

# BOLETIN ECCLESIASTICO DE FILIPINAS

● THE PHILIPPINE ECCLESIASTICAL REVIEW ●

A YEAR OF SOCIAL AWARENESS ●  
THE NEW ROMAN CURIA ● FEAST  
DAYS OF OBLIGATION REDUCED ●  
PHILIPPINE MARRIAGE RITUAL.  
● TAX-EXEMPT EDUCATIONAL COR-  
PORATION ● DE COLORES.

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# A YEAR OF SOCIAL AWARENESS

That there are gross injustices in the present social and economic order of the world is so obvious that one would have to be utterly blind not to see them, or, worse still, callously selfish to the point of being totally uninterested in the misery of those around us. Famine joined to overproduction! One third of the world is surfeited, while the other two-thirds suffer from hunger and give signs of exhaustion and utter lack of resources. It is a fact that certain vast countries are often burdened with surpluses of cereal. The United States, Canada and Australia, to mention only a few of these countries, have far more food than they know what to do with. Without even going as far as other underdeveloped countries, we have only to look around us to see the scandalous disproportion of wealth distribution: 83% of our people barely survive, while about 1% hold in their hands the greater bulk of material blessings. This is a situation that cries out to the high heavens!

The Church has long been aware of this and has not been slow in condemning the evils and in pointing out the remedies. There were the social encyclicals, 'Rerum Novarum' of Leo XIII (1891), 'Quadragesimo Anno' of Pius XI (1931), 'Mater et Magistra' (1961) and 'Pacem in Terris' (1963) of John XXIII. Then there was the Second Vatican Council, in which there was constant reference to the problem of social justice, world peace, the political order, the underdeveloped countries. Finally, on March 26, 1967, Pope Paul VI added a precious contribution to the already long list with his encyclical 'Populorum Progressio'.

With the declaration of this present year, 1968, as the 'Year of Social Awareness' by our beloved Bishops we feel, in a more

direct way, this great pastoral concern of the Church for the socio-economic upliftment of our rural areas.

In the face of this undeniable awareness of the Church for social justice, we may perhaps be permitted to pose a question. Why have the Popes and our Pastors been calling to our minds repeatedly the social doctrines of the Church? Is it because they have not been listened to? Is it because nothing has been done? We do not think so; the social teachings of the Church have been listened to and something is being done. But the heart of the matter is, as Pope Paul says in 'Populorum Progressio', *not enough has been done.*

And there lies the mistake we should avoid. Within recent years, many nations regardless of race and creed, were moved to put their hopes in the Church, as the champion of social justice and peace. If our *performance* does not match our words, then truly, we shall have failed. Our acts must never contradict our *statements*, or we shall have doubly sinned. **"It is not your encyclicals which we despise; what we despise is the neglect with which you yourselves treat them!"** was an indictment pronounced in another generation. Would to God that it may not be said of us in this country!

Our Pastors have seen this danger... and are leading us to its solution: work for a more just social and economic order in the light of the social teachings of the Church and work in union with all men of good-will, in order to achieve this end.

In this context we welcome and praise the declaration of this present year as the 'Year of Social Awareness'.

# DOCUMENTATION

## ROMAN CURIA

### FIRST OF MARCH: THE NEW ROMAN CURIA

The apostolic Constitution "Regimini Ecclesiae Universae" of August 15, 1967, contains the reform of the Curia. The new organization was effective last March 1, 1968. There are internal general rules which govern the Curia and rules which govern the different offices. Six principal points characterize the new reform: (1) It modernizes the organization of the Church. (2) The principal offices are temporary in nature and last for the space of five years. (3) The officers are taken from different nations and are veritably experts in their respective fields. (4) The election to an office does not claim the right to promotion to a higher office. (5) Other members who do not appear in the list of consultors may be appointed. (6) The continuous consultation with Episcopal Conferences of the different nations is desired.

#### **1. The Pope**

#### **2. The Cardinal Secretary of State.**

Confers daily with the Roman Pontiff and regularly convokes the heads of the different dicasteries.

#### **3. Secretariate of State or Papal Secretariate.**

It is headed by the Secretary of State Cardinal Amleto Cicognani assisted by a substitute, Monsignor Agustin Benelli.

The Secretary of State convokes the cardinal prefects of the dicasteries with a view of coordinating their various functions, to disseminate information to them as well as to listen to their opinions.

#### **4. Sacred Council for the Public Affairs of the Church.**

Presided by a cardinal prefect presently, Cardinal Amleto Cicognani who is assisted by a secretary, Monsignor Cassaroli.

It is concerned with affairs related to civil governments. It deals with questions connected with civil laws; it promotes diplomatic relations with different countries; it realizes the formation of nunciatures, internunciatures and apostolic delegations. It is in close contact with the Secretariate of State.

### **NINE CONGREGATIONS**

#### **5. Sacred Congregation for the Doctrine of the Faith.**

It is presided by a cardinal prefect, presently Francis Seper.

Its chief mission is to guard the doctrine of the faith and morals throughout the catholic world.

It investigates and examines new opinions and promotes scientific discussions and congresses.

It examines books which it either approves or reprovcs.

It guards the dignity of the sacrament of penance and is in close relation with the Pontifical Commission for Biblical Affairs.

#### **6. Sacred Congregation for the Oriental Churches.**

Formerly, it was known as the Sacred Congregation for the Oriental Church.

It is presently headed by Cardinal Maximilliano de Fuerstenberg.

It counts for its members the patriarchs of the Orient and the cardinal president of the Secretariate for the Unity of the Christians.

It has as many offices as there are number of rites in the Church. It attends to the territories where the majority of the populace belong to the oriental rite through areas where the latin rite predominates.

### **7. Sacred Congregation for Bishops.**

It was until recently known as the Sacred Consistorial Congregation.

It is presided by a cardinal prefect: at present, Carlo Confalonieri.

It is concerned with the establishment of new dioceses, provinces, regions as well as with their division, union or recognition if already formed.

To this congregations are attached the Councils and Secretariates of Emigration, Apostolate of the Sea, Air and of the Nomads.

### **8. Sacred Congregation for the Discipline of the Sacraments.**

It is headed by a cardinal prefect: Francis Brennan.

It deals with matters pertaining to the discipline of the seven sacraments.

It grants dispensations in matters which are beyond the jurisdiction of the bishops. It judges causes on the non-consummation of matrimony including those between catholics and baptized non-catholics.

### **9. Sacred Congregation of Rites.**

Its prefect is Cardinal Benno Gut.

It has competence on everything which refers directly to the divine worship or cult among the different rites.

It is also concerned with the beatification and canonization of saints or the servants of God.

### **10. Sacred Congregation for the Clerics.**

At the helm of this congregation is the present cardinal prefect: Juan Villot.

This congregation has competence on matters which refer to clerics who exercise their apostolate in the various dioceses (diocesan clergy)

most especially, concerning their person and their work or pastoral ministry.

#### **11. Sacred Congregation for the Religious and the Secular Institutes.**

This Congregation is headed by a cardinal prefect: at present, Hildebrando Antonutti.

It is divided into two sections: one for the religious and the other for the secular institutes. The section for the religious looks after the affairs of the religious of the latin rite and their discipline. It is also concerned with the affairs of societies of common life and the third order.

#### **12. Sacred Congregation for the Catholic Teaching.**

Formerly known as the Congregation of Seminaries and Universities, it has for cardinal prefect Gabriel Maria Garrone.

It is entrusted with the formation of clerics and with the scientific and catholic education of both clerics and lay people.

#### **13. Sacred Congregation for the Evangelization of the Nations or the Propagation of the Faith.**

Until recently, this Congregation was known only as the Congregation for the Propagation of the Faith.

A cardinal prefect presides over it: at present, Gregorio Pedro Aggagniani.

It has competence on matters that have to do with the missions established for the diffusion of the kingdom of Christ in the world. It promotes the formation of the native clergy and cares for the missionaries scattered all over the globe.

It has for its members the Secretariates for the Union of the Christians, of the Non-Christians and of the Non-Believers.

It receives help from the Supreme Council for the direction of the various pontifical missionary activities.



## THREE SECRETARIATES

### **14. Secretariate for the Non-Believers.**

Presently, it is headed by Cardinal Franz Koenig.

It is entrusted with the duty to study atheism with a view of penetrating intimately into its mentality, and whenever possible to establish dialogue with non-believers who would sincerely accept collaboration with it.

### **15. Secretariate for the Non-Christians.**

It is under the direction of its cardinal president: Pablo Marella.

It promotes relations with those who, while being christians, nevertheless, profess a religion distinct from Roman Catholicism, and have different religious sentiments and beliefs.

It is also in-charge with the formation of those destined to dedicate themselves into dialogue with non-christians and establish relations with the Mohammedans.

### **16. Secretariate for the Union of the Christians.**

It is presided by Cardinal Augustin Bea.

It is composed of two offices: one for the so-called Oriental christians and the other for the Occidental christians.

It promotes relations with other christian communities; it is in-charge with the proper interpretation and execution of the principles of ecumenism; it promotes colloquia concerning questions and activities on ecumenism with churches and ecclesiastical communities separated from the Holy See.

It is competent on matters related to the Jews under the aspect of religion.

## THREE TRIBUNALS

### 17. Supreme Tribunal of the Apostolic Signature.

It is presided by Cardinal Francis Roberti.

It is composed of two sections: one section treats of affairs related to the ordinary and delegate powers of the Code of Canon Law; the other section resolves cases concerning the administrative powers of the Church. It also judges conflicts arising from the competence or incompetence of the different departments of the Apostolic See.

### 18. Sacred Roman Rota.

Its present dean is Monsignor Boleslao Filipak.

Its main concern are causes and questions on the nullity of the marriage bond.

### 19. Sacred Apostolic Penitentiary.

The present major Cardinal penitentiary is Jose Ferreto.

The jurisdiction of this tribunal embraces matters concerning the forum, including the sacramental forum. It is for this reason that it has power to concede and grant favors, absolutions, dispensations, commutations, sanations and condonations in the internal forum.

## TWO COUNCILS

### 20. Council of the Laity.

It is under Cardinal Mauricio Roy.

Its main function at present and "ad experimentum" for a 5-year period, is the promotion and direction of the lay apostolate.

### 21. Pontifical Commission "Justice and Peace".

It is likewise headed by Cardinal Mauricio Roy.

And similarly, "ad experimentum" for a 5-year period, it aims at the promotion of national progress and social justice among nations.

## SIX OFFICES

### **22. Apostolic Chancellery.**

It is presided by Cardinal Luigi Traglia.

It expedites decretal letters and apostolic constitutions as well as papal bulls and letter of briefer forms. It is entrusted with the care and safeguarding of the lead seal and the fisherman's ring.

### **23. Economic Prefecture of the Holy See.**

It is composed of a commission of 3 cardinals headed by Cardinal Egidio Vagnozzi.

Among its functions are: reception of reports concerning the patrimonial and economic Estate; reception of the accounts concerning income and expenses and the examination of the reports of accounts of the various administrators of goods dependent on the Holy See.

### **24. Apostolic Chamber.**

It is presided by the papal Chamberlain presently, Cardinal Aloisi Masella.

Its main function is the administration and care of the temporal rights and properties of the Holy See during a period of vacancy.

### **25. Patrimony of the Apostolic See.**

At the head of this administrative office is Cardinal Amleto Cicognani.

### **26. Prefecture of the Apostolic Palace.**

It is under the direction of Cardinal Efen Forni.

It takes charge of arranging and ordering audiences with the Roman Pontiff. It also prepares everything related to pontifical rites and ceremonies.

#### **27. Statistical Institute or Office of the Church.**

This Office compiles and orders news and notices which are necessary and useful in order to have full knowledge of the state of the Church. It also assists the sacred pastors all over the world.

### OTHER PONTIFICAL COMMISSIONS

*Commission for Latin America.*

Its president is Antonio Samore.

*Commission for the Reform of the Code of Canon Law.*

It is presided by Cardinal Pericle Felici.

## SUPREME ORGANISMS OF THE GOVERNMENT OF THE CHURCH

### 1. The Pope

### 2. The Cardinal Secretary of State

3. Secretariate of State or  
Papal Secretariate

4. Sacred Council for the Public  
Affairs of the Church

### NINE CONGREGATIONS

5. Doctrine of the Faith	6. Oriental Churches	7. Bishops	8. Sacraments	9. Rites
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10. Clerics

11. Religious

12. Catholic Teaching

13. Evangelization of the Nations or Propagation of the Faith

### THREE SECRETARIATES

14. Non-Believers

15. Non-Christians

16. Union of the Christians

### THREE TRIBUNALS

17. Apostolic Signature

18. Roman Rota

19. Penitentiary

20. Council for the Laity

### TWO COUNCILS

21. Council "Justice and Peace"

### SIX OFFICES

22. Apostolic Chancellery

23. Economic Praefecture

24. Apostolic Chamber

25. Administration of the Patrimony

26. Praefecture of the Apostolic Palace

27. Statistics

## SECRETARIAT FOR PROMOTING CHRISTIAN UNITY

*(Note: The Latin text of the Directory is the only official text. The following translation is being distributed by the Secretariat as a service to those who consult it.)*

### DIRECTORY FOR THE APPLICATION OF THE DECISION OF THE SECOND ECUMENICAL COUNCIL OF THE VATICAN CONCERNING ECUMENICAL MATTERS

#### PART ONE

#### INTRODUCTION

1. "The concern for restoring unity involves the whole Church, faithful and clergy alike. It extends to everyone, according to the talent of each..." (Decree on Ecumenism *Restoration of Unity* n. 5) The Ecumenical directory is being published to encourage and guide this concern for unity, so that what was promulgated in this field by the decrees of the Second Vatican Council may be better put into practice throughout the Catholic Church. This must be done in a manner faithful to the mind of the Church. "Ecumenical activity cannot be other than fully and sincerely Catholic, that is loyal to the truth we have received from the Apostles and the Fathers, and in harmony with the faith which the Catholic Church has always professed, and at the same time tending towards that fullness in which Our Lord wants His Body to grow in the course of time." (Decree on Ecumenism n. 24)

2. The Decree on Ecumenism insists in a number of places that it is the business of the Apostolic See and the bishops, with due regard for the rights of Patriarchs and their synods, to decide ecumenical policy after taking all circumstances into account (cf. n. 4, n. 8, n. 9). Proper care must be taken in these matters so that the ecumenical movement itself is not impeded and the faithful do not suffer harm due to the danger of false irenicism or indifferentism. This is a pastoral care, which will be the more effective as the faithful become more solidly and fully instructed in the teaching and authentic tradition both of the Catholic Church and of the Churches and Communities

separated from her. Against the dangers and harm that may arise, this accurate knowledge of teachings and traditions will be a better safeguard than the kind of ignorance which is often reinforced by false fear: fear of those adjustments which, in accordance with the spirit and decisions of the Second Vatican Council, are necessary to any genuine renewal of the Church.

Ecumenical movement begins with the renewal by which the Church expresses more fully and perfectly the truth and holiness which comes from Christ Our Lord. Everyone of the faithful, as a member of the Church, should share in this renewal in truth and charity so as to grow in faith, hope and charity and bear witness in the Church to God and our Saviour Jesus Christ by his own Christian life.

Since this movement has been set on foot by the Holy Spirit, what follows here is put forward with the intention and in a manner to be of service to the bishops in putting into effect the Decree on Ecumenism, "without obstructing the ways of divine Providence, and without prejudging the future inspirations of the Holy Spirit". (Decree on Ecumenism n. 24)

## 1. *THE SETTING UP OF ECUMENICAL COMMISSIONS*

### A) *The Diocesan Commission.*

3. It seems very suitable to set up a council, commission or secretariat, either for several dioceses grouped together or, where circumstances call for it, in each diocese, charged to promote ecumenical activity by the Episcopal Conference or of the local Ordinary. In those dioceses which cannot have their own commission there should at least be one person delegated by the bishop for these duties.

4. This commission should cooperate with such ecumenical institutions or enterprises as already exist or may be launched, making use of their help where occasion offers. It should also be prompt to help other diocesan work and individual initiative, by exchanging information and ideas with those concerned, to mutual advantage. This should all be done in harmony with the principles and general norms already existing in this matter.

5. To make clearer and foster better the concern for unity which belongs to the Church as a whole, where possible the commission should include among its members not only diocesan clergy but also religious of both sexes and suitable laymen and women.

6. Besides the other functions assigned to it, the commission should

- a) put into practice, according to local situations, the decisions of Vatican II on ecumenical affairs;
- b) foster spiritual ecumenism according to the principles laid down in the Decree on Ecumenism (see especially n. 8) about public and private prayer for the unity of Christians;
- c) promote friendliness, cooperation and charity between Catholics and their brothers who are not in their communion;
- d) initiate and guide dialogue with them, bearing in mind the adaptation to be made to the types of participants according to nn. 9 and 11 of the Decree on Ecumenism;
- e) promote in common with our separated brethren joint witness to the Christian faith as well as cooperation in such areas as e.g. in education, morality, social and cultural matters, learning and the arts. (cf. Decree on Ecumenism n. 12, also the Decree *Ad Gentes* n. 12);
- f) appoint experts to undertake discussions and consultations with the other churches and communities in the diocese;
- g) offer help and encouragement for the instruction and education to be given to clergy and laity and for conducting one's life in an ecumenical spirit, with special emphasis being given to preparing seminary students, to preaching, catechetics and other kinds of teaching dealt with in the Decree on Ecumenism, n. 10;
- h) maintain relations with the territorial ecumenical commission (see below), adapting the latter's advice and recommendations to local diocesan conditions, and, in addition, when circumstances suggest, useful information should be sent to the Secretariat for Promoting Christian Unity in Rome, which can help the latter in carrying on its own work.

### B) The Territorial Commission

7. Each National Episcopal Conference<sup>1</sup> and also those which according to circumstances, include more than one nation — should establish in accordance with their own statutes a commission of bishops for ecumenical affairs assisted by experts. This commission should have a mandate from the Episcopal Conference of the territory to give guidance in ecumenical affairs and determine

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<sup>1</sup>References in this directory to "Episcopal Conference" also apply, *servatis de jure servandis* with due consideration for the requirements of law, to the patriarchal synods and synods of major archbishops in the Catholic Eastern Churches.



concrete ways of acting in accordance with the Decree on Ecumenism and with other ordinances and legitimate customs, taking account of the time, place and persons they are concerned with but also of the good of the universal Church. If possible, this commission should be assisted by a permanent secretariat.

8. The functions of this commission will include all those listed under n. 6 insofar as they enter into the competence of a territorial Episcopal Conference. In addition let it carry out other tasks, of which some examples are given here:

- a) putting into practice the rule and instructions issued by the apostolic see in these matters;
- b) giving advice and assistance to the bishops who are setting up an ecumenical commission in their own dioceses;
- c) giving spiritual and material help where possible to both existing ecumenical institutions and to ecumenical enterprises to be promoted either in the field of instruction and research or in that of pastoral care and the promotion of Christian life according to the principles set out in the Decree on Ecumenism nn. 9 to 11;
- d) establishing dialogue and consultation with the leaders and with ecumenical councils of the other churches and communities which exist on a national or territorial (as distinct from diocesan) scale;
- e) appointing of those experts who, by a public mandate of the Church, are designated for the conversations and consultations with experts of the Communities referred to under (d) above;
- f) setting up, if need be, a special subcommission for ecumenical relations with the Easterns;
- g) maintaining relations between the territorial hierarchy and the Holy See.

## II. *THE VALIDITY OF BAPTISM CONFERRED BY MINISTERS OF CHURCHES AND ECCLESIAL COMMUNITIES SEPARATED FROM US*

9. The Church's practice in this matter is governed by two principles: that baptism is necessary for salvation, and that it can be conferred only once.

10. The ecumenical importance of baptism is clear from documents of the Second Vatican Council: "He Himself (Jesus Christ) in explicit terms affirmed the necessity of faith and baptism (cf. Mk. 16:16, Jn. 3:5), and

thereby affirmed also the necessity of the Church, for through baptism as through a door men enter the Church." (Dogm. Const. on the Church n. 14)

"The Church recognizes that in many ways she is linked with those who, being baptized, are honoured with the name of Christian, though they do not profess the faith in its entirety or do not preserve unity of communion with the successor of Peter." (Ibid. n. 15)

"For men who believe in Christ and have been properly baptized are brought into a certain, though imperfect, communion with the Catholic Church ... all who have been justified by faith in baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church." (Decree on Ecumenism n. 3)

"On the other hand, Catholics must gladly acknowledge and esteem the truly christian endowments from our common heritage which are to be found among our separated brethren." (Ibid. n. 4)

11. Baptism is, then, the sacramental bond of unity, indeed the foundation of communion among all Christians. Hence its dignity and the manner of administering it are matters of great importance to all Christ's disciples. Yet a just evaluation of the sacrament and the mutual recognition of each other's baptisms by different Communities is sometimes hindered because of a reasonable doubt about the baptism conferred in some particular case. To avoid difficulties which may arise when some Christian separated from us, led by the grace of the Holy Spirit and by his conscience, seeks full communion with the Catholic Church, the following guiding principles are put forward.

12. There can be no doubt cast upon the validity of baptism as conferred among separated Eastern Christians.<sup>2</sup> It is enough therefore to establish the fact that baptism was administered. Since in the Eastern Churches the sacrament of Confirmation (Chrism) is always lawfully administered by the priest at the same time as baptism, it often happens that no mention is made of the confirmation in the canonical testimony of baptism. This does not give grounds for doubting that the sacrament was conferred.

13. In respect of other Christians a doubt can sometimes arise:

- a) concerning *matter and form*. Baptism by immersion, pouring or sprinkling, together with the Trinitarian formula is of itself valid. (Cf. CIC canon 758). Therefore if the rituals and liturgical books or established customs of a Church or community prescribe one

<sup>2</sup>With regard to all Christians, consideration should be given to the danger of invalidity when baptism is administered by sprinkling, especially of several people at once.

of these ways of baptising, doubt can only arise if it happens that the minister does not observe the regulations of his own community or church. What is necessary and sufficient, therefore, is evidence that the minister of baptism was faithful to the norms of his own Community or Church.

For this purpose generally one should obtain a written baptismal certificate with the name of the minister. In many cases the other community may be asked to cooperate in establishing whether or not, in general or in a particular case, a minister is to be considered as having baptised according to the approved ritual.

- b) Concerning *faith and intention*. Because some consider that insufficiency of faith or intention in the minister can create a doubt about baptism, these points should be noted:
- (1) The minister's insufficient faith never of itself makes baptism invalid.
  - (2) Sufficient intention in a baptising minister is to be presumed unless there is serious ground for doubting that he intends to do what Christians do. (Cf. Response of the Holy Office, Jan. 30, 1832. "It is sufficient to do what Christians do"; Sacred Congregation of The Council. Decrees approved by Pius V, June 19, 1570, cited by the Provincial Council of Evreux, France, 1576.)
- c) Concerning the *application of the matter*. Where doubt arises about the application of the matter, both reverence for the sacrament and respect for the ecclesial nature of the other communities demand that a serious investigation of the community's practice and of the circumstances of the particular baptism be made before any judgement is passed on the validity of a baptism by reason of its manner of administration (cf. CIC canon 737, 1).

14. Indiscriminate conditional baptism of all who desire full communion with the Catholic Church cannot be approved. The sacrament of baptism cannot be repeated (cf. Code of Canon Law, can. 732,1) and therefore to baptise again conditionally is not allowed unless there is prudent doubt of the fact, or of the validity of a baptism already administered. (Cf. Council of Trent, S. VII, can. 4; Code of Canon Law, can. 732, 2.)

15. If after serious investigation as to whether the baptism was properly administered, a reasonable doubt persists, and it is necessary to baptise conditionally, the minister should maintain proper regard for the doctrine that baptism is unique by a) suitably explaining both why he is in this case baptising

conditionally and what is the significance of the rite of conditional baptism; b) carrying out the rite according to the private form (cf. CIC can. 737, 52).

16. The whole question of the theology and practice of baptism should be brought up in dialogue between the Catholic Church and the other separated Churches or communities. It is recommended that ecumenical commissions should hold such discussions with Churches or Councils of Churches in various regions and, where convenient, come to a common agreement in this matter.

17. Out of reverence for the sacrament of initiation which the Lord instituted for the New Covenant, and in order to clarify what is necessary for its proper administration, it is most desirable that dialogue with our separated brethren be not restricted to the sole question of what elements are absolutely necessary for valid baptism. Attention should also be given to the fullness of the sacramental sign and of the reality signified (or "*res sacramenti*"), as these emerge from The New Testament; this will make it easier for Churches to reach an agreement on mutual recognition of baptism.

18. Placing a proper value on the baptism conferred by ministers of the Churches and ecclesial communities separated from us has ecumenical importance; baptism is thereby really revealed as the "sacramental bond of unity binding all who are regenerated by it". (Decree on Ecumenism n. 22: Dogm. Const. on the Church, n. 15.)<sup>2</sup> Therefore it is to be hoped that all Christians will grow continually more reverent and faithful in their regard for what the Lord instituted concerning its celebration.

19. The Decree on Ecumenism makes clear that the brethren born and baptised outside the visible communion of the Catholic Church should be carefully distinguished from those who, though baptised in the Catholic Church, have knowingly and publicly abjured her faith. According to the Decree (n. 3) "one cannot charge with the sin of separation those who at present are born into these Communities and in them are brought up in the faith of Christ." Hence, in the absence of such blame, if they freely wish to embrace the Catholic faith, they have no need to be absolved from excommunication, but after making profession of their faith according to the regulations set down by the Ordinary of the place they should be admitted to the full communion of the Catholic Church. What canon 2314 prescribes is only applicable to those who, after culpably giving up the Catholic faith or communion, repent and ask to be reconciled with mother Church.

20. What has just been said of absolution from censures obviously applies for the same reason to the abjuring of heresy.

<sup>2</sup> Cf. also the Report of the Mixed Commission between the Roman Catholic Church and the World Council of Churches (Oss. Rom. Feb. 20, 1966, p. 7): The Report of the Fourth International Conference on "Faith and Order", Montreal 1963 nn. 111, 113, and 154.

### III. FOSTERING SPIRITUAL ECUMENISM IN THE CATHOLIC CHURCH

21. "This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name, 'spiritual ecumenism'." (Decree on Ecumenism n. 8)

In these few words the Decree defines spiritual ecumenism and stresses its importance in order that Christians may, both in prayer and in the celebration of the Eucharist and indeed in their entire daily life, carefully keep in view the aim of unity. Every Christian, even though he does not live among separated brethren, always and everywhere has his part in this ecumenical movement, through restoring the whole Christian life according to the Spirit of the Gospel, as has been taught by The Second Vatican Council — leaving out nothing of the common Christian heritage. (Cf. Decree on Ecumenism n. 6; Decree on the Church's Missionary Activity, n. 36.)

22. It is fitting that prayers for unity be offered regularly at fixed times, v.g.

- a) the week from January 18-25, called the Week of Prayer for Christian Unity, in which often many churches and communities join in praying to God for unity;
- b) the days from the Ascension to Pentecost, which commemorate the community at Jerusalem waiting and praying for the coming of the Holy Spirit to confirm them in unity and universal mission.

Additional examples are:

- a) the days about the Epiphany, when we commemorate the manifestation of Christ in the world and the link connecting the Church's function with unity;
- b) Maundy Thursday, when we commemorate the institution of the Eucharist, the sacrament of unity, and Christ our Saviour's prayer in the supper room for the Church and for her unity;
- c) Good Friday, or the Feast of the Exaltation of the Holy Cross, — by which the scattered sons of God are re-united;
- d) Easter, when all Christians share with one another the joy of Our Lord's Resurrection;
- e) on the occasion of meetings or other important events of ecumenical origin or specially likely to serve ecumenical purposes.

23. "It is a recognized custom for Catholics to meet for frequent recourse to prayer for the unity of the Church with which the Saviour himself on the eve of His death so fervently appealed to His Father 'That they may all be one.'" (Decree on Ecumenism n. 8). Therefore, let all pray for unity in a way consonant with Christ's prayer at The Last Supper: that all Christians may achieve "that fullness of unity which Jesus Christ wishes". (Ibid. n. 4)

24. Pastors should see to it that, as circumstances of places and persons suggest, gatherings of Catholic faithful are arranged to pray for unity; and since the Holy Eucharist is that marvellous sacrament "by which the unity of the Church is signified and brought about", (Decree on Ecumenism n. 2) it is very valuable to remind the faithful of its importance; public prayers for Christian unity should be encouraged at mass (v.g. during the Prayer of the Faithful or in the litanies called 'Ecteniae') as well as the celebration of votive masses for Christian Unity. Further those Rites which have special liturgical prayers of petition, like the 'Litia' and 'Moleben' and similar supplications can properly use them to pray for unity.

#### IV. SHARING OF SPIRITUAL ACTIVITY AND RESOURCES WITH OUR SEPARATED BRETHERN.

##### A. Introduction

25. Fraternal charity in the relations of daily life is not enough to foster the restoration of unity among all Christians. It is right and proper that there should be also allowed a certain '*communicatio in spiritualibus*' -- i.e. that Christians should be able to share that spiritual heritage they have in common, in a manner and to a degree permissible and appropriate in their present divided state. From those elements and endowments which together go to build up and give life to the Church herself, some, even very many, can exist outside the visible boundaries of the Catholic Church" (Decree on Ecumenism n. 3). These elements "which come from Christ and lead to Him rightly belong to the one Church of Christ" (ibid); they can contribute appropriately to our petitioning for the grace of unity; they can manifest and strengthen the bonds which still bind Catholics to their separated brethren.

26. But these spiritual endowments are found in different ways in the several Christian communities, and sharing in spiritual activity and resources cannot be independent of this diversity; its treatment must vary according to the conditions of the people Churches and communities involved. For present conditions the following guiding principles are offered:

27. There should be regard for a certain give-and-take ('reciprocity') if sharing in spiritual activity and resources, even within defined limits, is to

contribute, in a spirit of mutual goodwill and charity, to the growth of harmony among Christians. Dialogues and consultations on the subject between Catholic local or territorial authorities and those of other Communions are strongly recommended.

28. In some places and with some communities, sects and persons, the ecumenical movement and the wish for peace with the Catholic Church have not yet grown strong (cf. Decree on Ecumenism n. 19), and so this reciprocity and mutual understanding are more difficult; the local Ordinary or, if need be, the episcopal conference may indicate suitable measures for preventing the dangers of indifferentism and proselytism(\*) among their faithful in these circumstances. It is to be hoped, however, that through the grace of the Holy Spirit and the prudent pastoral care of the bishops, ecumenical feeling and mutual regard will so increase both among Catholics and among their separated brethren that the need for these special measures will gradually vanish.

29. The term, sharing of spiritual activity and resources (*communicatio in spiritualibus*) is used to cover all prayer offered in common, common use of sacred places and objects, as well as all sharing in liturgical worship (*communicatio in sacris*) in the strict sense.

30. There is '*communicatio in sacris*' when anyone takes part in the liturgical worship or in the sacraments of another Church or ecclesial community.

31. By 'liturgical worship' is meant worship carried out according to the books, prescriptions or customs of a Church or community, celebrated by a minister or delegate of such Church or community, in his capacity as minister of that community.

## B. PRAYER IN COMMON.

32. "In certain special circumstances, such as prayer service "for unity" and during ecumenical gatherings, it is allowable, indeed desirable that Catholics should join in prayer with their separated brethren. Such prayers in common are certainly a very effective means of petitioning for the grace of unity, and they are a genuine expression of the ties which still bind Catholics to their separated brethren." (Decree on Ecumenism n. 8) The Decree is dealing with prayers in which members and even ministers of different communities take an "active part." Where Catholics are concerned, this kind of participation is committed to the guidance and encouragement of local ordinaries. The following points should be noted.

\* The word "proselytism" is here used to mean a manner of behaving, contrary to the spirit of the gospel, which makes use of dishonest methods to attract men to a community — v.g. by exploiting their ignorance or poverty. (Cf. Declaration on Religious Liberty p. 4).

33. It is to be hoped that Catholics and their other brethren will join in prayer for any common concern in which they can and should cooperate—e.g. peace, social justice, mutual charity among men, the dignity of the family and so on. The same may be said of occasions when according to circumstances a nation or community wishes to make a common act of thanksgiving or petition to God, as on a national feastday, at a time of public disaster or mourning, on a day set aside for remembrance of those who have died for their country. This kind of prayer is also recommended so far as is possible at times when Christians hold meetings for study or common action.

34. However, common prayer should particularly be concerned with the restoration of Christian unity. It can centre on e.g. the mystery of the Church and her unity, baptism as a sacramental bond of unity however incomplete, the renewal of personal and social life as a necessary way to achieving unity and the other themes set out under n. 22.

### 35. The form of the Service.

- a) Representatives of the Churches or communities concerned should agree and cooperate in arranging such prayer—in deciding who should take part, what themes, hymns, scripture readings, prayers and the like should be used.
- b) In such a service there is room for any reading, prayer and hymn which manifests the faith or spiritual life shared by all Christians. There is a place for an exhortation, address or biblical meditation drawing on the common Christian inheritance which may lead to mutual good will and promote unity among Christians.
- c) It is desirable that the structure of services of this kind, whether confined to Catholics or held in common with our separated brethren, should conform to the pattern of community prayer recommended by the liturgical revival. (Cf. Constitution on the Sacred Liturgy, v.gr. nn. 30, 34, 35.)
- d) When services are arranged to take place in an Eastern Church, it should be borne in mind that an official liturgical form is considered among Orientals as particularly well adapted to prayer of petition; particular consideration should therefore be given to the liturgical order of this Church.

### 36. The Place.

- a) A place should be chosen which is acceptable to all those taking part. Care should be taken that everything is properly prepared and conducive to devotion.
- b) Although a church building is the place in which a community is normally accustomed to celebrating its own liturgy, there is



nothing which in itself prevents holding the common services mentioned in nn. 32-35, in the church of one or other of the communities concerned if there is need for this and the local Ordinary approves. In fact the situation may make this the suitable thing.

- c) It should be remembered, when arranging prayer services with the Eastern Orthodox brethren, that all Eastern Christians regard the Church as far and away the most suitable place for public prayer.

37. Dress. There is nothing against the use of choir dress, where circumstances may indicate this and there is common agreement among the participants.

### C. SHARING IN LITURGICAL WORSHIP.

38. "Yet sharing in liturgical worship (*communicatio in sacris*) is not to be considered as a means to be used indiscriminately for the restoration of unity among Christians. There are two main principles upon which the practice of such common worship depends: first, that of the unity of the Church which ought to be expressed; and second, that of the sharing in means of grace. The expression of unity very generally forbids common worship. Grace to be obtained sometimes commends it." (Decree on Ecumenism n. 8)

#### 1) *Sharing in liturgical worship with our separated Eastern brothers.*

39. "Although these (Eastern) Churches are separated from us, yet they possess true sacraments, above all—by apostolic succession—the priesthood and the Eucharist, whereby they are still joined to us in closest intimacy. Therefore some sharing in liturgical worship (*communicatio in sacris*), given suitable circumstances and the approval of church authority, is not merely possible but is encouraged. (Ibid. n. 15; cf. also the decree on The Eastern Catholic Churches, nn. 24-29.)

40. Between the Catholic Church and the Eastern Churches separated from us there is still a very close communion in matters of faith (cf. Decree on Ecumenism n. 44); moreover, "through the celebration of the Eucharist of the Lord in each of these Churches, the Church of God is built up and grows in stature" and "although separated from us, yet these Churches possess true sacraments, above all—by apostolic succession—the priesthood and the Eucharist".... (Ibid. n. 15)

This offers ecclesiological and sacramental grounds for allowing and even encouraging some sharing in liturgical worship—even eucharistic—with these churches "given suitable circumstances and the approval of church authority". (Decree on Ecumenism n. 15)

Pastors should carefully instruct the faithful so that they will be clearly aware of the proper reasons for this kind of sharing in liturgical worship.

41. The principles governing this sharing set out in the Decree on Eastern Churches (cf. nn. 26-29) should be observed with the prudence that the decree recommends; the norms which apply to oriental Catholics apply equally to the faithful of any rite, including the Latin.

42. It is particularly opportune that the Catholic authority, whether the local one, the synod or the episcopal conference, does not extend permission for sharing in the reception or administration of the sacraments of penance, Holy Eucharist or Anointing the Sick except after satisfactory consultations with the competent authorities (at least local ones) of the separated oriental church.

43. In granting permission for sharing in the sacraments it is fitting that the greatest possible attention be given to "reciprocity".

44. Besides cases of necessity, there would be reasonable ground for encouraging sacramental sharing if special circumstances make it materially or morally impossible over a long period for one of the faithful to receive the sacraments in his own Church, so that in effect he would be deprived without legitimate reason, of the spiritual fruit of the sacraments.

45. Since practice differs between Catholics and other Eastern Christians in the matter of frequent communion, confession before communion and the Eucharistic fast, care must be taken to avoid scandal and suspicion among the Orthodox, created by Catholics not following the Orthodox usage. A Catholic who legitimately communicates with the Orthodox in the cases envisaged here must observe the Orthodox discipline as much as he can.

46. Those Eastern Christians who, in the absence of sufficient confessors of their own church, spontaneously desire to do so may go to a Catholic confessor. In similar circumstances a Catholic may approach a confessor of an Eastern Church which is separated from the Apostolic Roman See. Reciprocity should be maintained here too. Both sides should of course take care to arouse no suspicion of proselytising. (\*)

47. A Catholic who occasionally, for reasons set out below (cf. n. 50) attends the Holy Liturgy (Mass) on a Sunday or holiday of obligation in an Orthodox Church is not then bound to assist at Mass in a Catholic Church. It is likewise a good thing if on such days Catholics, who for just reasons cannot go to Mass in their own Church, attend the Holy Liturgy of their separated oriental brethren, if this is possible.

48. Because of the close communion between the Catholic Church and the separated Eastern Churches, as described above (n. 40), it is permissible

\* Cf. Note on n. 28.

for a member of one of the latter to act as godparent, together with a Catholic godparent, at the baptism of a Catholic infant or adult so long as there is provision for the Catholic education of the person being baptised, and it is clear that the godparent is a suitable one. A Catholic is not forbidden to stand as godparent in an Orthodox church, if he is so invited. In this case, the duty of providing for the Christian education of the baptised persons binds in the first place the godparent who belongs to the Church in which the child is baptized.

49. Brethren of other churches may act as bridesmaid or best man at a wedding in a Catholic Church. A Catholic too can be best man or bridesmaid at a marriage properly celebrated among separated brethren.

50. Catholics may be allowed to attend Orthodox liturgical services if they have reasonable grounds, e.g. arising out of a public office or function, blood relationships, friendships, desire to be better informed, etc. In such cases there is nothing against their taking part in the common responses, hymns, and actions of the Church in which they are guests. Receiving Holy Communion however, will be governed by what is laid down above, nn. 42 & 44. Because of the close communion referred to earlier (n. 40) local Ordinaries can give permission for a Catholic to read lessons at a liturgical service, if he is invited. These same principles govern the manner in which an Orthodox may assist at services in Catholic churches.

51. Regarding participation in ceremonies which do not call for sacramental sharing the following should be observed:

- a) In ceremonies carried out by Catholics, an oriental clergyman who is representing his Church should have the place and the liturgical honours which Catholics of equal rank and dignity have.
- b) A Catholic clergyman present in an official capacity at an Orthodox service can, if it is acceptable to his hosts, wear choir dress or the insignia of his ecclesiastical rank.
- c) There should be meticulous regard for the outlook of the clergy and faithful of the Eastern churches, as well as for their customs which may vary according to time, place, persons and circumstances.

52. Because sharing in sacred functions, objects and places with all the separated Eastern brethren is allowed for a reasonable cause (cf. Decree on Eastern Catholic Churches n. 28) it is recommended that with the approval of the local Ordinary separated Eastern priests and communities be allowed the use of Catholic churches, buildings and cemeteries and other things necessary for their religious rites, if they ask for this, and have no place in which they can celebrate sacred functions properly and with dignity.

53. The authorities of Catholic schools and institutions should take care to offer orthodox clergy every facility for giving spiritual and sacramental ministrations to their own faithful who attend such schools and institutions. As far as circumstances allow, and with the local Ordinary's permission, these facilities can be offered on the Catholic premises, including the Church.

54. In hospitals and similar institutions conducted by Catholics, the authorities should promptly advise the Orthodox priest of the presence of his faithful and to give him facilities to visit the sick and administer the sacraments to them in dignified and reverent conditions.

## 2) *Sharing in Liturgical Worship with Other Separated Brethren*

55. Celebration of the Sacraments is an action of the celebrating community, carried out within the Community, signifying the oneness in faith, worship and life of the Community. Where this unity of sacramental faith is deficient, the participation of the separated brethren with Catholics, especially in the sacraments of the Eucharist, Penance and Anointing of the Sick, is forbidden. Nevertheless, since the sacraments are both signs of unity and sources of grace (cf. Decree on Ecumenism n. 8) the Church can for adequate reasons, allow access to those sacraments to a separated brother. This may be permitted in danger of death or in urgent need (during persecution, in prisons) if the separated brother has no access to a minister of his own Communion, and spontaneously asks a Catholic priest for the sacraments—so long as he declares a faith in these sacraments in harmony with that of the Church, and is rightly disposed. In other cases the judge of this urgent necessity must be the diocesan bishop or the Episcopal conference. A Catholic in similar circumstances may not ask for these sacraments except from a minister who has been validly ordained.

56) A separated brother is not to act as a scripture reader or to preach during the celebration of the Eucharist. The same is to be said of a Catholic at the celebration of The Lord's Supper or at the principal liturgical service of the Word held by the Christians who are separated from us. At other services, even liturgical ones, it is allowable to exercise some functions, with the previous permission of the local Ordinary and the consent of the authorities of the Community concerned.

57) With the exception already dealt with above (n. 48) it is not permissible for a member of a separated community to act as godparent in the liturgical and canonical sense at Baptism or Confirmation. The reason is that a godparent is not merely undertaking his responsibility for the Christian education of the person baptised or confirmed as a relation or friend—he is also, as a representative of a community of faith, standing as sponsor for the faith of the candidate. Equally a Catholic cannot fulfill this function

for a member of a separated community. However, because of ties of blood or friendship, a Christian of another communion, since he has faith in Christ, can be admitted with a Catholic godparent as a Christian witness of the baptism. In comparable circumstances a Catholic can do the same for a member of a separated community. In these cases the responsibility for the Christian education of the candidate belongs of itself to the godparent who is a member of the Church in which the candidate is baptised. Pastors should carefully explain to the faithful the evangelical and ecumenical reasons for this regulation, so that all misunderstanding of it may be prevented.

58) The separated brethren may act as 'official' witnesses (bridesmaid or best man) at a Catholic marriage, and Catholics at a marriage which is properly celebrated between our separated brethren.

59) Catholics may be allowed to attend occasionally the liturgical services of other brethren if they have reasonable ground, e.g. arising out of a public office or function, blood relationship or friendship desire to be better informed, an ecumenical gathering etc. In these cases, with due regard to what has been said above — there is nothing against Catholics taking some part in the common responses, hymns and actions of the Community of which they are guests—so long as they are not at variance with Catholic faith. The same principles govern the manner in which our separated brethren may assist at services in Catholic churches. This participation, from which reception of the Eucharist is always excluded, should lead the participants to esteem the spiritual riches we have in common and at the same time makes them more aware of the gravity of our separations.

60) When taking part in services which do not call for sacramental sharing, ministers of other Communion may, by mutual consent, take a place suitable to their dignity. So too Catholic ministers who are present at ceremonies celebrated by other Communion, may, with due regard for local customs, wear choir dress.

61) If the separated brethren have no place in which to carry out their religious rites properly and with dignity, the local Ordinary may allow them the use of a Catholic building, cemetery or church.

62) The authorities of Catholic schools and institutions should take care to offer to ministers of other Communion every facility for giving spiritual and sacramental ministrations to their own communicants who attend Catholic institutions. These ministrations may be given in Catholic buildings, in accordance with the above, nñ 61.

63) In hospitals and similar institutions conducted by Catholics, the authorities in charge should promptly advise ministers of other Communion of

the presence of their communicants and afford them every facility for visiting the sick and giving them spiritual and sacramental ministrations.

\* \* \*

In an audience granted to the Secretariat for Promoting Christian Unity, April 28, 1967, the Sovereign Pontiff, Paul VI, approved this Directory, confirmed it by his authority and ordered that it be published. Anything to the contrary notwithstanding.

Rome, May 14, 1967, Pentecost Sunday.

*Augustin Card. Bea*  
President of the Secretariat  
for Promoting Christian Unity

✠ John Willebrands  
Tit. Bishop of Mauriana  
Secretary

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## FEASTDAY OF OBLIGATION REDUCED

The following is the official latin text of the rescript:

### SACRA CONGREGATIO PRO CLERICIS

Beatissime Pater,

Praeses Conferentiae Episcopalis Nationis Insularum Philippinarum, ea quae sequuntur exponit:

Exc.mi Ordinarii, in coetu coadunati, magno dolore apostolico affecti egerunt de violatione ex parte eiusdem Nationis fidelium dierum festorum sub praecepto, qui infra hebdomadam incidunt, eo quod tantum parva eorum pars memoratos dies sanctificet quia Status leges civiliter non recognoscunt festivitatem religiosam dierum, de quibus supra.

Qua de causa. Iidem Ordinarii, cum pervenerint per maioritatem duarum ex tribus partibus suffragiorum ad decisionem petendi ab Apostolica Sede dispensationem ab obligatione servandi dies festos sub praecepto infra hebdomadam, quod attinet et ad Sacrum audiendum et ad abstinendum ab operibus servilibus, expetunt a Sanctitate Vestra memoratam dispensationem pro dictis diebus, exceptis sollempnitatibus Nativitatis Domini eiusdemque Octavae seu Circumcisionis nec non Immaculatae Conceptionis Almae Beatae Mariae Virginis.

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SACRA CONGREGATIO, attentis expositis, Ex. mis Ordinariis Nationis Insularum Philippinarum benigne tribuit gratiam dispensationis juxta preces.

DATUM ROMAE, die 13 februarii 1968.

J. Card. Villot, Praef.

In virtue of this rescript of the Sacred Congregation for the Clergy, given in Rome on February 13, 1968 the Holy See has given the dispensation from the obligation to hear Mass and abstain from servile work on holydays that fall during the week, except the Nativity of Our Lord, December 25th; its Octave, January 1st; and the Feast of the Immaculate Conception of the Blessed Virgin Mary, December 8th.

The dispensation was granted in favor of a joint petition of the Philippine Catholic Hierarchy. The petition was based on the difficulty on the greater part of the faithful to fulfill the aforesaid obligation because the feastdays are not recognized as such by the civil government.

Prior to this dispensation, the holydays of obligation in the Philippines, aside from the three abovementioned were: Feast of the Three Kings (Epiphany, Jan. 6); Feast of St. Joseph (March 19); Ascension Day (Thursday following the 5th Sunday after Easter); Sts. Peter and Paul (June 29); Corpus Christi (Thursday following Pentecost Sunday); Assumption of Our Lady (Aug. 15); and All Saints Day (Nov. 1).

The guiding norms for implementation are as follow:

1. The principles to be observed are: (a) feasts of the Lord have preference, and (b) nothing should interfere with the celebration of the mysteries and the life of Christ, our Redeemer, on Sundays which is preeminently the "Day of the Lord". Following these principles it can be allowed to transfer to the following Sunday the feasts of the Epiphany, of the Ascension and of Corpus Christi, both in their liturgical setting (Office and Mass) and in their external solemnity.

2. The feast of the Holy Family, on the other hand, can be anticipated on the Sunday within the Octave of the Nativity of Our Lord, as will be noted in the new calendar for the universal Church.

3. The liturgical feast of the Assumption of the Blessed Mother remains fixed on August 15th.



4. The same norm holds for the feast of St. Joseph.

5. In regard to the feast of St. Peter and St. Paul, which coincides with the Pope's Day, it is to be celebrated liturgically on June 29th, while the external solemnity (Mass, homily, the traditional ceremonies) can be transferred by the Episcopal Conference to the last Sunday of the same month.

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### IMPORTANCE OF SUNDAY

*By an apostolic tradition which took its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day. For on this day Christ's faithful should come together into one place so that, by hearing the word of God and taking part in the Eucharist, they may call to mind the passion the resurrection, and the glorification of the Lord Jesus, and may thank God who "has begotten us again, through the resurrection of Jesus Christ from the dead, unto a living hope" (1 Pet. 1:3).*

## THE LITURGICAL BULLETIN

### **The National Liturgical Commission of the Philippines**

#### **DECREE**

The Hierarchy of the Philippines, in its plenary meeting of February 1968, approved for general use *ad interim* the final text of the Philippine Marriage Ritual. This text which will be released in the March 1968 issue of the Liturgical Information Bulletin of the Philippines was previously approved by the Hierarchy in its meeting of February, 1967 and was confirmed for use *ad interim* by the Roman Consilium on July 29, 1967 (Prot. A 214/67). Henceforth the new Philippine Marriage Ritual must be used in all wedding celebrations, unless they are to be performed in the various dialects. Once the translations into the dialects will be promulgated, the old Toletan ritual may not be used any longer.

For the Philippine Hierarchy,

WILLIAM BRASSEUR, C. I. C. M.  
Vicar Apostolic of the Mountain Province,  
Chairman of the National Liturgical  
Commission.

Manila

February 5, 1968

## PHILIPPINE MARRIAGE RITUAL WITHIN THE MASS\*

### 1) SOLEMN ENTRANCE OF THE BRIDAL COUPLE<sup>1</sup>

*The marriage rite fittingly begins with the solemn entrance of the bride and bridegroom. If circumstances allow, the priest vested in alb, white stole and chasuble or with cope, preceded by the cross-bearers, and the server carrying holy water, meets the couple at the entrance door of the Church. He greets them with a few kind words and sprinkles them with holy water.*

- 2) *Then the priest, with the acolytes, leads the bridal couple and their attendants to the sanctuary where they take their respective places. All appearance of theatrical show must be avoided.*

*Psalm 127 or an Entrance Hymn is sung by the Congregation or played on the organ. Bridal march music of profane character is prohibited.*

*The priest begins the Mass in which all present actively participate.*

*The hymns must be adapted to the parts of the Mass. Profane organ pieces and songs are prohibited. Hymns in honor of the Blessed Virgin may be sung only at the recessional, except on Saturdays or on her feastdays.*

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Printed copies of this Ritual can be obtained by writing to Rev. Ramon T. Salazar, Secretary of the National Liturgical Commission, La Salle Green Hills, Mandaluyong, Rizal.

<sup>1</sup> Optional.

*After the Gospel, the priest gives a homily. The homily may be replaced by all or part of the exhortation found in the Toletan or American Ritual.*

### 3) ALLOCUTION

*After the homily (or exhortation)  
the priest addresses the couple:*

**Dearly beloved, N. & N., you are here today to seal your love with an eternal bond before the Church. I ask of you of the prayers of our community that God may pour His abundant blessings and help you to carry out the duties of the married state.**

*The priest addresses the community:*

**And you, dear brethren, may I ask you to help them with your prayers and accept them as a new couple in our Christian community.**

*Addressing the couple,*

**May I now ask you to answer truthfully the following questions.**

### 4) SCRUTINY

*Priest: (to the bride)*

**N., Did you come here of your own free will to bind yourself forever in the love and service of your husband?**

*Bride:*

**Yes, Father.**

*Priest: (to the bridegroom)*

**N., Did you come here of your own free will to bind yourself forever in the love and grace of your wife?**

*Groom:*

**Yes, Father.**

*Priest: (to both)*

**Are you both ready to raise as good Christians the children whom God will give you?**

*Both:*

**Yes, Father.**

*Note: 1. This last question is omitted if both are advanced in age.*

*2. If more than one couple, the questions are asked once only and all answer together.*

### 5) EXCHANGE OF CONSENT

*Priest: (to the couple)*

**N. and N. Since you wish to contract holy matrimony, please join your right hands and express your intention before God and His Church.**

*They join their right hands.*

*First, the priest asks the bride:*

**N., do you take N. here present, for your lawful husband according to the rite of our holy Mother, the Church?**

*Bride:*

**Yes, I do.**

*Priest:*

**Do you give yourself to him as his wife?**

*Bride:*

**Yes, I do.**

*Priest:*

**Do you accept him as your lawful husband?**

*Bride:*

**Yes, I do.**

*Then the priest asks the bridegroom:*

**N., do you take N. here present, for your lawful wife according to the rite of our holy Mother, the Church?**

- Groom:* **Yes, I do.**
- Priest:* **Do you give yourself to her as her husband?**
- Groom:* **Yes, I do.**
- Priest:* **Do you accept her as your lawful wife?**
- Groom:* **Yes, I do.**
- Priest:* **Now, please say together (or after) me:**

*(In case of validation, the second and third questions are optional.)*

*The couple(s) say together with the priest (or after him)*

**Grant us, O Lord/ to be one heart and one soul/ from this day forward/ for better, for worse/ for richer, for poorer/ in sickness and in health/ until death do us part.**

*(If more than one couple, this prayer is said by all together.)*

#### 6) CONFIRMATION OF THE MARRIAGE BOND

*(to be said only once if more than one couple)*

*Priest:* **And I, by the authority of the Church, calling all those present here as witnesses, confirm and bless the bond of marriage which you have contracted.**

**In the name of the Father, and of the Son ✚ and of the Holy Spirit.**

*All:* **Amen.**

## 7) BLESSING OF THE ARRHAË AND RINGS

*(to be said only once if more than one couple)*

*A server brings the plate with the arrhae and the rings.*

*Priest:*

**(N. and N.,) we shall now bless your arrhae and rings.**

*Priest:*

**The Lord be with you.**

*All:*

**And with your spirit.**

*Priest:*

**Let us pray: Bless † O Lord, Your servants (N. and N.) with sufficiency of material possessions which these arrhae symbolize so that they may use them to attain eternal life. Through Christ our Lord.**

*All:*

**Amen.**

*Priest:*

**Let us pray: Bless ✠ O Lord, these rings so that you (N. and N.) who wear them may ever live in mutual love and in unbroken loyalty. Through Christ our Lord.**

*All:*

**Amen.**

*Then the priest sprinkles the arrhae and the rings with holy water.*

*Even though the rings and arrhae are used in other weddings and therefore have already been blessed, the blessing are not on that account to be omitted. They are intended for the contracting parties rather than for the objects blessed.*

## 8) GIVING OF THE WEDDING RINGS AND THE ARRHAE

*The priest picks up the wedding rings from the tray and says:*

**Now give these rings to one another, and say after me:**

*The groom takes the bride's ring from the priest and places it on the bride's ring finger, saying after the priest:*

**N., wear this ring as a sign of my love and loyalty. In the name of the Father and of the Son and of the Holy Spirit.**

*Then the bride takes the groom's ring from the priest and places it on the groom's ring finger saying after the priest:*

**N., wear this ring as a sign of my love and loyalty. In the name of the Father and of the Son and of the Holy Spirit.**

*It is a very old custom in the Philippines to have the wedding rings of the groom and the bride on the ring finger of the right hand.*

*The groom next takes the arrhae in both hands; the bride places her cupped hands under those of the groom. The groom lets the pledges fall into her hands, saying after the priest:*

**I give you these arrhae as a pledge of my dedication to your welfare. In the name of the Father and of the Son and of the Holy Spirit.**

*The bride, accepting the arrhae, says after the priest:*

**And I accept them.**

*The bride then places the arrhae on the tray held by a server.*



## 9) PRAYER OF THE FAITHFUL

- Priest:* Dearly beloved, let us now pray for the Church and for our newly wedded couple whose marriage reflects her union with Christ.
- Leader:* For the Holy Church spread over the world, for its leaders and for the rulers of our nation.
- All:* Lord, graciously hear us.
- This answer maybe replaced by any of the approved formulas (see Twenty Five Prayers of the Faithful.)*
- Leader:* For the poor and the sick and all those in trial and affliction, let us pray to the Lord.
- All:* Lord, graciously hear us.
- Leader:* For N. and N. that He may keep their hearts united forever, let us pray to the Lord.
- (If more than one couple.)* (For our newly wedded couples that . . .)
- All:* Lord, graciously hear us.
- Leader:* That He may protect them from evil, lighten their burdens and fortify them in their trials, let us pray to the Lord.
- All:* Lord, graciously hear us.

*Leader:*

**That He may stir up the grace of the sacrament in all the married couples here present, let us pray to the Lord.**

*All:*

Lord, graciously hear us.

*Leader:*

Almighty, eternal God, look down with favor upon your servants. Grant them to remain faithful to You and to one another. At the end of a long and well-spent life, reward them with eternal happiness together with their children and with all those who love them, through Christ our Lord.

*All:*

**Amen.**

*Then the priest continues the Nuptial Mass as in the Roman Missal. At the Offertory, the bride and the bridegroom may give to the priest their host and wine for communion. It is a praiseworthy custom to give communion to the newly wedded couple with a large host divided in two parts after "Agnus Dei". This is a sign of their union in Christ and of the ministerial function they exercise on the day of their marriage.*

*After the Sanctus, two candles are lit, one at the right and one at the left side of the couple. Then friends of the couple lay a white veil on the shoulders of the groom and head of the bride; if preferred.*

*the veil of the bride may be laid across the groom's shoulders. Beside, if desired, and where it is the custom, as cord called yugal, is placed in the form of an 8 over the shoulders of both; this is a symbol of matrimony. It is less advisable to place the veil and the yugal after the Consecration.*

#### 10) THE NUPTIAL BLESSING

*After the Pax Domini and before the Agnus Dei the priest addressing the couple says:*

*Priest:*

**Let us pray:**

**Look down from heaven, Lord, on this union, and enrich it with Your ✚ blessings. Once you sent Raphael, Your Angel of peace, to Tobias and Sara, the daughter of Raguel, Now, Lord, send Your blessing upon this husband and this wife, so that they may continue in Your grace, be faithful to Your will, and live in Your love. Through Christ our Lord.**

*All:*

**Amen.**

*Next, with his hands elevated and extended above (the server holding the book), the priest says:*

*Priest:*

**May the Lord God almighty bless you abundantly, and may you see your children's chil-**

**dren to the third and fourth generations, and may you have the long life that will fulfill your desires. Through Christ our Lord.**

*All:* **Amen.**

*The couple may receive Communion under both species.*

*After the Postcommunion the long veil and the yugal are removed by friends of the couple.*

## 11) THE SEVENFOLD BLESSING

*After the Postcommunion the priest, with his hands elevated and extended above the spouses to bless them (the server holding the book) says, all responding:*

*Priest:* **May God bless you by the Word of His mouth.**

*All:* **Amen.**

*Priest:* **May He unite your hearts in enduring bond of pure love.**

*All:* **Amen.**

*The following blessing is omitted if the spouses are too old to expect children.*

*Priest:* **May you be blessed in your children, and may the love that**

you lavish on them be returned a hundredfold.

*All:* Amen.

*Priest:* May the peace of Christ dwell always in your hearts and in your home; may you have true friend to stand by you, both in joy and in sorrow.

*All:* Amen.

*Priest:* May you be ready with help and consolation for all those who come to you in need; and may the blessing promised to the compassionate descend in abundance on your house.

*All:* Amen.

*Priest:* May you be blessed in your work and enjoy its fruits. May cares never cause you distress, nor the desire for earthly possessions lead you astray; but may your hearts' concern be always for the treasures laid up for you in the life of heaven.

*All:* Amen.

*Priest:* May the Lord grant you fullness of years, so that you may reap the harvest of a good life and after you have served Him with loyalty in His kingdom on earth, may He take you up into His eternal dominions in heaven.

*And with his hands joined:* Through our Lord Jesus Christ, His Son, Who lives and reigns

with Him in the unity of the Holy Spirit, God, forever and ever.

*All:*

**Amen.**

*Now the long veil and the yugal are removed by friends of the couple.*

#### CONCLUSION

*The priest then sprinkles the couple with holy water and adds:*

*Priest:*

(N. and N.), Now you have received the blessing of our Mother, the Church, I admonish you to remain faithful to one another.

*Then the priest kisses the altar, and says:*

*Priest:*

**The Lord be with you.**

*All:*

**And with your spirit.**

*Blessing the congregation, he says:*

*Priest:*

**May Almighty God bless you, the Father and the Son and the Holy Spirit.**

*All:*

**Amen.**

*Priest:*

**The Mass is ended. Go in peace.**

*All:*

**Thanks be to God.**

*The newly-weds and the witnesses sign the documents preferably before the recessional.*

# **REPORT OF INTERNATIONAL COMMITTEE FOR ENGLISH IN THE LITURGY\***

**International Committee On English  
In The Liturgy, Inc.**

**Report to the Episcopal Conferences  
of**

**Australia, Canada, England and Wales, Scotland, Southern Africa,  
The Philippines, and the United States of America, India,  
Ireland, New Zealand, Pakistan,**

**Secretariate: 2900 Newton Street, N.E.  
Washington, D.C. 20018, U.S.A.  
December 1967**

## **MEMBERS OF THE EPISCOPAL COMMITTEE**

Most Rev. Gordon J. Gray, Archbishop of St. Andrews and Edinburgh,  
Scotland. Chairman.

Most Rev. Gerald Emmett Carter, Bishop of London, Canada, First  
Vice-Chairman.

Most Rev. Guilford C. Young, Archbishop of Hobart, Australia. Second  
Vice-Chairman.

Most Rev. George P. Dwyer, Archbishop of Birmingham, England and  
Wales.

\* Excerpts from the report of the International Committee in the Liturgy  
to the episcopal conferences of the major English-speaking countries.

- Most Rev. Leonard J. Raymond, Archbishop of Nagpur, India.  
 Most Rev. Joseph Walsh, Archbishop of Tuam, Ireland.  
 Most Rev. Joseph Cordeiro, Archbishop of Karachi, Pakistan.  
 Most Rev. Lino R. Gonzaga, Archbishop of Zamboanga, Philippines.  
 Most Rev. Denis E. Hurley, Archbishop of Durban, Southern Africa.  
 Most Rev. Paul J. Hallinan, Archbishop of Atlanta, U.S.A.  
 Most Rev. John J. Dougherty, Auxiliary Bishop of Newark, U.S.A.  
 Most Rev. Owen N. Snedden, Auxiliary Bishop of Wellington, New Zealand.  
 Rev. Frederick M. McManus, Treasurer.  
 Rev. Gerald J. Sigler, Executive Secretary.

#### MEMBERS OF THE ADVISORY COMMITTEE

- Rev. Godfrey Dickmann, O.S.B., United States.  
 Professor H. P. R. Finberg, England.  
 Rev. John Hackett, Ireland.  
 Professor G. B. Harrison, United States.  
 Rev. Percy Jones, Australia.  
 Rev. Frederick R. McManus, United States.  
 Rev. Stephen Somerville, Canada.  
 Rev. Harold E. Winstone, England.

#### Ordinary of the Mass

As a result of *English for the Mass: Part I*, and nearly two years of extensive analysis, the Advisory Committee has reached agreement on a translation of the Kyrie, Gloria, Creed, Apostles' Creed, *Orate fratres*, Preface dialogue, *Sanctus*, *Praeceptis salutaribus*, *Agnus Dei*, *Domine non sum dignus*, and dismissal. The Committee proposes to print a booklet with the text, including notes, in a "you" and "thou" form, and submit it to the liturgical commissions of the major Protestant Churches.

The booklet should be ready early in 1968, and discussion will begin immediately. Although it is unrealistic to expect a joint, uniform text for Catholics and non-Catholics alike within the next few years, at least a start will have been made.



Meanwhile, the Advisory Committee will continue to evaluate this text, and by the end of its next meeting should be able to offer the Episcopal Committee a text of the Ordinary which, if desired, can be used immediately with the new *Ordo Missae* when it appears. It is expected that this text of the Ordinary will be the agreed text until a uniform translation is achieved for all the Churches.

### **The Lord's Prayer**

A newly translated Our Father for liturgical use, and one equally acceptable to other Churches, is perhaps the most challenging task the Committee faces. Already a number of Churches have attempted a translation on their own. To avoid the appearance of "one more translation," and to guarantee a genuine ecumenical undertaking, ICEL will prepare a scriptural brief on the problems inherent in such a translation. This brief will be circulated as a first effort to evoke ecumenical discussion. Advisory Committee and Episcopal Committee members will then meet with other Church representatives in various countries to consider the next steps. The episcopal conferences will receive additional reports on this project as necessary to keep them abreast of the issues.

### **Graduale Simplex**

Since the last Rome meeting a translation of the antiphons of the *Graduale Simplex* has been under way. A first draft of the entire body of antiphons has been completed and is now being examined by consultors and an editor. About one-third of the material has been redrafted and approved by the Advisory Committee.

It is expected that a final revision of these antiphons will be ready by March, 1968, after which they may be used by musicians and publishers to prepare pastorally adapted books for the faithful.

The most that the ICEL can do at the present time is to provide a translation of the rubrics, titles, and, most important, antiphons and hymns found in the official text. It will be up to publishers and others to use this material properly with a view to supplying parishes with the needed materials to make the *Graduale* a feasible experiment.

Pending completion of its own translation of the psalter, the ICEL suggests that the choice of texts for the psalms be left to the publisher, composer, or episcopal conference.

The Committee is also considering recommending the translations of those few hymns which appear in the *Simplex*. Final decision on this will be made in the next month or six weeks.

Despite the limitations of the *Graduale*, and the fact that the ICEL is not able to provide a complete text of the psalms at the moment, the Advisory Committee strongly recommends that wherever possible this liturgical option be used, developed, and reported to the Committee. This will enable the Committee to prepare a translation of similar antiphons and of the entire psalter which will have a realistic chance of universal acceptance.

Regarding the "intervenient chants" of the *Ordo Lectionum* which overlap the *Graduale*, cf. the section on that matter.

### **The New Roman Lectionary**

It is expected that the new Roman *Ordo Lectionum*, announced just before the meeting of the Synod of Bishops, may be ready for use during the three-year period beginning in Advent, 1968, on an experimental basis.

Although some preliminary comments received by the International Committee indicate a preference for the Jerusalem Bible, the Revised Standard Version, and the (incomplete) New English Bible, no thorough study of the question has yet been made. It is premature to recommend, for liturgical use in the readings of the *Ordo Lectionum*, either a single translation or several specific translations of the Bible. Moreover, there are certain major translations of the Bible now being prepared.

For ecumenical purposes the common acceptance of several biblical translations seems to be as desirable as agreement upon one translation. In fact, the uniform imposition of an agreed translation is simply impossible at the present time, whether or not it may be a desirable future goal.

It should be pointed out that it is immaterial whether a single version of the biblical readings be available for missals, booklets, etc., intended for use of congregations. There is no need for the people to have a text of the readings that is identical with the one used by the lector or other minister. On the contrary, the development of a broader biblical culture may be helped by such variations.

For liturgical use in the readings of Mass, arranged according to the experimental *Ordo Lectionum*, it is recommended that the episcopal conferences approve at least two or three of the commonly accepted translations of the Bible. A period of experiment — perhaps the same three-year period during which the *Ordo Lectionum* will presumably be used in its present form — should indicate which translations are most suitable for public proclamation of the readings in the liturgical assembly.

Since new translations which may appear during this period will attempt to render ever more faithfully the original meaning of the scriptures, there should be no hesitation about approving them also for liturgical use in the readings.

With regard to the psalms between the readings, the International Committee is prepared to provide, within the next several months, the necessary responses or refrains in English translation. With regard to the translation of the Book of Psalms itself, the International Committee does not expect to have its projected version ready in time for use with the *Ordo Lectionum*. It therefore recommends, as it did in the case of the *Graduale Simplex*, that the episcopal conferences approve for liturgical use one or more translations of the psalms which appear, in the judgment of experts, suitable for singing or recitation.

### **ICEL Translation of the Roman Canon**

In general, in those countries which have already put the text into use, the translation has received overwhelming approval from lay and cleric, peritus, and man in the street. This does not mean that criticism is not present, expected, or needed. It simply notes that the text has met our requirements—it is a fresh translation which can be proclaimed well and wears well, even with daily use.

Certain objections to the translation are more frequently heard, though in fact they are small. In general the notes cover these objections and it is important to refer to them. Objections do not occur as frequently when the people have heard the text proclaimed before they have had a chance to see it.

Frequently the objections do not take into account the principles on which the translation was based, or the general approach of the International Committee to its work and especially to the particular task of translating the Roman Canon.

Regarding specific small objections, from whatever source, very often what appears to be a valid criticism is offset by a conflicting opinion from an equally qualified voice.

However, without overlooking the various objections and suggestions from every area of concern (since these will be seriously considered in any future revision of the text), it is quite proper to quote from two sources as representative of the overwhelming favourable opinion towards the translation.

"It was a very professional project, featuring the collaboration as consultants of a hundred or more experts in liturgy, scripture, Christian Latin, English style, speech, and related fields. Perhaps only those with some personal experience of the problems involved in translating the Roman Canon can fully appreciate the achievement. As we noted in the last issue, we think this text compares very favourably not only with all existing English translations of the canon but also with current translations into other modern European languages. We are fortunate to have it." (Chronicle, *Worship*, November 1967).

"The question is precisely how one is to remain faithful to a text that will be read aloud in a language possessing different structural and rhetorical principles from Latin. The ICEL translators have offered an answer that deserves serious attention if not downright admiration." ("The Canon in English," *The Tablet*, December 2, 1967).

### **A New Psalter**

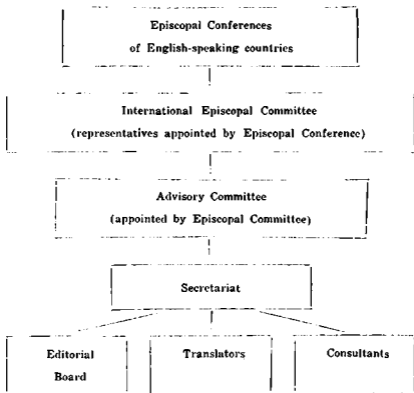
Despite the proliferation of Bible translations (with several yet to come) the Advisory Committee is unable to recommend any for liturgical

use. One of its major imminent projects is the translation of the entire psalter.

Beyond the work of *English for the Mass: Part II*, little has been done to further this project, although much was learned as a result of the publication of this booklet.

The Committee plans an immediate and extensive programme of sample translations and critiques of fairly large amounts of the psalter. This material will be examined at the May meeting and the final work of commissioning a psalter translation begun. In all probability the project cannot be completed in less than two years.

#### STRUCTURE OF THE COMMITTEE



## **THE CLERGY IN SOCIAL AWARENESS AND ACTION**

● **VERY REV. JESUS DIAZ, O.P.**  
*UST Rector Magnificus*

How can the clergy apply their fervor, their zeal, and intelligence to the social problems of an underdeveloped economy like the Philippines? To what extent should their participation be in the social amelioration of the people? Would this not force the priest into assuming a role for which he may not be totally prepared? And how does specialization in ecclesiastical studies, particularly theology, come into play in all of these questions?

The vast lands and the teeming populations which make up Asia are today in one of the most turbulent periods of the history of mankind. Europe does not seem to be the immediate concern of mankind today or tomorrow. The massiveness and potential of Africa, on the other hand, appear to be decades away. It is here in Asia, where both East and West—and the complex ideologies they represent—will come to terms. It is here, in this part of the globe, where it will be determined whether the world will move on. Or end in cataclysmic war.

In what other part of the world will one find such challenges to all kinds of people, including priests? Where else but here in the Philippines, will one find a more unique and meaningful stage for the social aspects of priestly supernatural works?

In proposing to examine the social aspects of priestly work today, would this be treading on strange and forbidden grounds? It would not.

In fact history will bear out that this is just proposing a return to the fundamentals of a priestly existence—and that is to serve—to serve God and society in the best way he can. And the best way he can serve is to be relevant, to be pertinent, to be at the heart of things in the milieu in which he finds himself.

Consider the first missionaries to the Philippines. God certainly did favor them with one of the world's most successful missions in Christianity. But the missionaries also took it upon themselves to become an integral part of the society of their times. Consciously or unconsciously, they introduced the word of God to the pagans of these islands through an intensive socio-economic approach.

The first missionaries were not only evangelizers but also civilizers. They built the towns and cities of the country. They constructed roads, bridges, forts and irrigation dams. They introduced various industries like silk raising, tile manufacturing, iron and copper mining, wheat farming, brick production and printing.

Most of the vegetables and fruits that are found in the Philippines today were introduced by the missionaries—Indian corn, tobacco, cotton, cacao, camote, egg-plant, papaya, pineapple, tomato, peanut, squash and cassava. Add to these the domesticated animals like cows, horses, pigeons, and other species of fowls and animals.

It is not necessary to dwell in detail on the tremendous contribution of the early priests to the educational achievements of the Filipino people. Santo Tomas University, for instance, is proud to be part of this contribution and is today observing her 357th year of service to the Filipino youth.

Priests must recapture that zealotry, that sincerity, that total perspective pertinent and valuable to the Filipino people which earlier priests demonstrated so effectively during the early years of Christianization in these islands. They will take the right direction if they start this Renaissance today.

Why Renaissance? Because earlier brothers and priests were inflexible advocates of social work in this society. They were hospital

builders and founders of asylums and orphanages. Some of the colleges founded by the missionaries also served as havens for the homeless and orphan.

Is today any different from earlier times? Can a priest be less zealous in social work than his predecessors?

As a matter of fact, the times today are more urgent and crucial. The Philippines is burdened with supporting 34 and a half million Filipinos with a very slow Gross National Product. And still, each year, the population growth continues to become bigger and bigger. There is a vast army of young people — young people who are restless, dissatisfied with the performance of their elders, eager for success, pining for material comfort. The economic and social dislocations of the poor are at more dangerous levels since World War II. The symptoms of this socio-economic and moral breakdown are evident in the daily newspaper headlines: the Huk insurgency, crimes against property and persons, deficiencies in the governmental and judicial machinery, and the ever-growing encroachment of communism in the rural areas of this country, where live 75 per cent of the population. Those who have seen Cuba and Indonesia with their very own eyes are positive in stating that right now, at this very hour, the very same conditions which brought the revolutions in Cuba and Indonesia are rearing their ugly heads in the Philippines today.

Can Priests engage in social action to a larger extent than they have in the past? In what specific areas can they enter? How can they bring their theological excellence into the picture?

They must enlarge their social action programs. They must bring God to the barrios and the cities. They must be aware of the underdeveloped conditions of Philippine society. The poor, the illiterate, the orphaned, the lame, the sick, the malcontents in the barrios, the farms, the fishing villages—these deserve greater attention now, because it is in these elements where the first seeds of violent revolution are first planted.



It is hard to say exactly how this can be done. Some programs that are going on now at Santo Tomas University may serve to indicate the fields open to a priest in his particular spheres of influences.

There is the Medical Missions. This is a team of doctors, nurses, psychologists, sociologists, faculty-student groups, and priests who visit rural folks and slum areas in the cities. It has gone to every major province today and has attended to more than 1,000 cases. Sapang Palay village is unofficially an "adopted baby" of the missions.

There is the domiciliary service of the Department of Preventive and Social Medicine. Its volunteer-workers and nurses treat thousands of cases in Tondo and Intramuros, including spiritual contacts. By spiritual contacts are meant conversions to Catholicism, adult communions, adult baptisms, holy communions, first confessions, validation of marriages and visits to orphanages and hospitals.

There is the UST Charity Hospital where last year, more than 13,000 cases were treated, mostly indigent patients from various Luzon provinces. This year, the UST expects to lose about P800,000 just maintaining the Charity Hospital.

There is the Institute of Catechetics where students teach religion to students of 25 elementary, 5 high schools and one youth center in the Greater Manila area and outlying provinces. There is also the Pax Romana.

Finally, there are the scholarships and discounts. Santo Tomas is very partial to the poor. She has a missionary role to play in these islands — and that is to take in as many poor but qualified students as she can. This year, one of every three UST student is enjoying a scholarship or discount. And at the Free High School, UST will lose about P15,000 this year to run it for poor students.

Similar efforts can certainly be made by others. Among the youth, a junior Cursillo seems to be quite effective. Problems of juvenile delinquency and school dropouts could be very inspiring jobs. Add to this adult education, and cottage industries.

In the seminary, future priests — considering the background of the Philippines — should make it a point to learn the rudiments of farming, livestock raising, vegetable gardening, and even fishing. It does not take much economic resources to start a vegetable plot which could be used to teach young children in school or in the neighborhood. Likewise, it takes little to start a small poultry project, the proceeds of which could go into scholarships for the poor.

Another specific area seminarians could engage in is the research and collection of data related to Filipino culture. Studies on the different languages, their literature, and customs will serve a great purpose to future generations.

Take Central Luzon. Or Mindanao. These are quiet volcanoes ready to erupt anytime. So many things can be done here by seminarians and priests. Social amelioration cannot be executed by the government sector alone. They need every help possible. This could be an area a priest should study well to see how far he can enter.

And how about priestly theology training? He should look at this as a means to an end — the service of God and his fellow beings. A priest should not stop at theology. He should let Christian theology permeate areas such as sociology, economics, history, political science, mass communications, agriculture, technology, science, farming, and psychology. The priest should not stop at philosophy. Philosophy must be used as a means to a total perspective—not a narrow perspective confined to pure speculation. This is the Philippines, an underdeveloped economy. Not Europe or America. The priest lives in areas of great dislocations. Not in the contented and quiet peace of the "convento". He should bring that feverish zeal for service that the first Spanish missionaries brought to these islands many centuries ago. In this way the clergy can help solve the social problems of the country.

## TAX-EXEMPT EDUCATIONAL CORPORATION IN THE PHILIPPINES

● ROSARIO S. CABRERA

In the Philippines, due to the tremendous growth of our population yearly, and classroom capacity not being able to cope with it, we have been having not only an educational but also a spiritual lag in the training of our youth. Educating the youth is a high priority; public service and since the government alone cannot solve the problem of a persistent lack of schools, sectarian and non-sectarian schools and colleges have been established. Some are corporations set up by private stockholders organized for educational purposes but paying dividends to their stockholders when profits are realized. Some are non-profit stock or non-stock corporations also organized for educational purposes, the profits if any, not being distributed to any stockholder or individual.

Educational profit-distributing corporations are governed by Section 24 of the National Internal Revenue Code, paying 10% on their net taxable income. The second category of educational corporations are exempted from taxation under Section 27-e of the same Code. It is with the exempted corporations that we will deal with.<sup>1</sup>

### **The 'Why' Behind The Exemptions:**

Section 27-e of the Code states that the following organizations shall not be taxed in respect to income received by them as such:

<sup>1</sup> *National Internal Revenue Code*, Comm. Act No. 666 as amended to Aug., 1964 (Manila, Bureau of Printing, 1964).

'Corporation or association organized and operated exclusively for religious, charitable, scientific, athletic, cultural, or educational purposes, or for the rehabilitation of veterans no part of the net income of which inures to the benefit of any private stockholder or individual: Provided, however, that the income of whatever kind and character from any of its properties, real or personal, or from any activity conducted for profit, regardless of the disposition made of such an income, shall be liable to the tax imposed under this Code.'

Why are these corporations exempt from taxation? Exemption from taxation means freedom from the payment of taxes imposed by the government to pay for its own public administration expenses, as well as those which are demanded by the public needs of its citizens. Said tax exemptions have been allowed for various reasons, sometimes to encourage industries needed by the economy or to subsidize indirectly those corporations which pursue a purpose for the common good or welfare of the people.<sup>2</sup>

The fundamental principle of taxation is that taxes are levied on the people to raise money that will be disbursed by the government for a public undertaking and/or for other public purposes. Some of these purposes are national defense, social and economic development and the education of the people. Religious educational institutions fall under the 'public policy' exemption motive of the government. Exemptions have been granted to religious, educational, charitable and other similar institutions on the theory that they benefit the public, encourage the fulfillment of a public purpose or perform socially desirable functions. They supplement the educational purposes of the government and perform functions, public in nature, which would originally have been carried out by the government at taxpayers' expense. Thus, these corporations do the work of the government and it is for this reason that exemption is granted under Section 27-e. Their incomes are not levied taxes because they need the income, not for profit that will redound to the benefit of any stockholder or individual but to carry out their educational and other declared aims.

<sup>2</sup> S. Guevara, *Essentials of Phil. Business Law*. (Manila, Atlas Publishing Co., 1963).

### When Exemptions Are Granted:

Exemptions are granted to such corporations if: (1) they are organized for one or more specified purposes: (2) no part of their net income inures to the benefit of any stockholder or individual.

A parochial school or private educational corporation organized for educational or religious purposes as embodied in its articles of incorporation is exempted from income taxes under Section 27-c. The mere absence in the articles of incorporation of a clause that the corporation is a non-profit organization, does not, per se, convert it into a profit-making corporation. The determining factors are its purpose, which is required by law to be clearly stated in the articles of incorporation as well as the conduct of its ordinary activities, whether or not it is engaged in business for profit to be distributed among its stockholders. In a case decided by the Court of Tax Appeals, 'Collector of Internal Revenue vs. University of Visayas, G. R. No. L-3554, February 28, 1961', after confirming that exemptions should fulfill the above two provisos regarding purpose and disposition of income, the court also declared that it did not matter whether the educational corporation was stock or non-stock.

What would be the effect of collateral activities of the school, for example, selling uniforms, textbooks, operating a canteen and other activities inside the school premises in which some profit was made? Can tax exemptions still be claimed for such profits? The courts have been lenient in the interpretation of the law, always taking into consideration the fact that said corporations are not primarily engaged in profit but only secondarily as a means to realize their religious or educational purposes. The 'destination of income' if used exclusively for the purpose of organization in many instances prevailed as the real test of exemption. In the case, 'Immaculate Conception Academy of Manila vs. Commissioner of Internal Revenue, CTA case no. 582, June 28, 1961,' the Academy was declared by the Court of Tax Appeals to be exempt from income taxation even from such profit for the following reasons:

- (a) The purpose of the school was a religious and educational one;

- (b) Sales were made only inside the school premises and only to the students of the school;
- (c) Said activities were made to further attain the educational objective of the school, and if any profit was realized, it was applied to the operating expenses made in connection with said sales;
- (d) No profit was distributed to any stockholder or individual.

In other cases decided by the courts, it was declared that the criterion for exemption is the consideration that the institution gives to the public in the form of public service. To say that an institution is subject to tax if it makes a profit is tantamount to nullifying its exemptions because then, the institution will be taxed whenever there is a profit. Said organizations have to operate within their resources and to do so they have to make regular incomes in order to maintain themselves from day to day and also to be able to contemplate future expansion.

#### **How Exemptions Are Granted:**

How can a corporation claim exemption under Section 27-e? In order to do so, a corporation has to file with the Commissioner of Internal Revenue an affidavit showing the following:

- (a) The nature and character of the organization;
- (b) Its actual functions;
- (c) Its purpose,
- (d) Sources and disposition of its income;
- (e) That no part of the net income inures or may inure to any stockholder or individual;
- (f) If part of the net income is credited to surplus, a copy of the articles of incorporation, its by-laws, and the latest financial statement showing its assets, liabilities, receipts and disbursements of the association should be submitted together with the affidavit.

The Commissioner of Internal Revenue, upon sufficient evidence of the data submitted, can declare the corporation as exempt. From then on, the right of exemption is established and the corporation is not required to show further its status under the law, except in case the original character and operations for which it was organized are substantially altered.<sup>3</sup>

#### **When Income Of Tax-exempt Corporations Is Taxable:**

Section 27-e continues under 'Provided, however' . . . . that income of whatever kind and character from any of its properties, real or personal, or from any activity conducted for profit, regardless of the disposition made of such income, shall be liable to the tax imposed under the Code. This refers to income derived from rentals collected from real estate owned by the corporation aside from the plant—land and buildings used by the corporation for its educational purpose, which is free from taxes as provided by the Constitution. Dividends and interest from stocks, bonds and bank deposits are also taxable. From these various forms of income are deducted the expenses incurred such as repairs, depreciation, losses on sale of bonds and stock. On the net taxable income, the educational corporation pays a tax.

The theory behind the imposition of taxes on said income is that the government affords protection to the owners of said rental and other properties and therefore it is but proper that the owners be made to contribute to the cost of government by paying taxes on the income derived.

#### **Current Sensitive Areas Of Tax Exemptions:**

In the Philippines, the religious non-profit tax-exempt educational or charitable corporation is so profound in our society that there is apparently no need for anyone to state that the obvious purpose of permitting such an institution to flourish, is to encourage individual citizens and groups to take the initiative in caring for the sick, educating the young or fostering the arts.

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<sup>3</sup> Jose Aranas, *Annotations, and Jurisprudence on the National Internal Revenue Code*, as amended (Manila, S. H. Gwekoh Printing, 1958).

Still, there have been signs of sensitivity by our leaders as the 'provided, however' clause tucked to Section 27-e by Section 5, Republic Act no. 82, removing tax exemptions from the other income. In the 'U. S. News and World Report' magazine of July 10, 1967, there are allegations that churches, more and more are going into business, buying up farms, factories and real estate for tax free profits that support religious and educational work. There are arguments for proposed federal legislation which would preclude churches from exploiting their tax-exempt status. The National Council of Catholic Men has even endorsed the principle of requiring religious corporations to pay taxes on 'unrelated income' in order to remove the undemocratic advantage which they now enjoy in competing with corporations and small businessmen.<sup>4</sup> This proposal would have a similar effect as the amendment to Section 27-e.

Recently in his regular column published in the 'Weekly Nation' of Feb. 26, 1968, Vicente Albano Pacis wrote an article 'For Tax Purposes, Schools Should Be Equal'. According to him, Senator Alejandro Almendras has proposed in the Senate that sectarian schools and colleges should be taxed on their profits just as the secular private schools are now being taxed, both corporate and income taxes. Mr. Pacis' views on the matter ran on a similar vein. To him, the present tax policy on schools is erratic and discriminatory. The government should tax all of them or exempt all of them from taxes equally, and that the latter is the wiser and more enlightened policy, since both of them, whether profit or non-profit, were supplementing the public education system. The condoned taxes now collected from non-sectarian schools should be earmarked for scholarships in this country, which in American universities constitute as much as 40% of the students, a condition that enables the USA to raise large numbers of highly educated young people.

Certainly, the above agitations would provoke pros and cons from various parties in the Philippines. The pros for taxing sectarian non-

<sup>4</sup> *Tax Exemption, The Constitution and Catholics-Some Reflections*, by R. T. Drinan, S. J., in the 'The Homelitic and Pastoral Review', Sept., 1967. Vol. LXVII, no. 12.



profit educational institutions would present valid arguments and the cons would be as vocal about their reasons. Most of the sectarian educational institutions are run by religious communities, who by virtue of their modest and retiring personalities have not publicized their innumerable scholarships and charities granted to deserving individuals as well as their other various 'good works'. Many laymen, being ignorant of the extent of their work, have been under the impression that vast wealth is being accumulated by them. It seems, therefore, that better public relations together with a disclosure of the revenues, expenses and disposition of the balances remaining would be desirable among the tax-exempt corporations in order to counteract such propositions.

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### IMPORTANCE OF CATHOLIC SCHOOLS

*"Among all the agencies of education the school has a special importance. By virtue of its very purpose while it cultivates the intellect with unremitting attention, the school ripens the capacity for right judgement, provides an introduction into the cultural heritage won by past generations, promotes a sense of values, and readies for professional life."*

## **HOMILETICS**

● D. TITIER, C.S.S.R.

PENTECOST (JUNE 2)

### **THE FAMILY OF GOD**

When Moses asked God by what name He should be called, He answered, "Yahweh," that is, He Who is always present. Before Our Saviour ascended into Heaven, He promised, "I will not leave you orphans. I will come to you. Behold, I am with you all days."

When Our Lord said, "I will not leave you orphans," He promised the Church. Because the Church is Christ, an extension of Christ, a continuation of Christ. He became one of us, lived with us. More than that, He died to deliver us from eternal death, and He rose to give us His own life. He raised us up to become His brothers, members of His Father's family.

Before Christ came, God chose a special people, the Jews, to keep alive the promise of a Redeemer coming. He made an agreement with them, to last till Christ came. They became His family, His people. He spoke of them with great tenderness, as only a loving Father could: "I it was, none other, Who guided their first steps, and took them in My arms, and healed all their injuries."

When Christ came, He founded a new family. He gathered them in His Church. Faith and baptism make us members of this new family, under an agreement or covenant, which will never be changed.

In this family, God is the Father and Christ the Eldest Brother. We are the younger brothers and sisters, not by right as Christ is, but by adoption—a very special kind of adoption, since we share God's very own life.

We were born into this family in Baptism. We began then to live in God's life and love. We grew up in it when we were confirmed. As members of the family, we have duties to one another. We continue Christ's

work—doing what we can for the welfare of the souls and bodies of our brothers in Christ. All this we do to bring Christ to others. Actually, we allow Christ in ourselves to serve Himself in the other members of His family.

We need nourishment constantly in this family of God. Our soul, like our body, needs constant food. God, our loving Father, provides this nourishment in Communion. We should use it regularly, constantly, even daily if possible, to stay perfectly healthy.

The law of annual communion is like a good parent's concern for a child with no appetite. The parent insists that the child does not leave the table till sufficient food is taken. So, God's Church thoughtfully makes a minimum for the Christian who is careless about divine nourishment. But, like a good parent who keeps pointing to the example of the healthy children who eat willingly and regularly: "Look at your brother, what a good boy he is, he eats well," God our Father wants us to be an example to our brothers and sisters. When we gather round our Father's table for the Family Meal at Mass, let our good example encourage the sluggish.

The Family of God has much greater cohesion than an ordinary family, because it is alive! Christ lives in each member and in the whole family. We each retain our individuality and our personal responsibility, but we are more closely related to one another in Christ, than the natural relationship of brothers and sisters. Our mutual sharing is also amazing—the Passion of Christ is as much ours as if we'd endured it ourselves; our patience in trials is an extension of His sufferings; our loving one another is Christ loving Himself! Any sin we commit (not just public sin that would bring shame on the whole family, but *any* sin) does harm to the whole family—a very powerful reason why we should repent immediately should we sin, and not continue to harm the family into which we have been reborn.

Today in Pentecost, the day of the inauguration of the new family of God. Loving Father, in the Name of Jesus and for the love of Jesus, Your Son and Our older Brother, send Your Holy Spirit to enlighten our minds and purify our hearts, so that we may be aware of what it means to belong to Your special Family. We ask this in the Name of our Brother Jesus Who lives and rules with You in the Ecstasy of Love Who in the Holy Spirit, God for ever and ever. Amen.

#### TRINITY SUNDAY (JUNE 9)

### THE CHURCH—THE MYSTICAL BODY

The Second Vatican Council recently concluded, had for its chief purpose to make known what the Church really is. At least Pope Paul VI said so, and he ought to know.

The Church is much more than what we see. We perhaps think of it as a vast intestinal company. Christ is the founder of the Company, the Pope is His representative, the Bishops are managers of branches of the Company, priests and religious executives directing the laity. The aim of the Company is to save souls. What gives the company dignity in the nobility of its aims and the dignity of its Founder.

This is a most inadequate idea of the Church. The union of Christ and His followers is far more intimate, far more wonderful, than an organization. It is an organism—a living thing. Christ and His Church form one living body.

The illustration is from St. Paul. St. Paul could never forget that day in Damascus, long after the death of the Saviour, when he heard Christ saying "Why do you persecute Me?" Not "Why do you persecute My friends, My follower?" but "Why do you persecute *Me*?" The question implied that there was between Christ and His followers a most intimate union, an actual identity, in fact. What Paul did to Christ's followers, he did to Christ.

This became clearer to Paul later when he heard of Our Lord's words: "Whatever you do to one of these My least brethren, you do it to Me." This intimate union between Christ and His followers, St. Paul compared to the unity of a body.

Our human body is made up of various members, each doing its own function. Each member shares in the life of the whole body, each work work for the good of the whole body. The union of Christ and Christians is like that. Christ is like the head, his followers are like the members of His Body. As long as the member remain united to the Head, it shares in the vigor, health, strength and life of Christ. But if a man turns away from Christ, if he cut himself off from Christ, then he is like a hand or a foot cut off from the source of life—the whole body. Christ and His Church are one.

Our Lord's illustration was from a fruit-tree. We know that the sap of life flows through the trunk of a tree to the branches, enabling them to bear leaves and fruit. A branch can be grafted on to the tree and become part of it, sharing its life. If we cut off a branch, it will wither and die. Our Lord said the Church is like this. He is the trunk. We were grafted on to Him at Baptism. As long as we stay united to Him, we're spiritually alive and fruitful. This is another illustration of our close union with Christ through His Church.

Today we honour the Adorable Trinity. We recall how God the Father created us in love. Since it happened that we were born into the family of Adam, we shared in the poverty of that family, a poverty the founder

of that family had brought on himself and us by his sin. God the Father sent His Son, the New Adam, to found a New Family, the family begun by Christ. We were reborn into this family, we were grafted on to Christ, we were in some way identified with Christ, when we were baptized. We're now on our way back to our Father, united with the Son, in a union brought about by the Holy Spirit.

The Trinity should mean exactly this for us and not just heavenly mathematics. Our situation is that we came from the Father. We're on a pilgrimage back to Him, united with His Son Who became one of us, and made us sons in Himself, by the action of the Holy Spirit. We, God's oeioké, gather at the invitation of our Father to join His Son and our Brother, in offering the Mass. This gathering, this being assembled into a miniature of the Universal Church, is brought about by the Holy Spirit. He is the soul, the life-giving principle of the assembly we form, with Christ, and in His Name, when we come together to offer Mass.

We all know how on big occasions like a birthday, the members of an office or firm will have a party. Never do they feel greater unity than on such an occasion, when they are all joined together in a Common celebration. We today, rich and poor, are gathered, as members of Christ, with our Head, to honour His Father and ours, in the unity of the Holy Spirit. We should really feel this unity. We should really experience it. It will draw us closer to Christ our Elder Brother and to one another, as brothers and sisters in Christ.

### CORPUS CHRISTI (JUNE 13)

#### THE EUCHARIST, GUARANTEE OF THE RESURRECTION

The Mass is the sum and the centre of Christian life. It is the focus to which everything leads, and the source from which everything flows. So, nothing is more important for us than to offer the Mass with faith.

How we priests long for the day when what we say to God the Father at Mass will be completely true of all our brothers around the Altar: "You know their faithfulness," we say, "and their attachment to you." This faithfulness means much more than just believing in truths God has taught us. Faith means total dedication to the Person. It means a complete surrender of ourselves, and a complete giving of ourselves to God in Christ. The highest act of faith is martyrdom. We don't think of it, and the martyrs did not think of it, just as an act of belief he made with his mind, but rather as something he did with his whole person. When in the marriage ceremony, a Christian man and woman promise each other faithfulness, they mean much more than

consenting in their minds to truths about marriage. They mean giving themselves completely to each other and to their unborn children till death. Let us make our Mass an act of faith—a complete giving of ourselves, all we do, all we suffer, along with Christ, to our Father.

Hope must also come into our offering of Mass—very much so. If we only realized it, the purpose of every Mass is to give us confidence. Our Saviour, promising us the Eucharist, told us it is the guarantee of our living forever. He went so far as to warn and threaten those who neglected the Eucharist that they would not have the Life He came to give. It is the very source of that Life, it is the pledge of our being raised up on the Last Day to live forever. Not only does the Mass recall the Redeeming Acts of Christ, not only does it make them present and effective here and now, but its power extends to the future.

So much is hope a part of the Mass that we, God's people gathered at His table, go through play-acting as though our salvation was already achieved, as though we were already in heaven. For instance, at the Sanctus, we are praising and thanking God Who saved us, without our in any way deserving it, as we will do eternally in God's Home.

Then at the Communion-time, our coming to the Banquet prepared for us by God the Father is an acting out of the joy of Heaven, compared in next Sunday's Gospel.

If we regarded each Mass as a further stopping place on our journey back to our Father, a journey under the leadership of Christ our Brother in the unity created by the Holy Spirit, then we would get the courage needed to spur us on to continue our pilgrimage from one Mass till the next.

A hundred years ago, there was a fierce persecution of Christians in what is now called Viet-Nam. Thousand were put to death. When some martyrs showed special courage, the judges would say in wonder: "He has been eating the enchanted bread that casts a spell on the soul." Centuries before, martyrs in Abilene said, "We cannot live without the Mass. It is the Mass that makes Christians."

Every time the Blessed Mother joined the gatherings of the first Christians at Mass, she saw recalled and made present the saving Act of her Son, as today's Epistle describes. She also saw the guarantee of future glory proclaimed. May ours be faith and hope like hers, at Mass, and during all the time between one Mass and the next.

## THE CHURCH— THE WAY, THE TRUTH, THE LIFE

We know that God our Father sent His Son to become one of us, to redeem us, and to earn for us the right to live with God's own life. "I am come," said Christ our Brother, "that they may have life and have it more abundantly." This life is a sharing in God's own life, a life that lifts us above the natural level, makes us children of God and brothers and sisters of Christ. This life we can obtain only through Christ: "None comes to the Father except through Me." So, somehow, we have to make contact with Christ, and get the life He obtained for us.

Obviously, we cannot see Christ with our eyes, or touch Him with our hands as the Apostles did or the thief on the Cross. But, He still lives on in the Church. It is a continuation of Himself, it is, in a mysterious way, His very own self. Our whole religion centres on Jesus Christ. We, of this day and age, contact Him in His Church.

Jesus Christ came on earth to do three great works. He came to make His Father known—He is the "visible image of the invisible God: "He who sees Me," He said, "sees the Father." He came to restore to us the Divine Life that Adam lost by his sin. "I have come that may have life." He came to show us, by His teaching and His example, how to live as children of God: "Learn of Me." All this He summed up when He said, "I am the Way, the Truth and the Life."

The Way. Do you want to know surely the way to God our Father. You find it in the Church. Christ Who said, "I am the way; no one comes to the Father except by Me," has left the Church to continue His work. The Church is Himself. We have absolute security that in the Church we have available official contact with Christ, Who is the one and only Way to God. The Church preserves the situation that existed when Christ was on earth.

The Truth. The Church is Christ, therefore the Church has the truth. As the Scriptures say: "The house of God, which is the Church of the Living God, the Pillar and ground of truth." We want the truth about the problems that oppress our hearts—we want to know about life after death—the Church has the answer, because the Church is Christ and He is the Truth. We have no need to envy those who could learn their religion by listening to the sermons and lessons from Jesus' own lips—in the Church we have exactly the same teaching continued. He Himself said so: "He who hears you, hears Me." "I thank God," says St. Paul, "that you received my preaching for what it is, the very words of God Himself." On the modern issues that distress the men of today—on warfare, on marriage, on family life—sincere men

are looking to right and left for the answer; sad to say, some of them fail to look to Christ, living on in His Church. The Church has remained steadfast to His teaching—He promised to be with the Church all days—the Church can and will help us find an answer, a sure answer, for Christ is the Truth and the Church is Christ.

The Life. How often Jesus Christ talked about Himself as a source of life. "I am the Resurrection and the Life; he who believes in Me, even though he be dead, shall live, and everyone who believes in Me shall never die." "I am the living Bread that came down from heaven. If anyone eat of this bread he will live forever, and the bread that I will give is My Flesh for the life of the world."

The life He talked about so much is obviously not our ordinary life which begins when we were born and ends when we die. If it were, He would have said something like this: "He who has sufficient food, rest and medicine and avoids accidents shall live." Instead of that He said, "He who will enter into life must keep the Commandments—love God, love your neighbour." This life is worth making any sacrifice to get—it is precious and important that He said it is worth dying to get or keep.

He is the Life and the Church is Himself—we contact Him and obtain this life through the Church, chiefly through the Sacraments. We received this Divine Life when we were born into His family at Baptism; it matured at our Confirmation. If we cut ourselves off from Christ, the source of this life, we are like a cut-off member of the body, destined only to death and corruption. We can be reingrafted by genuine repentance, and seal that in the Sacrament of restoration—Confession. The greatest of all the Sacraments—the Eucharist—is the wonderful nourishment of this Divine Life.

So, don't think of the Church as just an organization connected with Christ only by the historical fact that He started it. Rather it is a living Church, it is Christ living in the world today. The Church, through its life-giving Sacraments, brings us to Him and Him to us. Especially the Eucharist, which highlights our unity with Christ, and one with another in Christ.

Frederic Ozanam, founder of the St. Vincent de Paul Society, which has done so much social work, wrote in his last Will: "I die in the Catholic Church. I have known the doubts of the present age, but all my life has convinced me that there is no rest for the mind and heart, except in the Church."

Loving Father, make us Your children realize that the Church is Christ. We ask this in His Name. Amen.



## THIRD SUNDAY AFTER PENTECOST (JUNE 23)

## OUR DIGNITY AS THE SONS OF GOD

Maybe your reaction to these words is: Can this be really true? Are we really called to glory? Perhaps we feel like the Apostles during the storm on the sea of Galilee. They felt frustrated—it was at Our Lord's command that they had set out, it was for Him they were exhausting themselves trying to save the ship; yet He seemed to be asleep, not concerned. But then Our Lord awoke. He rebuked them: "You of little faith. Why did you doubt?" Then He commanded the wind and the waves. "And there came a great calm."

The world today is surely full of turmoil. We see wars and their horrible effects—so many killed and wounded, homes destroyed, survivors living in misery. Then the appalling increase in crime—every day we read in the papers or hear in the news so many accounts of atrocious crimes that it hardly even shocks us any more. Add to this the desperate poverty of so many, often caused by callous inhuman indifference to the rights of others. What we see all this human misery, we perhaps wonder: "Is God asleep?" Is He really concerned about us?

This is a temptation of the devil described in today's Epistle as going round like a roaring lion, seeking whom he may devour. He'll tell us: "God has no regard for the good. He is not looking. Life has no purpose, in meaning. Drift along, eat, drink, enjoy yourself, tomorrow you'll die."

Let us, as the first Pope told us in today's Epistle, resist the devil, strong in faith. Faith in Christ Who said: "Have confidence, I have overcome the world."

For us who have been united with Church, who, since Christ has made us His brothers, are in God's sight joined to Christ, life has meaning, life has value, life is worthwhile. As Christians we have a dignity that no one can take from us. There is no need to despair; no matter what disasters happen in the world. Rather, there is every reason for confidence, unbounded confidence.

God has a personal love for each one of us. Even the hairs of our head are numbered. He created us to share His love and life, and to live forever in His Home after this short time of trial. We can say to our Creator: "Do not despise the work of Your hands." He made us out of love.

Then He is our Father. Our Saviour taught us: "Thus shall you pray: Our Father." And St. Paul reminds us: "We have received the spirit of adoption of sons, whereby we cry, Abba." This word 'Abba' is translated

'Father,' but a better translation would be 'Daddy,' the word used by a trusting child, calling on its father in intimacy and loving confidence.

Not only is He our father, He is to be our Rewarder. The victory has already been won by Christ, we have only to keep with Christ, stay loyal to Christ, and victory is ours. "I am your reward," says God, "your reward exceeding great."

Last Friday we honoured the Heart of Our Saviour. What is that Heart? It is the heart of a Friend, the best, the most faithful Friend there could be. "I will not call you servants," He says to us, "but I have called you friends, because all things I have heard from My Father, I have made known to you." "He who has found a faithful friend has found a treasure," says God. To think that Christ is our Friend, Our changeless Friend!

Besides, He is our Brother. He first became our Brother 1969 years ago at the moment of His becoming a man, sharing our natural life. And 33 years later, at His Resurrection, He became doubly our Brother, raising us up to His Divine Life. First born of many brethren, our Eldest Brother, He shares His life and His right to inheritance with us.

When we think of Him as our Saviour, despair becomes impossible. "Fear not," He says, "for I have redeemed thee." St. Paul has a question for the unduly afraid: "Who is he that shall condemn? Christ Jesus Who died, Who has also risen again, Who is at the right hand of God, Who also makes intercession for us." Today's Gospel shows us Christ as the Good Shepherd, Who gave His life for us His sheep.

Sure, our being children of God does not exempt us from suffering on earth. "The disciple is not above his Master." Let's go back to St. Peter's message to us today: "God, the God of grace," he reminds us, "after you have suffered a little, will Himself perfect you and confirm you and establish you."

Thursday is the Feast of Our Mother of Perpetual Help. Ask her to make us trusting, confident, hopeful, as children of God should be.

#### FOURTH SUNDAY AFTER PENTECOST (JUNE 30)

#### CHRIST GIVES US THE SACRAMENTS

Once, during the life-time of Jesus Christ, He cured a paralytic. It was not by any means the most spectacular miracle He did, but it resulted in an enthusiasm no other miracle seems to have caused. Since the men who carried the sick man (maybe his own sons) could not enter the house where

Jesus was because of the crowd, they removed part of the roof and let him down that way. And seeing their faith, Jesus said: "Be of good heart, son, your sins are forgiven." When His enemies doubted His power to do this, He made it clear by a miracle that they could see that the other wonder, the forgiveness of the man's sins, had indeed happened, even if they saw no outward change. "Which is easier," He asked, "to say, Your sins are forgiven, or to say, Arise, take up your bed and walk?" And there and then He cured the paralytic and sent him home carrying his bed. "And the people went home thanking God Who gave such power to men." St. Luke records their words: "We have seen wonderful things today."

Through His death Christ redeemed us, and through His Resurrection He won for us the wonderful life that make us children of God. This life He wants to share with us as a tree shares life with its branches, as a body is vitalized and directed by its head. This is why He came on earth, this is why He founded His Church—to share with us His Divine Life. He did not come just to preach a few sermons, to tell us to be kind, honest and pure. He did not come just to heal a few sick. He did not come to free us from sorrow and pain. "I have come that they may have life."

Quite obviously this is a special kind of life, over and above our natural life. If He were talking about natural life, He'd have told us not to eat or drink or smoke to excess, to keep the traffic rules, to have regular medical check-ups. No, He spoke of a supernatural life, a life far more precious than our natural life, a life worth even losing our natural life for.

He's still with the Church, He still gives this life. How? Through the seven great signs or sacraments through which we contact Him and by which He gives this life. These sacraments play a vital role in our lives. They are the normal means by which the life of Christ is brought to us.

What is a sacrament? It is a sign or ceremony we can see, which God uses to give life to our souls. We are quite used to signs and ceremonies. A graduation ceremony—a sign a student has completed a stage in schooling; an oath-taking ceremony on assuming office—these tell us something is happening. But the signs and ceremonies we call the sacraments don't just tell us something, they actually do what they tell us.

Each sacrament is a work of Christ. It is Christ Who speaks through the priest when he says over the bread and wine at Mass: This is My Body, This is My Blood. It is Christ who speaks when a priest says, "I absolve you from your sins." St. Augustine says, "When Peter baptises, Christ baptises; when John baptises, Christ baptises; when Judas baptises, Christ baptises." The power of the Sacraments always comes from the risen Christ living on in the Church, and acting through His ministers.

Each Sacrament is a sign of faith. Yesterday, the feast of Sts. Peter and Paul, the year of faith, the 18th centenary of the martyrdom of these saints of faith ended. We need faith to see that water poured over someone's head actually makes that person a child of God and gives Divine Life. You need faith to see that a bishop touching and anointing a person's head makes him or her a mature Christian, that Christ is really in the Eucharist, and so on.

Faith is also important for the full effect of a Sacrament. The ceremony does not work like magic. How much each receives depends on his dispositions—his faith, his love, his desire to share the attitude of Christ. He is always ready to give the life He won for us, but He won't force it on us—He gives only to those who are ready to receive it.

We must not regard the Sacraments as spiritual gas-stations where we fill up our spiritual tanks to keep us going along the road to Heaven. They do provide us with help towards Heaven, but the main reason for receiving them is to help us grow in our likeness to Christ, our identification with Him, to increase our share in the Divine Life.

The comfort, the assurance the Sacraments give us is wonderful. We see the sacred sign or ceremony—we know that the Divine Life is given or increased, if only there is faith and good will. Thank God that we belong to the Church and that the life-giving Sacraments are at our disposal, and show our gratitude by using them with intense faith, frequently and fervently.

#### FIFTH SUNDAY AFTER PENTECOST (JULY 7)

#### BAPTISM MAKES US HIS SUBJECTS

The kingdom of God is a most revolutionary doctrine. It gives us a new sense of our own dignity and a new fund of courage. It brings God down into a most intimate association with us. It lifts us into an almost frightening closeness to God. Drawn together into the kingdom of God, the whole human race becomes one family. Injustice and crime must either reject this truth or cease to exist—they cannot flourish unless they waive aside the doctrine of kingdom.

In the beginning, God adopted man as His son. He gave His first people the capacity of knowing, loving and possessing God. All this was utterly beyond man's natural powers. So God, adopting man as a son, gave him a share of His Divine life, a share to which he had no rights nor claims.

Adam was created free. He could reject the supreme gift of God—the share in God's own life. He did just this—did it with terrible efficiency. He decided he would not be a son, he wanted to be an equal of God. He de-

deliberately tossed back the right to inherit everlasting life. At that moment, the divine life in man ceased.

So all of us, his descendants, were born dead, dead to the only life worthwhile. We could move, act, live with a natural life, but as for living God's life, we were dead, hopelessly, utterly dead. A mother, looking at her child born dead is a heartrending sight. That's exactly how we look to God till we have been baptized.

Never could we see God face to face. And there was nothing we could do about it. We could not restore the divine life, could do nothing to win back our inheritance. It was then that God our Father did a startling, an incredible thing. He decided to send His own Divine Son to become one of us, one of the race that had rejected its Father and King. Being God as well as man, He could do actions of infinite worth, infinitely pleasing to God. As one of us, as our substitute, He lived and died in complete obedience and made up perfectly for our disobedience. Being raised from the dead, He gave us a new and tremendous dignity. We could be re-adopted as God's sons with all the rights of sons. As St. Peter tells us in today's Epistle: It is a blessing you have been called to inherit.

We are one with Christ, called to inherit the kingdom with Him, with a unity that began when He became our substitute, our brother. Through Him, our Head, the divine life flows down to us, His members, His subjects in the kingdom. Remember He is the Head and are the members in his single real, but mysterious Body. Through Him our Head, His life comes down to us. His life is divine, the life we share with Him is divine also. God the Father, looking on us, sees us so united with His Son that we're identified with Him in God's sight. No father, looking at his son, says: "I love his head but I hate the rest of him." God loves His Son, He likewise loves us as long as we choose to stay united with Him, to be one with Him.

This is our marvelous vocation, the blessing we are called to inherit. How did it happen? How did we, who were not born united to Christ, become one with Him? By baptism. Our Lord insisted on baptism repeatedly: it was one of the last and most important things He taught. By baptism, we died to the sinfulness of Adam and were born again, rose to a newness of life, to Christ's risen life, inheritors of the kingdom of God. The outpouring of water and the Holy Spirit at baptism united us to Christ.

If the head dies, the whole body dies. When He died 1900 years ago, I died to sin; when He rose, I rose. Baptism makes that death and resurrection actual for me. As long as I am separated from Christ my Head, my actions are as meaningless as the twitchings of a body that has had its head cut off. To keep my baptism, to keep alive with the life we then received, is what we pray for in this Mass: 'One thing I have sought of the Lord, to dwell in the house of the Lord all the days of my life.'

A Chinese who had been a follower of Confucius, then a Buddhist and is now a Christian says: "Suppose a man falls into a deep pit and cannot get out. Confucius would fold his arms and say 'Serves you right for falling in'. Buddha would offer advice about getting out, but Christ would step down and lift him out. He not only tells us what to do, but makes us able to do it through the divine life which He shares with us."

#### SIXTH SUNDAY AFTER PENTECOST (JULY 14)

### WE ARE THE TEMPLES OF THE HOLY SPIRIT

To fully understand today's Epistle, we must recall how Baptism was conferred in the early Church. A candidate for Baptism (let's call him Julio) stood at the far side of a baptismal pool, ready to act out the death resurrection of Jesus Christ. He went down into the pool, the water was splashed over his head by a priest, signifying the death and burial of Jesus. Then, rising out of the pool on the other side, re-enacted the resurrection of Christ. Only this was no mere play-acting. This was a very special kind of sign-making. This was a sacrament. What was signified actually happened. Julio had gone down into that pool with a merely natural life. Now, coming out of the water, like Christ rising out from the dead, he entered into the new life of the risen Lord. As of now, he could say with St. Paul: "I live, now not I, but Christ lives in me."

The implications of this cry of victory are enormous. It is really a battle-cry of limitless courage. No enemy can possibly frighten me—neither man nor devil. No temptation can overcome me, not while Christ lives in me! Our lives are buried with Christ in God. His divine life pulsates in my soul and in my body. We sometimes forget this. It was not just to save our souls that God became man. It was to save us whole and entire, body and soul. The reverence we ought to have for our bodies comes from the fact that they are members of Christ. "Do you not know," St. Paul asks us, "that your bodies are the members of Christ?" For a Christian to fail in reverence for his body is a kind of sacrilege, and it drew from St. Paul the cry: "God forbid!"

The body as well as the soul is truly, but in a way we cannot fully understand, united with Christ. Christ took a body like ours—it's a body like ours that sits glorious at the right hand of God, and when He comes back to lead us home to the Father, our body will rise from the dead to be rewarded forever along with our soul—and only then will the ecstasy of heaven be complete.

The association of our body with the risen Christ is most close, The body of a Christian, united with Christ in Baptism, nourished in the Eucharist, has become far more sacred than the chalice which holds the Blood of Christ at mass. The chalice is blessed, yes, but it's still metal; whereas our body had been united with the very Body of the risen Christ. "Do you not know that your members are the temples of the Holy Spirit, Who is in you, Whom you have from God? You are not your own. You are bought with a great price . Glorify and bear God in your body."

If a Christian fails in reverence for his own body or that of another, it means he has forgotten his connection with Christ, and has rejected His strength. Only let us realize who lives in us, and we will experience His power. Once we feel the divine life pouring its powerful current through our body and soul, we will face temptation unafraid. The deeper our realization of the meaning of Christ living in our bodies, the deeper will grow our self-respect, our reverence for our own body, our respect for the bodies and souls of others, where God lives as in a temple.

Christ said: "If any man loves Me, My Father will love him, and We will come to him and make our abode with him." The Jews had a deep reverence for the Ark of the Covenant and the place where the Ark was kept --the Temple. Good Christians have a deep reverence for our churches where Mass is offered and our Lord remains sacramentally. Any sacrilegious act against a church, above all against a tabernacle, fills us with horror. Greater still should be our horror of any failing in reverence for our own body or for the body of another, because the body of a baptized person is more really a dwelling place of God than the Jewish temple or a Christian church.

When the Saviour foretold His Resurrection, He referred to His Body as a temple: "What sign of authority do you give that you do these things?" "Destroy this temple," He said, "and in three days I will raise it up." May the Risen Saviour help you and me to realize that our body is important, is sacred, is the chosen dwelling place of God.

#### SEVENTH SUNDAY AFTER PENTECOST (JULY 21)

### WE BECOME ADULT CHRISTIANS BY CONFIRMATION

Each year the Bishop comes to our Parish Church, the benches are rearranged, the doors closed, and the Sacrament of Confirmation administered. Perhaps this is the only time that we think about this Sacrament. Yet it is a rounding-off, a completion of our initiation as Christians. It is the process of growing up, of becoming mature Christians, strong and adult.

Being born and growing up are quite distinct facets of life. We all know this. We also know that there is a close connection between our birth and our growing up. We can't grow up until we've been born. Our having been born is in some way frustrated unless we grow, physically and mentally. We were born in order to grow and in our growth our birth is completed. In the same way, Christians are baptized in order to be confirmed. Confirmation is the completion of Baptism.

We were born spiritually in Baptism. We began to live with a new divine life, the life of the Risen Saviour. But we were infants, and like infants our spiritual life was largely self-centered. If a person has never been confirmed (or never realized the full implications of confirmation), his attitude is something like this: "I have only one soul to save, and only one chance to save it—if I'm saved, I made a complete success of life; and if I'm lost, I'm a total failure; it would be better if I had never been born." While quite concerned about his own salvation, he does not fully realize that no one goes to heaven alone, just as no one ever went to hell alone. Of course, no one can be completely self-centered, not if he realized that baptism united us with Christ and with all our brothers and sisters in Christ. But, it is true that our spiritual life tends to revolve around our self until we've been confirmed, or come to realize what confirmation means.

Confirmation is an outpouring of the Holy Spirit to deepen and strengthen our faith, to make it strong enough not just for our own needs, but for the needs of others. As a child becomes an adult, he begins to see, progressively more and more, his place in the family, and in the whole community. In the same way the confirmed Christian begins to see (or ought to) his responsibility to Christ for his neighbor. He becomes deeply concerned (or ought to) for the welfare of Christ-in-the-world, which is the church—and the welfare of Christ-in-his-neighbor.

During His lifetime our Lord promised to send the Holy Spirit. "It is expedient for you that I go," He said, "for if I do not go, He cannot come. But, if I go I will send Him to you." Until He had risen, the Holy Spirit could not be given. "The Holy Spirit was not yet given," says St. John, "because He was not yet glorified." At Pentecost, He was sent, the Paraclete, the Giver of strengthening life, the Source of courage.

That is what the Holy Spirit gives the confirmed, the courage in the various situations of life. Like the courage that comes with adulthood to take away childish fears. A father is thrilled at the first faltering steps of his baby, but nothing less than a manly walk in a grown son will please any father. God, our Father, expects us to utilize the grace of our confirmation and live as adult Christians. The Christian doctor, for example, asked to murder an innocent unborn child is expected as a confirmed Christian



to say: "You've come to the wrong shop." The businessman or politician offered a fast buck in a shady deal, is expected as a confirmed Christian to say: "No dice. Nothing doing." The employee, told: "It's the boss's birthday and we're going to a burlesque. Everyone's in this," as a confirmed Christian answers: "Count me out, boys." Parents, hearing the screaming propaganda for family limitation by any, even sinful means, are expected by God to use the courage they get from Confirmation and say: "We're not interested."

We've heard of spiritual communion, when unable to receive actual communion, we desire to have Christ seal in a special way the union that is perpetual. How many of us ever think of spiritual confirmation, of asking the Holy Spirit to make us more aware of, and more responsive to, His special presence in us that began when we were confirmed? It's very easy, no special formula is needed, a little prayer like: "Come, Holy Spirit," said from the heart, will stir up the grace of our Confirmation, give us the courage of the martyrs, past and present, who cheerfully go to their death out of love for Christ. At least, we will live as mature Christians, people of strength and adult courage, and show others, by the shining example of our lives, what it means to be grown-up children of God.

#### EIGHTH SUNDAY AFTER PENTECOST (JULY 28)

### CONFIRMATION—SACRAMENT OF THE APOSTOLATE

We were born to God in baptism, we achieved adulthood in God when the Holy Spirit came on us in confirmation. It doesn't matter how young we were physically—most of us in the Philippines were confirmed as babies. It doesn't make any difference if we were confirmed immediately after our baptism. Regardless of age, once we are confirmed, we're adults in the faith, strong and mature Christians.

Compare the attitude of the apostles before and after the coming of the Holy Spirit. Before Pentecost, they were weak cowardly men, who locked themselves in the Upper Room out of fear. But afterwards, what a contrast! Out they went, fearless and bold, before the crowd; with tremendous courage they announced the good news of salvation; with unbelievable zeal they were ready to make any sacrifice, any effort to bring souls to God.

Before our confirmation, we were sons indeed, but inclined to regard our faith as something to be kept to ourselves, something for our own private enjoyment. We would of course never say: "As long as I am saved myself, I don't care what happens to anyone else"—we did realize the faith was a treasure to be shared. But, the full desire to hand on the faith to others comes from our confirmation.

It would be a tragedy if our religion were like a wooden leg—something without life or warmth, that had to be strapped on every so often. If we are careful indeed to pray, hear mass, nourish our own soul, try to keep the commandments but not at all concerned about the salvation of others, we are just not fully adult, we do not fully realize what being confirmed means. We've not corresponded to the grace of our confirmation. If we are still selfish, and taking no active interest, or very little active interest in the spiritual welfare of others, we should call on the Holy Spirit Whom we received in confirmation, to help us correspond with what that Sacrament involves. Let's be generous with God. Let's open the gate to release the graces of confirmation.

Our love for Christ must overflow into zeal like His for the souls He loves, and from whom He is waiting for a return of love. Our endurance is the only limit to what we can do for the salvation of others. Charity, they say, begins at home. Have we right in our own home, someone who does not love God, perhaps a father or mother, a husband or wife, a brother or a sister, a child, a helper?

Pray for them—that's more important than anything else. Beg God to enliven the grace they received at baptism and confirmation—to bring it back to life. Do all in your power to persuade them to pray, to return to the practice of Christian living.

Today's disorder is too deeply rooted for priests alone to cure it. Indeed priests cannot cure from outside what needs curing from within—the wrong attitudes in places of work, study, entertainment—the places where lay people are and can convert and cure from the inside. The Vatican Council calls most emphatically for all of us, priests and people, to turn loose the power and the grace of our confirmation, the sacrament of the apostolate.

Don't say: What can I do? Don't hope for a miracle to save the world. There will be no miracle unless I am a part of it. Even you children, you may not be listened to if you tell your parents to love God, but you can give them good example. A little girl, only seven years old, became very ill. A doctor told her parents that an operation might make her well again. Came the time for the operation. The doctor said: "Don't be afraid. We'll just put you to sleep for a while." The child answered: "If you'll put me to sleep, I'll pray first. I always pray before I sleep." They let her kneel right there on the operating table, she prayed, and then they put her to sleep. The operation was not a success. The next day the doctor visited the little girl. "You did something for me yesterday," he said. "In one way the operation was a big success. When you said yesterday that you always pray before you sleep, you reminded me of the promise I made to God long ago. And last night, before I slept, I prayed—for the first time in twenty-five years.

Yes, we who have been confirmed have a job to do. Don't let our talent lie dormant, don't leave our grace, the grace of confirmation, unused.

## CONVERSION IN THE CURSILLO

● LEONARDO MERCADO, S.V.D

The spread of the *Cursillos de Cristianidad* in the world has been extremely rapid. Together with this spread are the marvelous conversions of the participants. After an overnight retreat and three days of studying and living Christian doctrine in a closed community, hardened sinners are transformed into apostles. Likewise practising Catholics who join the Cursillo become more zealous and typically say: "I always thought I was a good Christian because I have been an active Catholic Actionist for years. But the Cursillo has opened my eyes... I wish I had known it earlier."

Religious conversion is a natural phenomenon in the Cursillo, where it is common experience to see practical unbelievers return to religion, where lax Christians turn fervent, and the fervent still more so. But a problem arises from this phenomenon: are the conversions effected by the Cursillo the result of a religious brainwashing? In other words, are the Cursillistas not tricked psychologically, so that they lack genuine liberty in embracing God? Are those conversions the temporary product

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<sup>1</sup> Already in 1964 reports *Christ to the World IX*, 475: "These Cursillos are having an extraordinary development; in Spain, where they began in 1949 after several years of research and study, they have 65 diocesan secretariates...; in the United States, there are 77 centers in 34 States; in Canada, in Latin America: the Argentina, Bolivia, Brazil, Chili, Colombia, Mexico, Peru, Porto-Rico, the Dominican Republic, Venezuela; in Europe: Germany, Austria, France, Italy, Portugal, Switzerland; in Asia: Ceylon, Japan, the Philippines; in Africa: Angola, Fernando Poo, Guinea, Morocco."

of sentimentalism and dubious motives as in the manner of sectarian religious revivals? This article is an attempt to analyze the problem.

In solving the problem, however, several restrictions have been made. The following considerations are limited to the actual three days of the men's Cursillo, although some accidental remarks may point to the follow-up or the post-Cursillo. Since conversion is a psychological process, that is, a process which involves the whole man (from his unconscious to his thinking, willing, and feeling), and since the process does not follow the same pattern in every case, the following exposition is rather arranged arbitrarily so that elements of conversion may not be chronological. This arrangement would also cut out the needless repetition about the history and nature of this movement of apostolic and ascetical formation, of which enough has been written elsewhere.<sup>2</sup> Obviously the Cursillista will understand better the article. Finally, the writer merely expresses his observations from experience and readings, especially from the works of the Cursillo founder, the Most Reverend Juan Hervas y Benet.<sup>3</sup>

#### ELEMENTS OF CONVERSION IN THE CURSILLO

It must be remarked in the first place that every detail in the Cursillo plays a part in bringing about metanoia. The Cursillo is a clever, happy synthesis of philosophy and theology, the product of years of ex-

<sup>2</sup> Among the numerous articles about the Cursillo would be the following: Most Rev. Juan Hervas, "The 'Cursillos de Cristianidad', Magnificent Instrument of Christian Renewal and Apostolic Conquest", in *Christ to the World* VII (1962) 161-178; 312-324. A. Petru, "The Cursillos de Cristianidad. Their Structure", in *Christ to the World* IX (1964) 475-484. A layman's view is given by M. Carlos Calatayud Maldonado, "I Went to a Cursillo", in *Christ to the World* IX (1964) 485-499. See also *Time* (March 13, 1964), 61.

<sup>3</sup> To be used extensively are the following works of Bishop Juan Hervas: *Los Cursillos de Cristianidad*, Instrumento de Renovación Cristiana (Madrid: Euramerica, 1962), 4a ed., 522 pp. Henceforth to be cited as *LCdC*.

*Manual de Dirigentes de Cursillos de Cristianidad* (Madrid: Euramerica, 1962), 3a ed., 438 pp. To be cited as *MdD*.

*Interrogantes y Problemas Sobre Cursillos de Cristianidad* (Madrid: Euramerica, 1963), 2a ed., 443 pp. To be cited as *IyP*.

perimentation by Bishop Hervas and his associates. Since conversion is a gift of God, the Cursillo harnesses the best psychological, pedagogical and didactic means in imparting a compendium of doctrine, so as to prepare the way to the grace of conversion. In Scholastic terms, since "grace presupposes nature", conversion in the Cursillo is the effect of God's grace through human instrumentality and cooperation.

Let us expand the above statements.

### Truth

One of the main features of the Cursillo is its doctrinal stress, which is in line with the principle that willing to be good flows from knowledge of high motives. So after the closed retreat of one night follow a series of conferences (*rollos*) which implant supernatural motives or values.<sup>1</sup> The five daily conferences cover quite a representative portion of doctrine and morals. Despite the heavy topics the way of imparting them is made interesting. The various clerical and lay lecturers deliver their spirited talks in a meaningful style which is adapted to the language of the hearers.

After each rollo, the candidates (who are limited to adults numbering ideally between 30 and 35) are broken into teams called *decurias*. Each team must pool their insights and applications of the rollo just given in a concrete drawing. Then a representative of each team must explain the drawing to the entire assembly. The above-mentioned process utilizes the excellent active method of instruction.<sup>2</sup>

Moreover, because each team is seeded by various kinds of professions of different social standing, goodness and talents, and since each team has an assigned president and secretary, the whole interaction promotes a new we-feeling, practice of leadership and public speaking, and above all charity. This interaction is not only in the lecture hall but also done on a larger scale in the dining room, the chapel, and during breaks. Psychology approves the dosages of small accomplishments as already mentioned.

<sup>1</sup> Cf. *IyP*, p. 408.

<sup>2</sup> Cf. *LCdC*, pp. 361-370.

Because the candidates are told to pocket their watches during the entire course and are kept ignorant of what is next until the last moment, they lose a sense of time and are always expectant for the next surprise or activity.

### Joy

In order to prevent mental fatigue due to the extensive lectures, they sing lively songs (especially *De Colores*, the unofficial Cursillo theme) and exchange jokes. Already St. Thomas Aquinas writes that just as physical tiredness is cured by rest, spiritual fatigue gets its rest in the form of delight (*delectatio*) in what is joyful (*ludicra vel iocosa*).<sup>6</sup> He even goes further to name this a virtue called wittiness (*eutrapelia*), which stands between the extreme of clownishness and dryness.<sup>7</sup> As a virtue this mental recreation is kept within bounds and by no means destroys the seriousness of the Cursillo.<sup>8</sup> This spirit of joy, a particular mark of the Cursillo, further cements lasting camaraderie.

Joyfulness in the Cursillo rings of the proto-Christian spirit. It refutes the popular stereotyped religion as a sad one. St. Paul exhorted, "Let the word of Christ dwell in you abundantly . . . singing in your hearts to God by his grace" (Col. 3, 16). "Rejoice in the Lord always" (Phil. 4, 4; I Thes. 5, 18), "for the kingdom of God does not consist in food and drink, but in justice and peace and joy in the Holy Spirit" (Rom. 14, 17). "Though you do not see him [Christ], yet believing, you exult with a joy unspeakable and triumphant" (I Pet. 1, 8). "Do not be sad, for joy of the Lord is our strength" (Neh. 8, 10).

### Ideals and Response

Ideals are some of the main values on which the Cursillo hammers. Catchwords like "charity", "surrender", "idealism" center on the figure of Christ. He is proposed already in the short retreat as the father of the prodigal son and the Good Shepherd. The first rollo is on Ideal. Christ

<sup>6</sup> Cf. *Summa Theologiae*, 2-2, q. 168, a. 2.

<sup>7</sup> *Ibid.*, a. 3-4.

<sup>8</sup> Cf. *1yP*, pp. 427-428; *LCdC*, pp. 367-370; *MdD*, pp. 39-45.

holds the center during daily Mass, and especially in the meaningful visits to the Blessed Sacrament.

Here the example of the faculty-leaders is contagious, such as visits close to the tabernacle, sincerely begging for grace for the Cursillo, sometimes praying with outstretched arms. Thus particular visits are done en masse by the candidates, after enough preparation in the lecture hall. Short meaningful prayers come from the heart to the Ideal in terms of I-Thou relationship.<sup>9</sup> Because they are all men of the new in-group and alone by themselves, religious inhibitions often get unleashed in such occasions. Intense sorrow for past ungratefulness to the Ideal can make the tears flow. Such visits, together with the team visits, "is one of the fundamental factors in the psychological evolution of the Cursillista."<sup>10</sup> Psychologists bear out the fact that prayer affects the strengthening of the religious sense, and disposes the person to arrive at metanoia and authentic resolutions.<sup>11</sup>

Spontaneous reconciliation with Christ through the sacrament of penance can easily follow. Would not the occasional, spontaneous, non-sacramental public confessions uttered freely in the lecture hall or those blurted out in prayer form in the chapel be a realization of what St. James (5, 16) said, "Confess, therefore, your sins to one another"?

Together with the Ideal Christ necessarily goes along the Ideal of his Mystical Body. This fundamental truth is driven home more by experiencing it than by learning it through lecture. The staff (which is composed of the spiritual director, the lay rector and his associates) not only watches at the individual progress of the candidates but also practices charity for the Mystical Body by waiting at table, stimulating fraternal joy, sacrificing and praying for all.<sup>12</sup>

The Communion of Saints is actualized by *palancas*, namely, prayers and sacrifices for the candidates. Before and during the Cursillo, alerted

<sup>9</sup> Cf. Mt. 6, 7; 18, 20.

<sup>10</sup> Cf. *MdD*, p. 60.

<sup>11</sup> *Ibid.*, pp. 60-61.

<sup>12</sup> Of course the quality of the staff, on which depends much of the success of the Cursillo, will vary from place to place.

convents, seminaries, parishes, Cursillo centers of the country — and sometimes from other countries—pray and sacrifice for the success of the Cursillo. This is similar to the early Christians praying for the descent of the Holy Spirit (Acts 1, 12-14). These palancas are written down and sent to the Cursillo in progress. When the candidates come to know about this form of charity, they are profoundly moved. The lesson of togetherness in Christ's Mystical Body becomes a living part of themselves. They will repay this love by making palancas for others in the future. A certain parish priest remarked that since palancas are self-imposed those who make them improve his Cursillo-minded parish.

### Fundamental Option and Conversion

As the Cursillo progresses the candidate generally feels an ineffable religious experience which he never had before. He has "tasted that the Lord is sweet" (I Pet. 2, 3). Many admit that those days lived in the Cursillo are among the happiest of their lives. Instead of putting himself and false ideals as the center of gravity of his strivings, the candidate realizes through the illative sense—to use Newman's expression—that God is the magnet of higher value. The good candidates are strengthened with maturer faith and thereby pledge stronger dedication to God. After one's whole being has been shaken by the techniques and best disposed to receive grace, after having received countless palancas, after having been exposed to the whole Cursillo which itself is one gigantic actual grace,<sup>13</sup> what sincere man cannot make a total surrender of himself to Christ?<sup>14</sup> St. Paul, the convert, could say: "I count everything loss because of the excellent knowledge of Jesus Christ, my Lord. For his sake I have suffered the loss of all things, and I count them as dung that I may gain Christ" (Phil. 3, 8). With such a disposition, resolutions in prac-

<sup>13</sup> Cf. *IyP*, pp. 307-337.

<sup>14</sup> Cf. Pierre Fransen, "Towards a Psychology of Divine Grace", in *Research in Religious Psychology, Speculative and Positive* (Brussels: Lumen Vitae Press, 1957), pp. 7-36. M. Flick and Z. Alszeghy, "L'Opzione Fondamentale della Vita Morale e la Grazia", in *Gregorianum* XLI (1960) 593-619. This second article offers a sufficient bibliography on fundamental option.



ting religion can easily follow. There is nothing pelagianistic about the whole process.

The closing ceremony serves as a clincher for conversion, a stimulator for the lukewarm, and promotes perseverance.<sup>12</sup> Here the candidates talk about their impressions which freely praise the Cursillo. These impressions also confirm the views of the other candidates. Even veteran Cursillistas who attend such graduations derive further strength of spiritual renewal.

In short the Cursillo is an unforgettable religious experience. As Bishop Hervas sums it up:

The exposition of doctrine, the participation of priests and lay directors, the quality of the assistants, the manner how prayer is taught and practiced, the amusements, the climate of moderate joy, sincerity, charity, prayer, the closing . . . a quantity of details, in short, some true pleasant insights, which, with a deep psychology, active pedagogy, a normal use of the intuitive method and an adequate adaptation in language and action, normally obtain some results which leave a profound imprint in the mind and heart of man, and which has nothing of a suggestion in the pejorative sense [namely, brainwashing] . . .<sup>16</sup>

When the new Cursillistas go home, they are changed men, apostles burning to change the world. As in the biographies of famous converts, it is not rare that cold, hardened sinners go to the other extreme of fervid religious fanaticism.

Is conversion in the Cursillo the result of a religious brainwashing? The answer is no. Although this spiritual laboratory is similar to a group therapy, the candidates enjoy full liberty. They have not been drugged or hypnotized or brainwashed in the Communistic sense. God is the cause of conversion through the instrumentality of the Cursillo and the cooperation of the candidates.<sup>17</sup>

### **Action of the Holy Spirit**

If God is the author of conversion, the pentecostal transformation of the candidates should be attributed to the Holy Spirit, the Sanctifier

<sup>12</sup> Cf. *LCdC*, p. 393; 495-498; *MdD*, pp. 369-370.

<sup>16</sup> *IyP*, pp. 405-406; see *LCdC*, pp. 364-370.

<sup>17</sup> Cf. *IyP*, pp. 340-341; 390-398.

(Gal. 5, 22-23). No wonder the Cursillo has an intense devotion to this Divine Person.<sup>18</sup> His action on the community gathered in Christ's name seems different from his individual interventions.

Of the many similarities which the Cursillo has in primitive Christianity, another would be the charisms as element for conversion. That the Holy Spirit grants his gifts for the building up of the Mystical Body still holds today, although the charisms are less than before. Among the charisms which St. Paul enumerates (Rom. 12, 6-8; Eph. 4, 11; I Cor. 12, 8-11 and 28 ff), several can still be feasible today, such as the gifts of ministry, teaching, exhortation, giving, presiding, acts of mercy, of pastors, of exposition, knowledge, faith, discernment, administration, assistance, direction. If charisms can be passing gifts, could the Finger of God sometimes not grant his gifts to those involved in the Cursillo for the sake of conversion? After all, "the manifestation of the Spirit is given to everyone for profit" (I Cor. 12, 7).

#### FURTHER CONSIDERATIONS

Conversion must be a continuous process, lest "after the unclean spirit has gone out of a man... it brings seven other spirits more wicked than itself... and the last state of that man becomes worse than the first" (Lk. 11, 24-26). The Cursillo is only the turning point for most candidates and the beginning of a new life. Because not everything can be taught in the three days, the Cursillista must continue his Christian formation. What matters extremely is the post-Cursillo period of weekly meetings called *ultreyas*.<sup>19</sup> To evolve this, however, is outside the scope of the article. Bishop Hervas assures perseverance if the *ultreya* method is strictly observed. There is always the danger of adulterating the tested Cursillo techniques.<sup>20</sup>

Is the Cursillo a suitable instrument for evangelization? Bishop Hervas thinks normally not, because pre-evangelization should precede

<sup>18</sup> Cf. *LCdC*, pp. 226-231.

<sup>19</sup> *Ibid.*, pp. 77-79.

<sup>20</sup> Cf. *MdD*, pp. 77-79.

it.<sup>21</sup> Nevertheless, the Cursillo has proven itself by its fruits to be the instrument of numberless conversions, of apostolic renewal of dioceses, the teacher of an apostolic spirituality. As a lay movement it has anticipated much of the pronouncements of Vatican Council II concerning the laity. The fact that the Cursillo has taken roots in most parts of the world proves how its general techniques have a universal appeal.<sup>22</sup>

But is the Cursillo not over-emotional and suited to the Latin temperament? Christ did not found a rationalistic religion. As a human being he manifested his intense love for his Father and fellowmen when he rejoiced, was angry, was grieved, sad, and wept. And perfectly virtuous act must both be passionate as well as rational. When this balance is upset, the normal tendency is to seek compensation. So when Immanuel Kant's influence made religion purely rationalistic, the people had to channel their unfulfilled religious instincts and sentiments to other forms of piety. The life of faith requires a personal commitment of total autodonation to God. By no means is it an isolated departmentalized way of thinking. If religion should involve mind and body, this integration is wonderfully harmonized by the Cursillo.<sup>23</sup>

### **Masculine Piety and the Cursillo**

Karl Rahner observes that the European brand of Christianity has a feminine appeal, although it is essentially masculine.<sup>24</sup> This is not the case with Greek Christianity, or take the masculine piety of Buddhism and Mohammedanism. The fact could explain why men of developing countries seem to find the western brand of Christianity handed over by western missionaries as repulsive and fit only for women. To accept this "emasculated" religion is something which goes against their manly grain. Male saints are often stereotyped as lacking in genuine manliness. Why more women go to Sunday masses than men lies in the same line of ex-

<sup>21</sup> *Ibid.*, p. 80.

<sup>22</sup> *Loc. cit.*

<sup>23</sup> Cf. *IyP*, pp. 381-389.

<sup>24</sup> Cf. Karl Rahner, *Sendung und Gnade*, *Beiträge zur Pastoraltheologie* (Innsbruck: Tyrolia-Verlag, 1959), ss. 286-311.

planation. A typical virile remark would be like this: "My father was a good man although he did not go to church. Me too!" Consequently men take pride of their "irreligion" as a masculine value.

What is the root of this attitude? It must be remembered that man is the active leader, the brain of the family, the breadwinner who must be strong, and that woman is psychologically passive. Now the old Latin liturgy had grown to be an exclusive clerical affair, where the laity had no more active participation. Since that liturgy was passive, it appealed more to women. On the other hand, when religion actively challenges the masculine nature, it appeals to men. For example, in the times of religious persecution non-churchgoing Mexicans risked their lives in defending the churches from demolition by anti-Catholics.

The Cursillo as a lay movement of leaders has tapped the psychological well-spring of masculine piety. Because the male Cursillista is a crusading leader, he is not ashamed of his religiousness. Thanks to the new active liturgy and other decrees of Vatican Council II for letting men do active leadership in the Church.

The task of making religion appeal more to men seems to go into the direction of sublimating and satisfying their nature. By stressing this more, one automatically destroys the wide-spread error that religion is only for women.

## CONCLUSION

The Cursillo has actuated many vital points, although its founder claims no originality. It must avoid the dangers of becoming a status symbol and of forming gnostic cliques of those who pride themselves to be the only authentic Christians. This dynamic movement is meant to penetrate all phases of life and be the leaven to ferment the entire dough of Christianity. As it continues to shape more apostles through genuine conversions in its world-wide expansion the Cursillo rightly deserves the name of a "New Pentecost".

# CASES AND QUERIES

## ON THE ANTICIPATED MASS AGAIN

With regard to the Indult to anticipate the fulfillment of the obligation of hearing Mass on Sundays and Holy Days on Saturdays and Vigil evenings, may I ask these three questions:

1.—May the Bishop prevent his faithful from making use of the privilege in question?

2. — May the faithful fulfill two different precepts with only one Mass, if Saturday or Monday are Days of Obligation?

3. — Which are the privileges which accompany solemn feasts\* that can be enjoyed on Saturday and Vigils according to said Indults? Is the faculty to binate and trinate among them?

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**Ad 1um**—The answer to the first question depends on the answer to this one: who are the direct beneficiaries of the Indult, the Bishops or the faithful? A careful reading of the Rescript brings us to the conclusion that the faithful are the subjects or direct beneficiaries.

We are aware that some hold the opinion that the Bishops are the beneficiaries of the Indult. They base their belief on the words of the Rescript: "Sacra Congregatio Concilii... Episcopis... benigne tribuit facultatem". However, they overlook the clause used by the Holy See immediately after these words, namely "juxta preces", which means *as requested*. In other words, the Bishops have been given what they had requested. But what did they request? That "the faithful could comply with the above mentioned obligation of hearing Mas...": "*ut fidelis adimplere possint obligationem... audiendo sacrum...*" The Bishops did not

petition for themselves, the faculty to allow their faithful to anticipate the fulfillment of the precept; they petitioned said faculty for the faithful. And their petition was granted as requested. If this faculty was granted to the faithful by the Holy See, the Bishops may not inhibit their faithful from making use of it.

Of course, any anticipation of Sundays and Holy Days depends on the Bishop ultimately, since it is the local Ordinary who may allow evening Masses. If he does not give faculty to say Mass in the afternoon the Mass cannot be anticipated.

Our answer to the first question is: the Bishop may not inhibit his faithful from anticipating the fulfillment of their obligation by hearing Mass on the afternoon of Saturdays and Vigils. But the Bishop may prevent such anticipation by not allowing any Mass in the afternoons of Saturdays and Vigils.

**Ad 2um**—The answer to the second question should be the reply given by moralists to the question whether two or more different precepts may be fulfilled by a single act. With regard to this moral problem we quote what FR. LUDOVICUS J. FANFANI, O.P. says in his *Manuale Theologiae Moralis*, I, Romae, 1949, p. 266. He poses the question: "Utrum per unum numero actum possit aliquando pluribus preceptis simul satisfieri?" And he replies: "*Affirmative, si diversa illa precepta cadunt super eandem materiam et ob eundem finem. Ratio est, quia tunc, scilicet quando materia preceptorum eadem, est, idemque finis, unico actu totum ponitur quod per diversas leges praecipitur: et ideo unico actu pluribus illis preceptis satisficit.*"

Applying this principle to our problem, we see that two different precepts can now be fulfilled in the afternoon of the first of two consecutive holy days of obligation, that is, on Saturday evening if Saturday is a holy day, or on Sunday evening if a holy day falls on Monday.<sup>1</sup> Both obligations refer to the same matter namely to *hearing Mass*, and both have the same purpose, to *honor God*. If, as the moralists say, two

<sup>1</sup> In virtue of the Feb. 13, 1968 Rescript reducing the feastsdays of obligation, the possibility envisioned in this solution is noticeably also lessened. Ed.

precepts referring to the same matter and with the same purpose may be fulfilled with a single act, the logical conclusion is, that the faithful may now, by hearing a single Mass in the afternoon of the first of two consecutive days of obligation, satisfy the two precepts attached to these two days.

Some will reply that these obligations belong to different days and they should be fulfilled in different days also. Our answer is that this is true when the time for the fulfillment of both obligation is different, not when both may be legally fulfilled at the same time. Since the Church has rendered, through this Indult, the afternoon of the first of two consecutive days of obligation useful and available to fulfill both precepts, there is no reason to demand two different Masses to fulfill the two precepts. When a Holy Day of obligation falls on Sunday the Church is satisfied with a single Mass. Why? Because the same period of time is available to fulfill two precepts which are similar in nature and in purpose. What the ordinary course of nature does, may be allowed by the Church\* by special concession. This is what the Church has done, namely, that the precept of the second consecutive day of obligation may be fulfilled in the afternoon of the first day of obligation. If one Mass is enough to fulfill two precepts when two Days of obligation fall on the same day, one Mass should also be enough when the Church allows to anticipate the fulfillment of the obligation of the second day to the afternoon of the first one.

Our answer, then, to the second question is: the faithful may fulfill the two different precepts with only one Mass heard in the afternoon of the first of the two consecutive days of obligation.

**Ad 3um**—The third question is easy to solve if we follow the original text of the Indult. There are two great and substantial differences between the original Latin and the English translation namely: *first*, while the Latin text mentions explicitly Saturdays and Vigils of Holy Days for the anticipated Mass, the English version mentions only Saturdays, saying nothing about Vigils; *second* the English version has a clause which does not appear in the original Latin. It is the same clause quoted by our Consultant, namely: "together with the other privileges which accompany solemn feasts."

These two great diversities have given rise to the following questions: first, is there any indulgent at all to anticipate the Mass of Holy Days of obligation that do not fall on Sunday? The English version says nothing about it. Second, which are "the privileges that accompany solemn feasts" and maybe enjoyed now on Saturdays according to the English version? Is the faculty to binate and trinate among them? This is exactly the third question of our consultant.

With the original text of the Indult before our eyes, these two questions are easily solved. The answer to the first question is: the Mass of both Sunday and Holy Days of obligation may be anticipated in the afternoon of the previous day. The reply to the second question is: the original Latin says nothing about privileges. The corresponding clause in the English version was a very bad translation: "*ceterorum pervigiliorum, quae praecedunt solemnes festivitates*", says the original Latin; "... together with the other privileges which accompany solemn feasts", reads the English version. They are entirely different.

Our answer, then to the third question is: the original text of the Indult says nothing about privileges. No privilege of solemn feast is transferred to Saturdays and Vigils of Holy Days, save the privilege of complying with the obligation to hear Mass attached to the next day.

● E. GARCIA, O.P.





# THE CHURCH HERE AND THERE

## **Bacoor, Cavite**

### **NEW PARISH SET UP IN BACOOR TOWN**

Bishop Artemio G. Casas of Imus, has created the new parish of St. Martin de Porres composing eight barrios in Bacoor, Cavite.

The decree of erection reads:

"Since the spiritual needs of the people of the Parish of Bacoor, Cavite, cannot be properly attended to because of the large territory of the said Parish, with the consent of the Diocesan Consultors, and with the knowledge of the Parish Priest of Bacoor, Cavite, after mature deliberation on the matter, We hereby divide or dismember by virtue of this letter the territory of the Parish of Bacoor, and We erect a new Parish within the territorial boundary of Bacoor, Cavite, which belonged until now to that Parish, as the Parochial Church of St. Martin de Porres, having for its center or seat the "Andrea Village".

At the same time, we establish the jurisdiction of the new Parish within the territorial boundary of Bacoor, Cavite, to be composed of the following Barrios: Niog, Panapaan, Ligas, San Nicolas, Molino, Mambog, Bayanan, and the south portion of Sii-

nas along the National Highway No. 17.

"The inhabitants within the aforesaid jurisdiction will constitute the members of the new Parish,

"The endowment of the new Parish of St. Martin de Porres and of the benefice of that Parish consists in the voluntary offerings of the faithful, the stole fees, to be paid according to the Diocesan "Arancel" and lawful custom, and in the property, which the new Parish might acquire in the future. We further reserve the right to nominate the Pastor of this Parish to ourselves and to our successor.

"The new Parish of St. Martin de Porres has the privilege and the duty to keep habitually the Blessed Sacrament under usual conditions, to possess a baptismal font, to administer all sacraments, to have its own canonical books and all other rights, which belong to a parochial church."

## **Borongan, Samar**

### **HOLY FATHER APPOINTS ANOTHER NEW BISHOP**

Pope Paul VI has deigned to appoint the RT. REV. MSGR. GODOFREDO PEDERNAL as residential Bishop of the diocese of Borongan.

Msgr. Pedernal the episcopal vicar of the diocese of Lucena, and assistant national director of Catholic Action of the Philippines.

Born on November 7, 1916 at Santa Cruz, Marinduque, bishop-elect Pedernal was ordained priest on April 30, 1944 after his studies at the Lipa diocesan seminary. He became coadjutor and pastor of several parishes in Lucena and Laguna before his assignment as Rector and professor of the Lucena diocesan seminary.

The diocese of Borongan embraces north-western Samar. The diocese was left vacant last year by the transfer of Bishop Vicente P. Reyes to the diocese of Cabanatuan. In the interim, Msgr. Angel Hobayan was the Coadjutor Vicar of Borongan.

According to Bishop Mariano Gaviola, secretary general of the Catholic Bishops Conference of the Philippines, the appointment of Bishop Pedernal makes him the 59th member of the Philippine Catholic Hierarchy.

## Lima, Peru

*Peruvian Bishops Reject Birth Control Campaign.* Massive birth control measures not only violate personal freedom but inhibit the development potential of the country, the Peruvian bishops said in a "vigorous rejection" of planned-parenthood campaigns.

Their statement, issued at the close of the Peruvian Bishops' Conference meeting here, dealt with population problems and development. The bishops particularly denounced "eco-

nomics and moral pressure" in tying foreign aid to the acceptance by Peru of large scale family planning policies.

Rather than promoting massive restriction of family size, "it would be more pertinent to undertake a fundamental economic reform in the country, including a fair distribution of wealth," they said.

"Whatever danger may come from rapid population increase, it cannot be attributed to the natural growth of well established families. The real reason for the failure of many development programmes should be sought in irregular marriages, morbid sex a climate polluted by ignorance and misery."

Population growth, coupled with intelligent exploitation of natural resources and basic education," they went on.

"When large sums of money are being spent in birth control campaigns instead of using them in development projects one cannot but wonder about the sincerity of many public statements and moves, which in the last analysis, freeze unjust social conditions."

The personal freedom of parents and the opportunity to exercise it, are, in the view of the Church leaders, two over-all considerations in family planning.

"The Church does not ask for irresponsible begetting of children, but rather encourages those parents who welcome such children as they are able to educate in a human and worthy manner," the bishops said.

The population of Peru is growing at a rate of 3 per cent annually. Annual per capital income is about US \$290.

### **New Delhi, India**

*Needs of the Developing World.* The developing nations fear "an economic neo-colonialism" as a threat to their independence, Archbishop Carpio, Apostolic Pronuncio to India and head of the Vatican delegation to the United Nations Conference on Trade and Development (UNCTED), told a meeting of the conference here.

Banishing hunger and suffering on a global basis is the first task before humanity, he said. The richer nations must recognize that the future of civilization depends on the manner in which the issues before the conference are tackled.

The road to peace lies through development, the Archbishop went on. Those who enjoy the benefits of an abundant economy will be mistaken if they imagine themselves secure from trials. Recent upheavals have all too eloquently borne witness to the contrary.

The developing nations are often victims of insinuation and pressure instigated by "unworthy alien interests."

"The developing world prides itself in assuring its political autonomy. It fears an economic neo-colonialism. Acquired so dearly and defended so zealously, independence is given to make a new world order, more brotherly and more equitable.

"The young in the world want justice and peace. They reproach their elders for not having secured for them."

Urging "a profound reform of commercial methods," he said that very often business transactions are "practically imposed" by influential countries.

For many developing countries, the income from the sale of one or two of their primary products is necessary for physical survival. "It is therefore a matter of justice that market prices be regulated in such a way as to assure to manufacturers an income comfortable to human dignity.

"A lack of mutual confidence" has been responsible in large measure for "anarchy in economic relationships" between developed and underdeveloped countries.

The archbishop reiterated Pope Paul VI's plea, made in Bombay in 1964, that expenditure on arms be transferred by developed and developing nations to cooperate peaceful production.

Earlier, Archbishop Carpio had read to the conference a message from the Pope declaring that problems of underdeveloped nations, cannot be solved by economics alone. It is fundamentally a moral problem and remedies must come from a moral drive to eliminate inequalities between developed and developing countries.

Serious economic difficulties do face developed countries, but the fact that millions of human beings lack the basic necessities for a decent life must not be forgotten.

The Pope hopes that the encyclical on the *Development of Peoples* serve as a call to all who work for the elimination of the hard conditions in which so many live today. International financial and technical assistance to developing countries must be buttressed by "fair and just trade relations" between the rich and poor nations.

The Vatican delegation to the UNCTAD meeting includes two Indians, Dr. John Ryan and Dr. B. S. Gilani. It also includes Father Henri de Riedmatten, Father Henri Perron and Miss Elisabeth Reid.

### Recife, Brazil (NC).

*Offer a Mystique to Socialism, Archbishops Tells Christian.* A Brazilian archbishop has urged Christians to offer to socialists the "mystique of universal brotherhood and of complete hope incomparably superior to the narrow mystique born of historical materialism."

Speaking at the opening of the Theological Institute of Recife, Archbishop Helder Pessoa Camara of Oina an Recife, drew attention to the attitude of the Christians of eastern Europe who "accept the regime, . . . but reject its materialistic vision of the world."

Archbishop Camara indicated that the Church "by reason of its purpose and its competence is not merged with any political community and is not linked to any political system."

In conclusion, the archbishop said that "the unsophisticated Christianity

of the peoples of the northeast Brazil was disappearing in proportion as economic and social development progressed, and that the Church had to assert all its effort so that the magical and fatalistic religion of today might be transformed into a personal meeting with Christ of tomorrow."

### Seoul, Korea

*Korea Bishops' Conference Upholds Workers' Rights.* In a statement on social justice and the rights of workers, the South Korean Bishops' Conference has defended the efforts of Young Christian Workers (YWC), and their chaplain to unionize silk-workers on Kang-Hoa island in Incheon diocese.

The text following is the statement issued by the bishops' conference:

At Kang-Hoa recently, several Catholic workers who were exercising their fundamental rights as human beings were unjustly dismissed by their employers for taking part in trade-union activities. Their chaplain was accused by a member of parliament and by the police commissioner of spreading subversive ideas, simply because he was teaching the principles of social justice. Furthermore the Textile Manufacturers Association of Kang-Hoa has published a resolution in seven points, refusing, among other things, to employ any member of the Young Christian Workers organization.

This matter of relations between employers and employees is not limited to Kang-Hoa but is a national, in

fact a world-wide, question. It is a fundamental question which divides the free world from the Communist world. We are convinced that in our divided country, which, in spite of the threat of Communism, is on the road to economic progress, the solution of this problem is the quickest way to defeat communism, and we therefore, reaffirm the social principles of the Catholic Church on the relations between employers and employees.

1) The Church has the right and duty to teach Christian social doctrine. To defend our people from Communism, Catholic priests have the duty to teach social justice on the problem of work and of the spiritual development of the worker.

2) Both employers and employees have inviolable dignity. Man is the source of social authority, the subject of social activity and the aim of social progress.

3) Man has a strict right to equality of job opportunity without distinction of creed.

4) Workers have a right to form unions for defending their interests, to bargain collectively and to take part in group activities.

5) Workers have a right to receive a just wage in order to have personal and family security. To determine what is a just wage, account must be taken of the situation of the employer's business and of economic realities. But, as the profits of a business result from the cooperation of capital and labor, a just share of it should go to the worker.

6) Exploitation of the labor force is the target of Communist attack, and is an abuse that is all too easy to fall into in the capitalist-system. In our country, where anti-Communism is our *raison d'être*, trade-union action against this exploitation is our strength and pride. The raising of the workers' standard of living and the granting of a reasonable period of vacation are demanded by economic progress and the conditions of final victory over Communism.

7) The state has the grave responsibility of protecting the rights of workers. To prevent the law of the stronger from prevailing in society it should protect trade-union activities. Our hope is that our country will respect the dignity of man and try to solve all problems of capital and labor by means of collective bargaining, thus laying the foundation for the prosperity of state and the final victory over Communism. In order to achieve this end, the Catholic bishops pledge themselves to collaborate with all sections of society and to work positively for better relations between employers and employees.

## Stockholm

*Revision of 'Inner Unity'? Necessary.* In the ecumenical climate in which non-Catholics are seeking unity and Catholics are entering into dialogue with them, Catholics must "revise their idea of inner unity," the bishops of Scandinavia said in their joint Lenten Pastoral.

Many Catholics "fear that the unity of the Church is threatened," the pastoral says, but "this unity has become more filled with tension than it has been for a long time in the history of the Church."

At a time when faith is challenged, the bishops want to give Catholics "a deeper insight into that faith." There must be a "Eucharistic renewal in our parishes," for "in the Eucharist real unity is realized".

"If the Year of Faith is to have a meaning it must be this: the crea-

tion of a living relation between our faith and our life, not just an old habit in which old formulas are repeated. This personal deepening of faith also is the best contribution we, as Catholic Christians, can make to our non-Catholic Christians in their search for unity and true Christianity."

The bishops urge Catholics to support a joint Scandinavian hospital project in Kampala, Uganda. The Norwegian government has pledged assistance if Scandinavian Catholics share in the work of raising funds.



**SECULARIZATION THEOLOGY.** By Robert L. Richard, S.J. New York: Herder and Herder. 1967. 190 pages.

Current Religious issues as the Death of God, Religionless Christianity, Demythologization, New Radical Theology, Secularization of Christianity are taken up in this book. But mostly secularization.

Related to these theological thinking are such contemporary writers: Dietrich Bonhoeffer (Ethics, Letters and Papers from Prisons), Rudolf Bultmann (Kerygma and Myth), Paul Van Buren (The Secular Meaning of the Gospel), John Robinson (Honest to God, The New Reformation?), Harvel Cox (The Secular City), Eric Mascall (The Secularization of Christianity), Leslie Dewart (Future of Belief), and some others.

It is one great merit of Father Richard to be among the early group of writers in English and from the Catholic standpoint who have promptly undertaken such a study and his is a good-sized book. Finding his way through such contemporary literature, he separates one trend from the other while tracing what influence one author had over the other (Chap. 1). He discusses where the secularization movement parts away with Christian traditional teaching (Chapt. 2). At the end, he proceeds to point out the creative insights of the movement (Camp. 3), buttressing the same in the documents of Vatican II and a Pastoral Letter of Cardinal Cushing (Chap. 4).

What is Secularization Theology? Father Richard enumerates these characteristics: 1) It "consistently owes its inspiration from Dietrich Bonhoeffer"; 2) It is "decidedly Christocentric"; 3) in "wishing to remove from Christianity a traditional emphasis on the "other worldly"; and 4) in a "desire to come to grips, honestly and unafraid, with what is most absolutely basic in the long-taken-for-granted language of 'belief' in 'God'".

The author opines "such a movement has already succeeded in defining itself as a genuine intellectual identity," but after having gone through the book one is liable to ask has it really?

For a busy priest afire with Paul's spirit—"omnibus omnia factus sum ut omnes facerem salvos" - this book may commend itself as an opportunity to find together the contemporary thinking of the above-mentioned authors not