its consequences—is intended as a means of preventing the generative process.

It is probable that on the first three points there is no disagreement between Catholics and people who acknowledge or accept the principles of natural law. The conscience of every honest man revolts at the destruction of life, whether matured or germinating, so that he feels horror and loathing for every form of direct sterilization. The right to life, and its integrity, is a natural, inviolable right, protected in the most evolved and civilized states even by numerous constitutions.

As far as Catholic morality is concerned, the Church, with Pope John XXIII, whose authority is quoted by Pope Paul's Encyclical, teaches that "human life is sacred" and "from its first moment directly

engages the creative action of God." Man is therefore not its arbiter, its absolute master, but a wise administrator aware of his rights and duties towards himself, towards others and towards God. Natural right is ratified by the positive Mosaic precept that includes the other three cited above.

It is not possible to make equally evident the illicit nature of other cases. However, as far as the last is concerned, that is, the action that aims at preventing the natural consequences of the conjugal act, the difficulty is less in that it is connected with one of the preceding cases. Both intention and action are aimed at the direct arrest of the generative process, real or presumed. Its illicit nature comes within the common norms of morality.

CONTRACEPTION

Two cases remain; one is that of an action that in intention and accomplishment is directed as an end or means at preventing procreation. We do not conceal the difficulty raised by this problem. Perhaps this was the crucial point on which — as is mentioned in the Encyclical — the Commission did not reach "full agreement on the moral norms to be proposed", as "some criteria for solution" had emerged that varied from the traditional line.

The Commission did not have a deliberative vote. Its task was to offer advice. The authentic and true solution of the commission's documents and of the advice spontaneously offered by "a good number" of the Bishops, or specially requested from them, and after "mature reflection and assiduous prayers," Pope Paul VI, "in virtue of Christ's mandate", as Head of the Catholic Church, has given in the Encyclical the answer to the final complex issues.

THE AUTHENTIC MAGISTERIUM

The Pope's pronouncement, which has all the character of a magisterial act of the Vicar of Christ, authentically interprets a principle of Catholic morality whose binding force in the cases under discussion, did

not appear obvious to all. It is therefore self-contradictory to speak of the acceptance of the argument of a minority opinion, or worse, of a new "Galileo" case, which the Catholic Church would be compelled to review in the near future.

When the pope, with his authority derived from Christ, has made a pronouncement on a definite question over which theologians are divided, it is irrelevant to consider the numbers of eventual supporters, or the force, of their arguments. "The Church is not a community ruled by a democratic regime, whose discussions are decided by a majority vote. Only to Peter and the Apostolic College did Christ promise the Spirit of truth, to interpret the moral order authentically in its natural expression and its evangelical revelation.

This is not altered by the fact that we are dealing with a pronouncement of the ordinary magisterium. The Second Vatican Council expressly proclaimed that one must give "religious submission of will and intelligence to the authentic magisterium of the Roman Pontiff, even when he does not speak 'ex cathedra'". On this point it must be remembered that Pope Paul's pronouncement is in line with those of preceding Pontiffs, and conforms to the Council statements on matrimony.

It cannot be said that, in taking this stand, the Pope has shown himself insensible to the problems of propagation, or has blocked the way to any honest solution. Following the magisterium of Pope Pius XII, he has indicated the path to be taken in periodical continence, founded on natural rhythm, appealing not only to married couples, but also to scientists to give "a sufficiently sure basis for a regulation of birth founded on natural rhythms", and on respect for the objective moral order.

The reconfirmation of the validity of the traditional magisterial line in act of evangelical service to humanity, which, notwithstanding its enormous technical and scientific progress, is still far from the goal of an objective morality based on respect for human dignity. This is why we said at the beginning that before judging the Encyclical hastily, we must know how to read it, to be able to interpret it correctly.

CHRISTIAN UNITY AND REUNION*

• MONS. MARIANO GAVIOLA, D.D.
SECRETARY GENERAL OF THE CBCP

MEMBER, SECRETARIAT FOR PROMOTING
CHRISTIAN UNITY (Rome)

In the touching prayer of Our Lord Jesus Christ to the Father: "that all may be one," there is a clear-cut message: it is not discretionary for us Christians to decide whether or not to take the path of unity. God has made the decision for us: He wills nothing less than unity. Did not our Lord desire one flock, one family, one house, one mystical body, one Church. The great prayer of our Lord for unity (Jn 13:17), may be referred literally to a union between Jews and Gentiles. But implicitly it refers to unity in its fullest extent. Contemporary ecumenism accepts this wider meaning.

The Word of God has a special grace: when we accept its authority, we are given the means to obey it. Thus, if it puts forward a plan or mandate for unity, it will have the creative ability to carry it through. Woe, therefore, to us should we try to thwart this plan. Whether we like it or not, it shall inexorably come true, as it leaves behind the invited guests who make all kinds of excuses. In any case, is it not the word of God in our time that has awakened us all to an understanding of what unity means? Indeed, if we believe in God's Word, we cannot avoid obeying it.

We may say that in a certain sense we are already one in Christ. Christians of all kinds have their common root in a specific point of

* Homily delivered during the Liturgical Ecumenical gathering held on the occasion of the inauguration of John XXIII Ecumenical Center of the Philippine Catholic Hierarchy, July 3, 1968.

unity: in Jesus Christ. The Christian is the man for whom all thoughts of God are determined by Christ and the revelation of God that He has given. There was, of course, preparation for His coming and there have been interpretations of Him throughout the many years since the end of His earthly ministry; but what we believe about Christ Himself is our first essential point of agreement.

Many admire Christ, but it is the Christian who says something distinctively different about Christ. And he says it whether he be Protestant, Catholic, Orthodox, Anglican, or from any other church; and because he says this distinctive thing and because he is personally committed to Christ, he is a *Christian*, and deserves that technical designation in its strict sense.

We have a common Christian understanding of and commitment to Christ that makes all Christians "Christian". In the course of history many partial and limited descriptions of Christ were tried and rejected, but the great truth that emerged under God's guidance in the Church has come down to us as a core of belief that is held with astonishing unanimity. It might be said that no other complex idea has had so long a history, and has been preserved with such a fidelity through so many changes of human culture.

It is not surprising, therefore, that the New Delhi Assembly of the World Council of Churches felt and decided that the basis for membership in the Council should be broadened and more specifically spelled out to read: "The World Council of Churches is a fellowship of churches which confess our Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

We all share this belief, and it is worth noting that through the constant stress and strain of Christian disunity, we have all managed, despite all difficulties, to keep before us the revealed fact in all its complexity: Christ, both God and Man, in perfect union.

This perfect union is the model and ideal of what our union must be. We shall never achieve the healing of divided Christendom through

the separate healing of Protestantism, Anglicanism, Orthodoxy, and Catholicism. Juxtaposed healings are only mental illusions, for healing means the reintegration of scattered members. This is why the second Vatican Council, primarily summoned with a view to renewal of the Catholic Church, necessarily came to include Christian reunion. Its primary purpose was the Church's welfare but another purpose was associated with it: the unity of all Christians. A second stage developed: the Catholic Church prepared itself to engage in the work of reunion. This procedure offers, I think, a programme for all Christian communions: each of them should think of the common welfare of its members, but this should be a stage in the general process towards Christian reconciliation.

The problem of reunion must be envisaged as concerned with the healing of whole communions. The questions at issue are too close to the essence and heart of Christianity, and the renewal involved is too highly significant for this universal effort to be reduced to merely a series of quasi-contractual engagement between church leaders, a kind of ecclesiastical deal.

"May God preserve us from undertaking the work of Christian reunion with a mentality unworthy of the goal we are seeking. Diplomacy will be necessary, but we are not engaged in diplomacy. Concessions will be useful, but is it a matter of concessions? Corporate reunion will entail an element of external relations, but it is not a transaction, not even an ecclesiastical transaction. A false approach will be quickly detected through its unhappy results. Opportunism, superficiality and dubious motivation are guaranteed to wreck ecumenical relations."

Thus far, we have generously projected the thoughts and words of Bernard Lambert in his great book, *Ecumenism — Theology and History* which beautifully and effectively conveys the Church teachings. These thoughts we make ours.

But without an eye on transactions, concessions or diplomacy, without attaching any undue importance to past unpleasant events that might have historically conditioned the religious situation in the Phil-

pires of today, it is obvious that an ecumenical start had to be made. Some of the Christian churches in the Philippines have made a relatively early start, which has led to the establishment of the National Council of Churches. Following in the path of the Second Council of the Vatican, the Roman Catholic Church in the Philippines is happy to join forces in the ecumenical drive.

In this our joint pilgrimage towards unity, may God save us from converting our dialogue into a monologue; save us too from self-recrimination merely to display "broadmindedness".

A dialogue must be based on a sincere and humble search for the fulness of truth, and aim at a development of hidden points of contact; it calls for a deepening renewal that should blossom into a genuine search for those who are our brothers and yet wander in separate paths.

The inauguration of the JOHN XXIII ECUMENICAL CENTER marks, so to speak, the entrance of the Roman Catholic Church into the official ecumenical movement in the Philippines. I say official: since in past years, there have been unofficial ecumenical contacts at various levels and with different churches. Official, because the Center we inaugurate today is a project fully approved and endorsed by the Catholic Bishops Conference of the Philippines. The message of His Holiness Pope Paul VI, is specifically intended for this occasion. The presence of several Catholic Bishops at this inauguration as well as authorized representatives from other churches and communions is a sign of the official character of this encounter.

Let us all feel as brothers, let all of us feel at home. May the opening of the JOHN XXIII ECUMENICAL CENTER be for all our brothers here present a sign of the common interest in a common cause. We know that we are welcomed at your church centers and ecumenical discussions. Please rest assured that you are always welcomed at the JOHN XXIII ECUMENICAL CENTER. In a certain sense Pope John himself will welcome you.

HOMILETICS

• DAVID TITHER, C.S.S.R

TWENTY SECOND SUNDAY AFTER PENTECOST (Nov. 3)

Participation in the Liturgy

In today's Mass we listened to the words of Holy Scripture: "Behold how good and pleasant it is for brethren to dwell together in unity." (Ps. 132). It is a beautiful thing when people live together in a spirit of charity and kindness.

We may apply these words to ourselves this morning. We are here together at Holy Mass. We are brethren—that is we are all brothers and sisters in Christ. Through the Sacrament of Baptism we are Members of the Mystical Body of Christ—the Church and members of the family of God our Father.

Moreover we are gathered together in this church for a very beautiful purpose. Together we will listen to God's Word. Together we will offer the Holy Mass. That is, we will offer a gift to our heavenly Father. Indeed, we will offer Him the Body and Blood of Christ—a perfect gift. And we will offer ourselves also; our bodies, hearts and minds, all our works, all our trials and hardships.

There are some people who come to Mass simply because they have to. They come just so they won't commit mortal sin. Such people we should pity. For them, the Sunday gathering around God's altar is far from being something good and pleasant—it is just a tiring burden. The sooner the Mass is finished the happier they feel. Such people I say should be pitied, because to offer the Mass is their great-

est privilege. The moments they spend around God's altar should be the happiest moments of their lives.

Then there are others who come to Mass just to be spectators—to watch the priest saying things and doing a series of gestures. They think that only the priest offers the Mass, and all they need do is watch the priest. They think that the Mass belongs to the priest only, and in no way belongs to them.

Such a passive attitude is also unfortunate. The Mass belongs to all of us—not just to the priest. It is true that without the priest there would be no Mass. But the Mass is not his alone. The priest represents the people and offers their gift to God.

Suppose it is your father's birthday and you yourself and all your brothers and sisters buy a present for your father. Each of you contributes a certain amount of money for the purchasing of the gift. Then you all elect your eldest brother to give the gift to your father. You would not say that the gift is his alone. It belongs to all of you, because all of you have helped pay for it. Your eldest brother is your representative.

In the same way you cannot say that the Mass belongs to the priest alone. The gift you offer to God during Mass belongs to all of you. The priest is your chosen representative. He makes the actual presentation of your gift to your Heavenly Father—the Body and Blood of Christ.

Therefore you come to Mass not to be a spectator, but to be active. You are at Mass to give a gift to God, to give yourself to God. Listen to God's Word intently when He speaks to you in the Epistle, Gospel and sermon. Join in the singing. Answer the responses. And remember you should not only offer the Body and Blood of Christ as a gift to your Father in Heaven. You should also offer yourself—body and soul, all your work, all your trials and difficulties.

Finally, some people during Mass are like people sitting in a restaurant reading a newspaper. They have that newspaper held up in front of their faces and it cuts them off from everyone around them. Yes, many people at Mass are like that. They come to Mass merely as individuals. They make no attempt to sing or answer the prayers

together with the other people. They don't stand or sit when the others stand or sit. They do not seem to realise that the Mass is a family affair—not just something for a group of individuals. The Mass is God's family gathered together to worship; gathered together to hear God's Word and to offer a gift to Him.

Part of this family act is the reception of Holy Communion. The whole family should offer its gift to God, and the whole family should receive God's gift in return. That is, everybody in Church should offer the Body of Christ to God the Father, and everybody should try to receive this same Body in Holy Communion. This is our Heavenly Father's gift to us. He is so pleased with the gift His family offers Him that He offers His family the Body of Christ in Communion. Everyone present at Mass should try to receive Communion. By so doing he shows that he is one with Christ and one with his brothers and sisters who are at Mass with him.

It is indeed good and pleasant to be gathered together at Mass, especially if everyone at Mass is united in heart and action. It is the responsibility of each individual to assist actively in the offering of the Mass. Each individual should try to communicate at each Mass he attends. Let us remember the words of Vatican II: "The Church earnestly desires that Christ's faithful, when present at this mystery of faith (the Mass), should not be there as strangers or silent spectators. On the contrary they should participate knowingly, devoutly, and actively."

TWENTY THIRD SUNDAY AFTER PENTECOST

(Nov. 10)

Conditions of Prayer

"Therefore I say to you, whatsoever things you ask for in prayer, believe that you receive them and that they shall come unto you." (Communion. Marks 11:24)

If a thing is worth doing, then it is worth doing properly. The most worthwhile thing we can do is to pray, to speak to God. And so we should try to pray well.

How do we pray well? Our Lord has told us how. Let us glance briefly at what He has told us.

First of all we must pray sincerely. We must remember that we are really speaking to God when we pray, and we should therefore be sincere. We should mean what we say. This means we should be attentive to our prayer, think of what we are doing and not be distracting ourselves by thinking or doing something else. If we are reading prayers we should understand what we are reading and pray the words from our hearts. Our Lord warned us: "In praying do not repeat meaningless phrases as the pagans do." (Mt. 6:7)

And if we are asking God for something in prayer we must ask sincerely. That is, we must have a genuine desire for what we ask. If someone asks God for the grace to be pure and yet intends to return to some place where he knows he will sin against purity, then that person's prayer is obviously insincere.

Secondly we should pray humbly. Remember the story our Lord told about the Pharisee and the publican. The Pharisee praised himself in God's presence. He prayed as if he had a right to be heard. The publican struck his breast and acknowledged that he was a sinner and unworthy to speak to his Lord in prayer. And it was the publican's prayer that pleased God. So too we must acknowledge that we are sinners when we pray. It is not our right but our privilege to pray. Dust and ashes though we be, it is our privilege to open our lips to God our Father and pray.

When we pray our Lord told us to say: "Thy will be done on earth." Some people so pray that they say to God. "My will be done on earth." If they don't get what they want they are hurt and rebellious. Such people do not pray humbly. If we pray humbly we don't just pray for ourselves. We pray to give honor and glory to God. We even ask God for things in order to honor Him, to show our dependence on Him. A humble man is not rebellious if God chooses to answer his prayer in another way.

Thirdly, our Lord tells us to pray with confidence. Pray with confidence because we are speaking to our Heavenly Father. And our Heaven-

ly Father is joyful when we pray to Him, just as a human father is joyful when his child asks his help humbly and sincerely.

Pray with confidence too because we are Christians, members of the Mystical Body of Christ. And when we pray to God, our Lord prays with us and in us. God hears not just our prayer but the prayer of Christ who prays with us. Is it any wonder then that every prayer we say reaches the ear of God our Father! Christ our Elder Brother prays with us! Every prayer we say humbly and sincerely will be heard.

However, praying with confidence also means trusting God. It doesn't mean praying with the conviction that God will do all we ask. It means praying with the certainty that God will answer us like a loving Father. He might not give us precisely what we ask for. But we must trust Him. He alone sees the true value of what we ask. If what we ask is not good for us, then He will give us something else. He may give us the grace to conquer the next temptation that Satan sends us. No father will give his child a sharp knife if he asks for it. He will give something safe instead. So too with God our Heavenly Father. In this matter we must trust Him.

Finally our Lord told us to pray with perseverance. He said that a widow was once oppressed by her enemies. She asked an unjust judge for protection. For a long time he refused her justice. But she kept on asking. She was so bothersome and persistent that the judge finally gave her what she wanted. Ask like that said our Lord. "You ought always to pray and not to lose heart." (Lk. 18:1)

There is also the story of a man who had a visitor. The visitor was hungry but the man had no bread. So he went and knocked on his neighbor's door and asked for bread. It was night and the neighbor was already in bed. He told the man to go away and leave him in peace. But, said our Lord, if he keeps on knocking, won't his neighbor get up and give him the bread just for the sake of peace and quiet?

So we must persevere in prayer—remembering all the time that we pray primarily to honor God and not just to benefit ourselves.

Prayer is our privilege. Let us try to pray with sincerity, humility, confidence and perseverance. St. James wrote to some people that they

asked and did not receive because they asked wrongly. (Jms. 4:3). But if our prayer has these four qualities it will certainly be heard, even though our Father might choose to answer us in His own wise way.

TWENTY FOURTH SUNDAY AFTER PENTECOST (Nov. 17)

Renewal through the Liturgy

"May this offering renew us." (Prayer over the gifts).

No doubt you are all aware of the changes in the Mass that will soon take place. These will probably be the last adaptations of the Mass for our lifetime. Some are dismayed at seeing any change in the way of celebrating Mass or administering the Sacraments. The Mass and the Sacraments, they say, are the perfect forms of worship, why change them? Why tamper with perfect worship?

Some even ask: "What is happening to the Church"? We must be sympathetic with such people, and gently remind them that the Church never changes essentials in doctrine or in worship. But, just as the unchangeable truths of faith call for new expressions, so do the non-essential elements in worship need to be brought up to date.

God's plan is to share His own Divine Life with us. This He does through Jesus Christ who came into this world, died and rose again so that we might have life. It is through Him that we go to the Father; through Him we share God's life. Only by contact with Christ do we get the Divine Life.

Now, it is in the Mass and the Sacraments that we find Christ. God talks to us and draws us to Himself in the Mass and the Sacraments. We respond, raising our hearts to God in union with Christ our Brother, becoming one with Him, living in Him and He in us. This is the heart of our worship.

The essentials of the Mass will never change. Christ, the Son of God, became man, offered the first Mass, and told His disciples to

continue to do so in memory of Him. But, He did not offer Mass exactly as we do today. Neither did the Apostles. The central things, the consecration of bread and wine into His Body and Blood have remained and always will remain, exactly the same. But the other rites and ceremonies, the words and actions surrounding this unchangeable part, have developed in the course of time. They have been adapted by the Church and suited to the changing needs of men.

Men do change; for example in their choice of music—popular songs come and go. The music enjoyed by young people today is very different from the music their parents liked. In every field, man develops, progresses, changes. So, while the essentials in the Mass and Sacraments put there by God remain the same, the prayers and actions must be adapted to the needs of our own times. If we remember that the purpose of such changes is not change just for the sake of change, but rather to provide as much vigor as possible for Christian living, to foster everything that can make us Christians come nearer to God and to one another, then we won't be puzzled, we won't be dismayed, we won't be afraid. Neither will we be longing for the old times when perhaps we didn't have to make so much effort.

Understand me rightly. I'm not saying that those who dislike change are lazy or indifferent. It's just that they have to be convinced that the Holy Spirit is still with the Church and that it is He who is summoning us to renewal. Need I add that the main element is not just the adaptation of prayers and actions to suit modern needs. The main thing demanded by the Holy Spirit of each one of us is something that can neither be seen nor heard. It is the renewal of our minds and hearts so that we will meet Christ. The purpose of the adaptations in the Mass over the past few years, culminating in this present final adaptation, is to bring Christ to us in the most appealing way and to bring us to Christ more effectively.

During the last war, a young girl foolishly stayed on the far bank of a river while the bridges were being destroyed. Then, in panic, she realized she could not get home. Suddenly she saw a man in a boat near the opposite bank where her home was. Looking closer, she sees her own elder brother is the man in the boat. Imagine how earnestly

she called to him to attract his attention and have him bring her to her father's home. That's what liturgy is—it's our contacting and joining our Elder Brother Christ on the way home to God our Father.

The Church is like a boat that will take us to God. The liturgy is our contact with Christ. Let's be humbly grateful that we're living at a time when this is becoming more and more meaningful.

TWENTY FIFTH SUNDAY AFTER PENTECOST
(Nov. 24)

Demands of Christian Life

"We have not ceased to pray for you... that you may lead a life worthy of God and pleasing Him in all things..."

(From the Epistle for the Last Sunday after Pentecost.)

Today is the last day of the Church's year; we pass another milestone on our pilgrimage home to our Father's House. It is a good time to pause and do some stock-taking. It is a good time to ask ourselves: How do we face up to the teaching of our Saviour? Do we accept the *whole* doctrine of Christ? Or do we try to make a comfortable Christianity for ourselves, picking and choosing the doctrines that suit us, rejecting the rest?

Christ will have no compromise. "He who is not with Me is against Me," He said. You remember how, when he promised us the Eucharist, many said: "This is a hard saying and who can bear it?" They left Him and refused to have any more to do with Him. He did not call them back. He simply let them go. He even asked those who remained: "Will you also go away?"

There are no half measures in Christianity. No one can say: "I believe in Heaven, but I refuse to believe in Hell." Nor can we say: "I like the Golden Rule of charity, but I refuse to forgive my enemies." There are those who would like to be Christians, but without any self-denial, without any striving for the humble, child-like attitude of Christ to His Father. His words are crystal clear. "Unless you change and

become like little children you will never enter the kingdom of heaven.” (Mt. 18:3)

Many people find some doctrines of our Lord very beautiful and appealing, but in their practical lives they refuse to accept His standard of living. For instance, in regard to money-making. They are willing to attend church services, but will seize on any opportunity of making a ‘fast buck’, even though it involves sins crying to Heaven for vengeance—oppressing the poor, riding heedlessly over the rights of others.

Then there are those who outwardly practise some religion, but refuse to accept the standards of Christ in regard to marriage. Sinful birth control or infidelity, or gross promiscuity—they try to persuade themselves that making peace with such vices is compatible with being a Christian.

Today’s Gospel gives us a stark picture of the destruction of Jerusalem and a preview of the end of the world. It is significant that next Sunday, the first Sunday of the Church’s year, presents the same picture. It is not meant to paralyze a good Christian into fear and terror; in fact, it’s an exhilarating, encouraging picture for one who has faced up to the demands of Christian life, and accepted the *whole* of Christ’s message. As next Sunday’s Gospel puts it: “When these things begin to take place, stand erect, lift up your heads, for your deliverance is at hand.”

Then we will see things in their correct perspective—that the sufferings of this life were not worthy to be compared to the glory to come, to be revealed in us. How light, how momentary will seem then the self denial involved in having accepted the standards of Christ, and having striven to place no obstacle to His designs for us.

When those who have tried to compromise, to make a deal with Christ’s doctrine will be calling on the hills to cover them and the mountains to hide them, how worthwhile will then seem the decision we’ve taken to be thoroughgoing, complete Christians, taking Christ at His Word and relying on His help. “We fools,” they will say, “esteemed their life madness and their end was without honor. But look how they are numbered among the sons of God.” If ever you are

tempted to cut corners with Christianity, to water down or explain away Christ's teaching, remember that His yoke, if undertaken generously, is sweet, and His burden light. He Himself has said so.

It's a question of accepting His standards and never going back on that acceptance. The Pharisee in the parable was condemned because he set up his own standards; the publican was praised, not because of his sins, but because he accepted God's standards, measured himself against them, was genuinely sorry for his shortcomings, and resolved to do better.

No matter how well-founded our regrets that at times we fail Christ through human weakness, so long as we steadfastly admit His demands and try constantly to live up to them, we've nothing to fear.

YOU AND YOUR TEAM REUNION (concluded)

GUILLERMO TEJON, O.P.

4. — Reasons or Excuses?

Cursillistas who do not attend Team Reunions have all kinds of reasons to justify their attitude. Here are some of them.

a) *I do not need The Team Reunion...*— “I was a good Catholic before I made the Cursillo. And I am a good one now. I can do without the Team Reunion”...

I am sure that you were a good Catholic before you made the Cursillo, and that you are a better one now. I believe you when you say that you can live in the Grace of God without the Team Reunion...

But that is not the point. The point is that:

if you do not attend team reunions you are not a true cursillista, because the Team Reunion is an essential part of the Cursillo;

perhaps you can live in a state of Grace without the Team Reunion, but with the Reunion you can increase your Sanctifying Grace;

the Team Reunion will make it easier for you to continue being a good Catholic and to make progress in your spiritual life;

the Team Reunion is a valuable actual grace and the source of many other actual graces. If you despise one you might be deprived of the others...;

this is not only a matter of whether you need it or not. There is another consideration to be kept in mind: whether or not other cursillistas need you there. And they certainly do. A Team needs all the help it can get to attain the objectives for which it is organized;

if you are as holy as you claim to be, your example will be of great help to others . . . ;

and if you are not as perfect as you think you are . . . ; then perhaps you yourself can benefit from the Team Reunion! . . .

Are you sure you do not need the Team Reunion? . . .

Listen to this piece of advice from St. Paul:

*The man who thinks he is safe
must be careful that he does not fall*

(1 Cor., 10,12).

b) *I do not see any reason for it . . .* — “I was not much of a Christian before I made the Cursillo. In the Cursillo I found Christ; and now I am going to follow Him, but in my own way . . . I do not see any reason for the Team Reunion. I’ll dedicate the time to praying or doing apostolic work” . . .

You sound like a child who has just learned how to walk. He ventures out of the house all by himself . . . A few minutes later screams are heard. He has fallen down the stairs . . .

Don’t be too sure of yourself! . . .

Do not claim to know better than the founders of the Cursillo . . .

Think of the reasons given above . . . If he who was a good Christian before going to the Cursillo needs the Team Reunion . . . , how about you, who hardly knew Christ? . . .

Would you like to go back to your old ways? . . . —You are slowly going back when you refuse to attend Team Reunions . . .

Alone, you cannot do anything . . . If you want to do something you have to be with Christ . . . And Christ is there, in the Team Reunion . . . Look for Him there! . . .

c) *I do not have the time...*

Is it really true that you cannot find thirty minutes a week for your Team Reunion?...

When somebody tells you that he does not have the time to go to Mass on Sundays, do you believe him?...

Remember what Christ asks you in your daily Examination of Conscience:

*Haven't you had the time to be an apostle?
Listen to Me: isn't it true that for those things
which really interest you, you try to find time,
you do find time, "make" time?...*

d) *It is a waste of time...*— "The Team Reunion is boring. I do not get anything out of it"...

If that is true of your Team Reunion it simply means that it is not well organized and conducted. Most probably it suffers from some of the defects or ailments explained earlier.

But that should not be a reason to abandon it...

Precisely because it is not well organized and conducted, you are needed there... to reorganize it, to see to it that it functions well...

Don't be a coward running away... This is your chance to be an apostle among your brothers...; and to do something for the Cursillo, which has done so much for you...

e) *The Team Reunion is children's play...*— "Fulfilled...; missed... It makes me feel childish and ridiculous!"...

Again, your Team Reunion is not well conducted. It has developed into Routine...

But, again, this is not enough reason to stay away from it. This is an invitation to do something about it...

You can help transform that children's game into a man's business!...

f) *I cannot get along with the members of the Team...*

Do your best to get along with them... You are all cursillistas, apostles of Christ, brothers... And you all work for the same cause and pursue the same ideal...

However, we are human; and each one of us has his own temperament and character... We are all different in many ways...

Perhaps you are in the wrong team... If that is the case, give up that particular team, and join another. But don't give up the Team Reunion!...

g) *I report directly to God!...*— "After all, Christ said: 'When you pray, go to your private room and, when you have shut your door, pray to your Father who is in that secret place, and your Father who sees all that is done in secret will reward you'" (Mt.,6,6)...

Please do not force the meaning of the text of the Gospel to suit your laziness... You know very well that what Christ condemns is not common or public prayer, but the attitude of "hypocrites (who) love to say their prayers standing up in the synagogues and at the street corners for people to see them" (Mt., 6, 5)...

Christ also told us to give a good example to others, to help others, not to be ashamed of Him before others!...

What do you say when somebody insists that he confesses his sins directly to God; that he does not go to Church because he prefers to pray in the privacy of his house?...

Besides, isn't God in the Team Reunion?... Remember His promise: "For where two or three meet in my name, I shall be there with them" (Mt.,18,20)...

These —and other— reasons are given by cursillistas who do not attend team reunions... But, are they reasons or excuses?...

Let us see what Bishop Hervas thinks of them:

So flimsy are the reasons of those who make excuses for not attending the "Group Reunions" that they might rather be called "no reasons at all"

(*Leaders' Manual*, 281).

And what does the *Thermometer of the Will* say?:

Every lame excuse for not fulfilling your commitments of honor accuses the thermometer of your will of not reaching the "100" mark.

(*Leaders' Manual*, 347)

Or, as your *Carnet* puts it, *every excuse shows how little you love God...*

If the thermometer of your will goes down, the thermometer of your love for God will also go down!...

5. — "Your Commitment of Honor"...

Yes; the weekly reunion is your commitment of honor!...

Let us be honest about it. You not only need your reunion. You are expected to attend it because you promised to do so!...

And you are gentleman enough to keep your word of honor, aren't you?...

When your *Service Sheet* was placed on the altar, near the *Tabernacle*, were you not thinking of reviewing it every week in the *Team Reunion*?...

When you made the *Cursillo* you accepted it in all its integrity. Remember; the *Team Reunion* is an integral part of the *Cursillo*...

When they told you *Christ is counting on you*, you did not have any mental reservations, did you?...

Have you forgotten the *Plea* that you make to your teammates in your *Service Sheet*?...

*If I become cold,
if I fall,
advise me,
exemplify the friendship
which unites us in Christ*

Who are supposed to advise you, to exemplify their friendship for you? . . . —Your friends, the members of your team. . .

Go on reading:

*We will have our Team Reunions
in the name of Christ,
for His glory
each week on at*

This is a pledge that you and the other members of the team made to Christ. And to make it formal you wrote your names and addresses on the Sheet. . .

In view of all this, if somebody tells you that you are not a Cursillista because you do not attend team reunions, please do not think that he exaggerates.

Look at your Carnet:

The bearer of this Carnet will belie what its possession signifies, should he fail without serious reason to report at his Team Reunions and to fulfill the commitments shown in his service sheet.

Before you say that this is too harsh a condition and too heavy a burden, please answer this question: would you consider me an active member of, let us say, The Rotary International, if I positively refuse to attend its meetings? . . .

6. — "If someone fails to appear" . . .

There are many cursillistas who do not attend team reunions.

Some of them have never been convinced of the value and necessity of the team reunion. Others attended reunions for a while; but, for some reason, they gave them up.

Cursillistas jokingly call them *fall-outs*. They are fall-outs from the Cursillo, although not necessarily from the Life in Grace.

These cursillistas should be brought back to the Team Reunion! . . .

They are your brothers... They need your help, your prayers, your advice, your palanca...

You are often looking for candidates for the Cursillo. When you look for them think of the Team Reunion too. It is not enough to make the Cursillo. It is necessary to live up to the expectations of the Fourth Day; and that means, among other things, the holding of Team Reunions...

Here is my advice. Instead of concentrating on getting too many new cursillistas, we should first make sure that all those who have already made the Cursillo live up to it...

If only all the cursillistas in the Philippines were real, authentic, genuine cursillistas!...

Here you have a wide field of action for your individual apostolate; and for the apostolate of your team...

Some cursillistas think that the only kind of apostolate they can do is to bring people to the Cursillo. To bring cursillistas back to the Team Reunion is a wonderful form of apostolate!...

When you bring a cursillista back to the Team Reunion you not only do a great favour to him, but to the Cursillo as well, because you help prevent the harm that fall-outs do to the Movement.

A fall-out from the Cursillo is liable to become a fallen-away from the Life in Grace.

And he can do much harm to the Cursillo, to the Faith, to the Church... And to you, because people point him out to you as your brother!...

"Am I my brother's guardian?"... —Yes; you are..., if for no other reason, at least in order to preserve the good name of the Cursillo and your own good name as a cursillista!...

Do you now understand the "why" of Nos. 6 and 7 of the Order of the Reunion?:

6.—*Our Father for the teammate present who failed in his acts of Piety, Study and Action this week.*

7. — *Our Father for the absent teammate.*

The *Leaders' Manual* (p. 344) is more specific:

*If someone fails to appear,
say an Our Father for him and take a service
sheet to him, and if he is absent two consecutive
times, call on him at home as soon as possible*

...Of course, whenever this is done it should be done with prudence, humility and love; and after praying to the Lord for guidance...

* * * * *

I leave it to you to draw a conclusion from this long conversation...

In the meantime, may I invite you to listen to the way in which St. Paul advises the early Christians to attend religious gatherings?

*Let us keep firm in the hope we profess, because
the one who made the promise is faithful.
Let us be concerned for each other, to stir a response
in love and good works. Do not stay away from the
meetings of the community, as some do,
but encourage each other to go;
the more so as you see the Day drawing near
(Heb., 10, 23-5).*

When you make the Apostolic Hour you ask the Lord to "bless our Team Reunions, the forge of the best"...

Are you not supposed to be—as the Ballad says—"Cursillo's best"?...

There are only two kinds of cursillistas who have no use for the Team Reunion: those who consider themselves perfect, and those who are not interested in attaining Christian Perfection!...

I hope you don't belong to either of these two categories!...

CASES AND QUERIES

FIRST COMMUNION WITHOUT CONFESSION

I am a mother of three boys studying in a prominent Catholic school here in Quezon City. My youngest son, already seven years old, will receive his First Communion without the customary First Confession, because this is the policy laid down by the school. It is something new to me, and I have asked several priests, and received divergent opinions on this practice. I am still in the dark. Since I got a copy of your nice review, I thought that you could enlighten me on two points:

(a) What are the reasons for admitting children to their First Holy Communion without the benefit of the Sacrament of Penance first?

(b) What do you say of this practice?

1. There are usually three reasons given for admitting children to First Communion minus confession:

a) *Seven and eight-year-olds are not capable of committing serious sin.* It takes a considerable degree of maturity to understand what mortal sin is and to make a deliberate choice against God. And children of this age simply cannot make such a judgment. The most you can say is that a child might do something that is objectively serious. For example, he might repeat blasphemous language which, uttered by a thinking adult, would be serious matter. However, due to lack of knowledge, reflection, or consent, it would not be sinful for the child.

b) *Traumatic early confessional experiences are harmful.* Jesus meant the confession to be a consolation and a joy, a help and a healing. All too often there are cases of "wet pants" in the First Communion class. All too often children become violently ill as they get near the head of the confession line for the first time. All too often parents or teachers help a child prepare a "list of sins" which is then repeated unthinkingly for years thereafter.

c) *It is good to separate in the child's mind as well as in reality the two distinct sacraments of Penance and Eucharist.* Most people now understand that frequent Communion without confession every time is both possible and desirable. However, many adults still don't "feel right" about this. And many bad results happen: they don't communicate as often as they should, for example.

And so by having the children receive Holy Communion first, and then later introducing them almost casually to confession, when they are better prepared and in greater need of it, the proper separation of the two sacraments can be reinforced for both children and parents.

2. What should we say about this?

First of all, there are cases envisioned already by the Code when First Communion can be given without any attempt at a previous confession. For example in the case of a child below the use of reason in danger of death. All that is required by the law in order to administer the Viaticum to the child is that he be able to distinguish the Body of Christ from common food and reverently adore it (Can. 854, § 2). The same ruling, by common interpretation of canonists, can be applied to mentally retarded. Of course, in the case at hand, we are talking of *normal* children.

Second, I agree that most of the cases mentioned above to support the reasons for the First Communion minus confession exist. But they can all be avoided. Most of these attendant defects are due to a faulty or insufficient instruction.

Third, it is quite obvious that no pastor has the right to lay down a rule that children are not to be allowed to go to confession before receiving their First Communion. If the parents of a child about to receive his First Communion wish to have their children go to confession first, the pastor must give in. This is very clear in *Quam Singulari*: "The obligation of confession and Communion binding the child rests principally on those who must care for the child, that is, the parents, the confessor the teachers and the parish priests" (DB, 3553). Since in this enumeration the parents take priority in responsibility for the

reception of Communion by the child, the pastor's recommendation of a practice of First Communion minus first confession must be dependent on the consent of the parents. If any parent wish their child to go to confession first, the pastor has the obligation to hear the child's confession *sive per se sive per alium* "either by himself or by another (Can. 892, § 1).

Coming now to the main argument. Evidently the main argument of those who recommend First Communion minus first confession consists in that the children are incapable of mortal sin until they are much more than 7 years old, say nine or ten years old.

(a) This seems to be against the ruling of the Church. The law of the Church clearly states that the age of annual reception of Holy Communion and the annual reception of Penance is the same, that is, when a person has come to the "age of discretion, that is, the use of reason" (Can. 859, § 1; 906). The Code does not specify the age at which one comes to the use of reason, but the decree of Pope St. Pius X, *Quam Singulari*, on children's Communion, puts it as "about the seventh year", and adds: "From that time the obligation begins of fulfilling both precepts, confession and Communion" (DB, n. 3530).

From the foregoing, to state without any qualification or distinction, that children who are old enough to make the First Communion are incapable of mortal sin is not in accordance with the ruling of the Church.

We grant that *sometimes* children even those who have attained the use of reason can be excused from grave formal guilt when they do something that is objectively serious because of lack of sufficient evaluative cognition of the gravity of the act. But what we cannot accept, and what we think censurable, is the practice basing itself on the presumption that this is ALWAYS the case. I personally doubt that this can even be proven psychologically.

(b) I do not agree that First Confession-First Communion practice does not help toward the Christian formation of the children. For even when a child has committed no mortal sin, he will benefit from the sacrament of Penance if he has only venial sins to confess and to be contrite for. Will this not give him an awareness that venial sin is

something in reality to be hated and avoided? Consequent to this, the children come to feel and know also that we should try to rid ourselves of it in order to gain the full benefit of Holy Communion.

(c) Finally, I fear a grave danger in this new practice. If this practice is habitually adopted, it will not be far from reality that some children may get so used to Communion without confession that in later years they may neglect to purify their souls before receiving the Holy Eucharist, even when they have an obligation to receive the sacrament of Penance.

• L. Z. LEGASPI, O.P.

On The New Philippine Marriage Ritual

1. In the May-June issue of 1968 the *Boletin Ecclesiastico* published a decree of the Philippine Hierarchy promulgating the final text of the New Philippine Marriage Ritual. Does this decree take effect immediately or do we have to wait for an official signal from the local bishop?

The Philippine Marriage Ritual has been prepared on the instigation of the Philippine Hierarchy. It got the unanimous approval of the bishops during their meeting from January 30 to February 8, 1967. Already then it was stated that "its use will be obligatory unless the rites are to be performed in the various dialects. When the translations in the respective dialects will be promulgated, the old Toletan ritual may not be used any longer" (*Lit. Inform. Bull.* 1967, pp. 86 f). The new rite got the Roman confirmation on June 29, 1967. The Philippine Hierarchy "approved" the ritual "for general use in its plenary meeting of February 1968". As the decree of Bishop Brasseur states it "must be used in all wedding celebration" (*Bol. Ecl.* 42 (1968) 359).

Actually, the question seems to boil down to the problem whether decisions taken in the territorial bodies of bishops according to article 22 of the Instruction of the Congregation of Rites of Sept. 26, 1964, be binding on the individual bishop. On this Fr. Braga, sub-secretary of the Roman Council for the reform of the Liturgy comments in the

EPHEMERIDES LITURGICAL, Vol. 78, 1964, pp. 489-460: "Regarding the binding force of the decrees (approved by the territorial bodies of bishops, the Instruction) states that the decrees which need to be confirmed by the Holy See may be promulgated only after this confirmation has been obtained; moreover, when the Instruction speaks of the authority of the bishop in regulating the liturgy within the limits of his diocese, it clearly states that it belongs to the bishop to regulate the liturgy also in accordance with the decrees of the competent territorial authority. Therefore, it is not left to the bishops to accept or reject these decrees... In liturgical matters decided in common by all bishops, which are matters of the greatest importance, the implementation is mandatory for each and everyone to achieve the necessary uniformity and the legitimate order of the divine worship in the same region."

This applies to the English version which is already now available. On the various dialects Bishop Brasseur wrote: "Once the translation into the dialects will be promulgated, the old Tolentan ritual may not be used any longer". The translations could actually be expected soon, because the English text of the Marriage Ritual had "been communicated to the translation committees in the various dialects" by July 1967 (Lit. Inform. Bull. July 1967, p. 73). But even after the translators finished their job and the respective bishops gave their approval, they need the confirmation of the version from the Roman Consilium. Until then, if a wedding is to be celebrated in one of the dialects, one has still to use the Toletan rite.

2. The new Marriage Ritual of the Philippines does not give a provision for the Credo between NN. 8 and 9. Does the Prayer of the Faithful (9) precede the Credo in Masses where the Credo is said?

The sequence is the following: After the bride placed the arthae on the tray, marking the end of this part of the wedding ceremonies, there follows the Credo (if any). Then the priest says: "The Lord be with you". The people answer: "And with your spirit". Introducing the Prayer of the Faithful the priest then starts: "Dearly beloved, let us now pray..."

H. J. GRAEF, S.V.D.

THE SERVANTS OF THE BLESSED SACRAMENT

The religious Institute of contemplative life called "Servants of the Blessed Sacrament", was established in France, in 1858, by Saint Peter Julian Eymard, who had also founded two years earlier the Blessed Sacrament Fathers.

The primary end of the Congregation is the rendering, by all its members of a solemn and perpetual service of adoration to Jesus, Christ and Saviour, in His Eucharistic Mystery. This eucharistic worship is centered on the Mass and perpetual adoration of the Blessed Sacrament solemnly exposed, prolongation of the Mass.

The secondary object, which proceeds from the first one, is to propagate this service of love and adoration in the world. The apostolate of the Congregation is to make Christ in His Eucharistic Mystery better known and served.

The Servants of the Blessed Sacrament combine in their life two great mysteries: religious life and eucharistic devotion. It is impossible to understand what a Servant of the Blessed Sacrament is, unless one knows what religious life stands for and what eucharistic devotion means in the life of the Church.

A Servant of the Blessed Sacrament is first of all a religious of contemplative life. A few words about religious and contemplative life in general may help to show how religious of contemplative life "belong to the fullness of the presence of the Church" (Decree on Miss. Act.). Religious life has for its supreme law to follow Christ according to the Gospel. A religious vocation is always first and foremost a call from Jesus to love Him for Himself: "Come follow Me." He invites us to follow Him in the way of life which was His and this simply out of love.

One of the most essential elements of religious life is the practice of the three evangelical counsels or religious vows. These bonds are the revelation He has given us of His absolute and undivided love for His Father. The practice of these vows tends to establish among the members of our Institute a society of love, a true family, whose members are united among themselves, as sisters, and around Christ, our Head, rendering worship with Him to the Blessed Trinity and cooperating with Him for the salvation of men.

A religious is a Christian who has received a personal invitation to be, at the very core of the Church, a sign of the absoluteness of God and of His personal love for mankind, a permanent and public sign of Jesus' way of life, thus leading his brothers to discover both how Jesus lived and how in their turn they must live as children of God. A Servant of the Blessed Sacrament is a religious, therefore her first mission is to be a herald bearing a message of hope and love. But since she is a religious of contemplative life, it is through this particular way of life that she bears witness.

Philippine Foundation

The Servants of the Blessed Sacrament came to the Philippines in May 1964, upon the kind invitation of His Eminence Cardinal Santos. Ten Filipinas had then already joined the Congregation, having gone to Melbourne, Australia, for their novitiate. Eight of them, all still temporary professed, came back to the Philippines first where they were rejoined by two Sisters from Quebec, Canada. This small community of ten sisters occupied for about one year and a half a small residential house on N. Domingo St. in Quezon City, where they began their work discreetly, having adoration of the Blessed Sacrament during daytime, with a small chapel open to the public throughout the day. In December 1965, the small group transferred temporarily to La Ignaciana building, former retreat house owned by the Jesuit Fathers, on Herran St., Manila.

Having more space there, the Servants were able to welcome home the two last Filipinas who had remained in Australia and also in February 1966, they had the great joy of receiving in their ranks five postulants, thus marking the opening of their novitiate in the Philip-

pines, a sign of hope and vitality for the Congregation in this country. Gradually as more candidates were admitted the Servants started to live fully their way of life with perpetual adoration of the Blessed Sacrament throughout the day and the night. And they began to exercise, in a humble way, their eucharistic apostolate among the faithful attracted by the presence of a Eucharistic Throne.

In October 1967, thanks to the constant generosity of the Filipino people, the Servants started the construction of their permanent home in Novaliches, Quezon City, (corner of Quirino Highway and Camerine Road), where they hope to fulfill fruitfully their mission, namely the rendering of a solemn and perpetual service of adoration to Jesus in His Eucharistic Mystery, and promoting this same spirit of love and adoration among the faithful.

The Servants of the Blessed Sacrament do not consider any particular field as more specific for their apostolic activities; rather this apostolate will vary according to circumstances of time and place. As windows are not cause, but condition for the coming of the light and heat of the sun into the hearth of the home, thus they are only conditions permitting Jesus to penetrate hearts and to radiate His light and life throughout the world. Wherever the Servants of the Blessed Sacrament are, their chapel is open to the faithful, or rather we should say, their chapel belongs to the faithful where individually or in groups they are always welcomed to join the Sisters in their service of adoration. Such a Eucharistic Center is not only a sign of the faith of the Church in the real presence of Christ in the Blessed Sacrament and of her love and gratitude for this divine gift, but a Throne of Exposition is a mysterious reality which effectively increases our faith in the Mystery of Christ, really and substantially present in the Eucharist. It also strengthens our hope in the great expectations that this mystery promises and it fortifies and intensifies our love for God, Father, Son and Holy Spirit.



THE **C** HERE CHURCH AND THERE

What Bishops of the World Say Large Majority Urge Approval of Encyclical

ENGLAND:

"Compassion"

Bishops throughout Britain urged priests and lay people to follow the Pope's direction on birth control following an unprecedented storm of criticism of the encyclical.

Westminster Cathedral was packed when *Cardinal Hecman's* message was read there. The Church has compassion on many for whom the Pope's birth control ruling would bring hardship, the Cardinal said.

"Those who have become accustomed to using methods which are unlawful may not be able all at once to resist temptation. They must not despair. Above all, they must not abstain from the Sacraments. However, often they fail they must ask God's grace to find the strength to obey His law."

Archbishop Dwyer of Birmingham said that it was the Pope's duty to teach the Faith as it had been handed down from the beginning. He had no power to change it. But the Church had charity for those who failed to follow the teaching of the encyclical.

"That is why the Pope tells us we must loyally hold to this doctrine in its fullness — but at the same time he urges those who fall not to stop going to confession and Holy Communion," *Archbishop Dwyer* said. "The sacraments are not a reward for virtue. They are the means by which we achieve it."

Bishop Rudderham of Clifton: "All forms of artificial birth control are in opposition to the Divine plan for human life. All are bound by this decision: none can rightfully dispute it or cast doubt upon it."

"For many of you, this challenge has now come directly and unequivocally. If you are to meet it, your trust must be in God. It is with Him in prayer and in Mass and in the Sacraments that you must face this challenge."

Bishop Holland of Salford: "For Catholics nobody else's judgement compares with the Pope's. For many other Christians his voice counts supremely in what concerns God.

"Why then the disappointment and the wrangling even among some of our own household? Frankly it was hoped the answer would be to relax the teaching of Popes Pius XI and XII. It was not clear their verdict was a definition of Faith like the Assumption or the Immaculate Conception. So much seemed to have changed with the discovery of the pill and with the writings of new thinkers who had no difficulty in finding readers."

Archbishop Beck of Liverpool says that a sense of compassion and charity runs through the encyclical.

"Only once does Pope Paul mention sin, and then in a gentle and pastoral way. He urges married couples who have difficulty in following his teaching to persevere in prayer, to seek grace and charity in the Eucharist, not to be discouraged, but to rely on the mercy of God which is poured out in the Sacrament of Penance."

IRELAND:

"Pope not just another theologian"

The Irish bishops, under the leadership of *Cardinal Conway of Armagh* stated their acceptance of the Pope's ruling. The Cardinal said that it was probably inevitable that some theologians, acting in good faith, should have reached a conclusion different to that of the Pope while the question was being debated.

"But the Pope is not just another theologian," he said. "He is the one person in the Church who, as an individual, enjoys an altogether special assistance from the Holy Spirit in making up his mind on a matter of faith and morals which affects the whole Church."

Bishop Browne of Galway said in his Pastoral that opposition to the Church's teaching on birth control had been expressed by not more than four or five out of 2,000 bishops at the Second Vatican Council.

Bishop Browne said that critics of the encyclical included atheists, existentialists, and those engaged in producing contraceptive pills.

SCOTLAND:

Strict view taken

In Scotland *Archbishop Gray of St. Andrews and Edinburgh* took a severe view of the Pope's encyclical. "There will be absolution for those who

fail to maintain the standard, but who show their intention to abide by it. It is quite natural that people will err from time to time." But he added that absolution would certainly not be granted to those who completely reject the ruling.

AUSTRALIA:

"Elevating document"

In Australia, *Archbishop Cahill of Canberra-Goulburn*, warned Catholic women to "beware of anybody who speaks contrarily to what the Pope and his bishops say about birth control... You can't say you belong to the Church if you refuse to obey the Pope."

Bishop Muldoon of Sydney called the encyclical a "positive, beautiful, elevating document," and said that the Pope had considered the whole of man in his natural and supernatural vocation, and his eternal destiny.

PORTUGAL:

"Natural law"

In Portugal, *Cardinal Cerejeira, Archbishop of Lisbon*, in a television interview, emphasised the most rigid interpretation of the Pope's words. He said it was only after deep thought and prayer that he had based it on natural law.

HOLLAND:

Provisional statement

The Dutch bishops have said that they will not be able to offer their guidance on the meaning of Pope Paul VI's encyclical on birth control, *Humanae Vitae*, until after much consultation with theologians and other experts.

In a statement entitled "Some Thoughts on the Encyclical *Humanae Vitae*," the bishops say:

"In this critical hour we realize that many Catholics are feeling uneasy. Many people feel disappointed by the papal encyclical, particularly by the declaration on contraceptives. These Catholics are being tested in their faith, that is, the Church: the work of God in human appearance in the midst of us. At this time we your bishops will address to you some provisional words that you might use for your sermons of next Sunday. The consequences of the encyclical have a worldwide meaning and only after a long time and deep thinking can one understand its scope. You will understand that your bishops will be able to offer you the guidance you need only after serious consultation, together with theologians and other experts. This guidance will undoubtedly be offered you; but probably that will take some time. A Catholic owes respect to the authority and the word of the Pope. The individual

conscience cannot ignore such an authoritative declaration as this encyclical. For that matter, many factors that determine the individual conscience with regard to the conjugal act are already clear; for example, mutual love, relations in the family and social circumstances. We Catholics believe in papal infallibility. Though this encyclical is no infallible dogmatic declaration, it is still a true plea for the dignity of life and an appeal for a responsibility in sexuality and marriage that is of very great importance in our society. May the discussion about this encyclical contribute to a more pure evaluation and functioning of authority inside the Church. Let us pray in these days for our Holy Father and for each other."

SOUTH AFRICA:

"Urgent questions"

Archbishop Hurley of Durban said: "There are urgent questions that cry out for answer, such as whether to make representations to the Holy Father or how, after the long controversy, to rally Catholic opinion behind the Pope's decision."

Cardinal McCann, Archbishop of Capetown, showed soon after the encyclical was issued that he had no doubts. He said: "The problems posed by the population explosion must be solved by putting more effort into feeding men and not by the Pill."

He added that he would agree with the statement that there should be more food on the table rather than fewer seats around it. "The Holy Father has spoken, and the people will accept his decision."

Archbishop Garner of Pretoria said: "All the Pope has done is to reaffirm the teaching of the Church."

SWITZERLAND:

"Warning against danger"

Bishop Vonderach of Chur, head of the Bishops' Conference of Switzerland, gave a warning against the danger of "superficial and inappropriate opinions" on the encyclical, which "ought not to be allowed to create an atmosphere that might cause misunderstandings." *Bishop Adam of Sion* said: "If you cannot accept the Pope's decision, get out of the Church."

BELGIUM:

Will "study the consequences"

Cardinal Suenens, Primate of Belgium, is to call a meeting of bishops to "study the consequences" of the Pope's ruling. Leading members of the country's clergy say they fear "a minor revolt." There is evidence that the use of contraceptives among Belgian couples has increased considerably in re-

cent years. One survey gives the increase as 65,700 to 162,000 between 1965 and 1967.

Doctors and priests at the Catholic University of Louvain, making a study ordered by Cardinal Suenens, are said to have concluded unanimously that the attitude of the Church towards contraceptives must be modified.

UNITED STATES:

"Heed the Encyclical"

The U.S. Bishops National Conference calling on the nation's Catholics to heed the encyclical, said they were aware of the difficulties the ban laid on married couples.

But they added: "We must face the reality that struggling to live the will of God will often entail sacrifice."

The bishops' statement was issued in the face of widespread comment, much of it criticism, from priests, theologians members of the medical profession and lay leaders.

Priests of the Philadelphia diocese who disagree with Pope Paul's decision were banned by *Cardinal Krol* from giving their views from the pulpit or in the confessional.

No one can question or publicly preach doctrine not in conformity with the authentic teachings of the Church," said the Cardinal.

In Washington where a large group of priests had dissented against a ban on artificial birth control issued by *Cardinal O'Boyle* just prior to the publication of the encyclical, the cardinal has made another appeal for support of the Pope's ruling.

WEST GERMANY:

"Not easy to explain"

Catholic bishops of West Germany decided at a meeting in Frankfurt to hold an extraordinary conference this month to discuss the encyclical. The chairman was *Cardinal Doepfner*, Archbishop of Munich, who is a strong advocate of a basic change in the Church's teaching on birth control.

The Cardinal, who was one of two vice-presidents of the Vatican Commission which advised the Pope on the subject, said after the encyclical was published that it would not be easy for priests to explain the continued ban to their congregations.

A survey indicates that two-thirds of West German adults approve of contraceptive pills—70 per cent of the men and 68 per cent of the women. Of the remainder, about half were against the use of the pill and half were undecided.



GOD WHO SAVES US A Bible for Secondary Schools, translated by J. Brennan. Burns & Oates; London 1968, pp. 436, 12 6d.

The original edition of this book is "GOTT USSER HEIL" by Karl F. Kramer, Herder, Freiburg, 1966. This translation is by J. Brennan. The Scripture quotations are from the Revised Standard Version of the Bible, Catholic Edition, copyrighted 1965 and 1966 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A.

This Bible has been prepared for use of boys and girls in secondary schools. Unlike other such Bibles, the texts are not paraphrased. The stories are presented by making use of the texts themselves though repetitions are avoided where the same stories are presented from different viewpoints.

The book shows signs of skillful editing. Passages are dropped where there won't be any disturbance in the continuity of the stories. For instance, the many descendants of Adam are no longer all enumerated. There is just a simple statement that Adam had many sons and daughters.

Explanations of the texts are given to show that the story of salvation forms one historical whole. The stories are given a lead sentence which makes the reader able to follow the continuity. These lead sentences are also found in the table of contents and they make for easy references.

The presentation is all in one piece from creation to the time when Christ established His Kingdom. Though the book is primarily for secondary schools, the ordinary adult Catholic will also profit from reading it. They will be able to grasp the whole story of salvation which it presents and the most probable effect will be that they will want to read the entire Bible itself.

• P. DAVID

SECULAR PRIEST IN THE NEW CHURCH ed. by Gerard S. Sloyan (Herder & Herder Inc; New York: 1967) pp. 251.

The secular priest whose erstwhile social image has heretofore been unduly presumed and disregarded, has gained a considerable public focus as a result of the epoch-making Vatican II. It is no longer an overstatement therefore to say that much of the success in the decretal implementation now and in the years to come will ultimately depend on him.

Father Sloyan in collaboration with other American priests presents to us their analyses of the conditions and factors which beset the American clergy in the proper execution of this role. His spirituality, his collegiality with his

bishop and the laity, his role as a pastor, or as an assistant, as a social actionist are provokingly discussed by a battery of priest-writers whose names readers have learned to trust in catholic reviews, periodicals and journals. His human aspect, intellectual life and the theology upon which his calling is justified are similarly discussed. Worthy of mention perhaps is the article done by Msgr. John King Mussio on the thorny priest-bishop relationship which, though not intended to prescribe an instant panacea to the problem, might nevertheless offer some healthy and positive approach towards bridging the gap which the conciliar fathers are most interested to foment.

The writers and the topics discussed understandably issued a marked American scene. But it is a great merit of this book that its utility extends far beyond terrestrial boundaries and will be of interest and relevant to priests and priests-to-be as a whole and to the laity who care for their pastors. Deeply absorbing, we only hope that the happy consequence of work and action follows after much talk.

● NORBERTO CASTILLO, O.P.

NUEVAS PÁGINAS DE HISTORIA UNIVERSITARIA SALMANTINA. I Antiguos catedráticos y alumnos. Publicaciones de la Asociación de antiguos alumnos y amigos de la Universidad de Salamanca. Lamberto de Echeverría, Salamanca, 1968, pp. 56

This booklet was published by "La Asociación de antiguos alumnos y amigos de la universidad de Salamanca". Under the title of "Nuevas páginas de historia universitaria salmantina. Antiguos catedráticos y alumnos" Lamberto de Echeverría, dean of canon law, collects the articles dedicated to the personality of some past masters and students of Salamanca.

He presents brief data extracted from recent biographies lately published on the life and work of the most brilliant masters of this famous university, such as Luis de León, Martín de Azpilcueta, Toribio de Mogrovejo and others. For a deeper historical knowledge of them and of the university, however, it is essential to go to the more extensive biographies whose titles appear at the foot of the pages, but as the author says "this will serve as a small contribution to those who in the future want to write its history".

The pamphlet is useful for those interested in university studies and for what Salamanca was. For us, Filipinos, it is still of greater importance because Santo Tomás University was modelled according to that of Salamanca. It has a small Philippine projection. One of the students (pp. 40-42), the Trinitarian friar Juan Angel Rodríguez (1687-1742), after being assigned as confessor to the Archbishop of Lima and Viceroy of Perú, came to occupy the archbishopric of Manila.

● LUCIO GUTIERREZ, O.P.