

BOLETIN ECCLESIASTICO DE FILIPINAS

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● THE PHILIPPINE ECCLESIASTICAL REVIEW ●

A PARAGON FOR TODAY'S PRIESTS
• GRADUALE SIMPLEX • MARRIAGE
AND COUNSELING • ABSOLUTION
AND ABORTION • CERTAIN NORMS
ON THE ROMAN MISSAL

BOLETIN ECCLESIASTICO DE FILIPINAS

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A PARAGON

FOR
TODAY'S
PRIESTS

At a period when one of the time-tested institutions of the Church, the priesthood, is supposed to be in "crisis", Rome always the good mother extending a helping hand to a faltering son has come up with another of its wise and timely acts with the canonization of St. John of Avila.

To the casual observer, this event could easily be viewed as just another of those occasional events in christendom where a man of tested virtues is inscribed in the golden book of the saints. The elevation of John of Avila to the sainthood however, has more than what meets the eye especially in this era of religious unrest and skepticism. The pain of so many defections from the ranks of her clergy and the wave of doubt and uncertainty among not a few of those who remain has led the Church to an earnest search for a model whom her priests could imitate as teacher of spiritual life and a renewer of christian morals and vitality.

John of Avila's relevance as a priest today cannot be genuinely appreciated without a comparison of the events that are currently sweeping our own time with those in which the saint lived and worked. To be sure, the two periods differ in many ways, but a certain resemblance can be gleaned. The awakening of vital energies and the unfortunate crisis in ideas very characteristic of the 16th century is also a dominant feature of our century. Post-conciliar reforms and discussions symbolic of our time was the climate where John found himself as a young priest.

John of Avila was poor and modest both in wealth and in health. Having surrendered his possessions early during his priestly ministry, he voluntarily led a frugal life which accounted much for his poor health even at an early age. Yet the privations he underwent bodily paled in comparison to the hardships he experienced with his spirit. Having been under suspicion of heresy as was customary for the *avant-garde* then, he was compelled to waste the precious moments of his youthful priestly life in prison. The bitterest test of his vocation however came when his cherished

desire of becoming a missionary to the then recently-discovered "Indies" was turned down. Amidst these reverses, John of Avila did not doubt. He knew his vocation and had faith in his priestly election.

John of Avila indeed may be honored as a many-sided example for us priests today. It is said that at present the priesthood is undergoing a "crisis of identity". Its nature and mission, it is asserted, does not have sufficient reason to justify its presence in the present age anymore. The ever increasing role of the laity in the apostolate, the demands for more secular involvement, the varied complexities of a deconsecrated world make today's priest feel rootless in his threshold and conscious of being somehow no longer a sign of the supernatural and the eternal.

But a priest to be worthy of this salt should be man enough in times like this to turn back to the rock from where he was hewn, and to be another John of Avila—unbowed amidst frustrations and steadfast amidst confusion.

Perhaps no other person except our incumbent pontiff, Paul VI himself a priest, can give us the true meaning of John of Avila's life and its message to fellow priests now. In his sermon the saint's canonization, he affirmed:

"John of Avila had profound awareness of something which some priests and many seminarians no longer understand as a duty and a specific title to the ministerial office in the Church. The definition of that something—we may also call it a sociological definition—derives from St. Paul's definition of himself as a servant of Jesus Christ and an apostle: "Set apart for the gospel of God" (Rom. 1, 1). This segregation, this specification, is that of a distinct organ which is indispensable for the good of an entire living body (cf. 1 Cor., 12, 16sq.). Today it is the first characteristic of the Catholic priesthood to be called into question and challenged. The motives for this are often noble and acceptable in some respects; but when they tend to do away with this "segregation" and assimilate the ecclesiastical state to the lay and secular state and justify the chosen man in experiencing worldly life under the pretext that he ought not to be less than any other man, such arguments can easily turn the elect away from his path, turn the priest into any man, salt without savour, a man unable to make interior sacrifice, one who has lost the power of judgment, of word and example such as pertains to a strong, a pure and a free follower of Christ. The Lord's incisive and demanding word: "No man, having put his hand to the plough and looking back, is fit for the kingdom of God" (Lk. 9, 62) struck deeply into this singular priest. In the wholeness of his gift to Christ he found that his energies were increased a hundredfold.

Need we add more?

A BASIC SCHEME FOR PRIESTLY TRAINING (Ratio Fundamentalis Institutionis Sacerdotalis)

PART TWO

III

MINOR SEMINARIES⁶⁰

And Other Institutions Founded for the Same Purpose

11. The specific purpose of the Minor Seminary is to help boys who seem to show the initial signs of vocation to recognize this vocation more easily and clearly, and to respond to it. In a matter demanding so much prudence and judgment, which can be dealt with only by the light and guidance of the Holy Spirit, who distributes his gifts as he wills (cf. 1 Cor. 12, 11), candidates should be led by Superiors, parents, the parish community, and others concerned, to respond faith-

⁶⁰ The Second Vatican Council expressed its mind on preparation for the *Major Seminary*, which is the institution immediately designed for the priesthood and held to be necessary, and it was thinking of an institution up to that time common, called a Minor Seminary. The council considered that it should be completely reformed, but still remained valid for our times, and useful for developing the seeds of a vocation. So that the Minor Seminary could better correspond in present conditions with this important purpose, and attain it, a few very useful rules were issued by the Council, to ensure this institution its own proper structure, one agreeing with its nature and purpose, so that it should not just have the features of a lesser Major Seminary in which it would be impossible properly to provide for study and the genuine freedom of vocations.

While recommending the Minor Seminary, the Council does not deny the possibility of trying other ways to foster priestly vocations, which may indeed be opportune, so long as the Minor Seminary as an institution does not suffer in consequence, and the experiments themselves are seriously and prudently directed to their purpose, not just a subterfuge for dodging the issue. For the Church maintains — as is apparent from her doctrine, experience, and practice — that certain signs of a divine vocation can be discerned right from boyhood, which demand careful and specialised attention.

fully to the intentions of Divine Providence; to live up to their baptismal consecration ever more completely, and fulfil it; and to advance in the spirit of the apostolate: thus in the end they may be better prepared to see the sublime gift of their vocation in its real nature, and if lawful authority approves, to embrace it freely and gladly⁶¹.

A vocation to the priesthood, though a supernatural and entirely gratuitous gift, is necessarily based on natural endowments: if any is lacking, it is to be doubted if a vocation is really there. Hence the young students must be carefully examined as regards their families, their physical, psychological, moral and intellectual qualities, in order that sure factors for a judgement of their fitness may be had in good time⁶².

12. The Minor Seminary should be given due importance in the life of the diocese. It must be prudently open to this life and form part of it. Then it may not only attract the ready cooperation of faithful and clergy, but also -- as the centre of pastoral care for vocations -- exercise a beneficent and effective influence on the young students, promoting their spiritual progress. From this opportune contact with the outside world, they should learn, according to their ability, to grasp the more important problems of the Church and of human life, and to interpret them in a Christian spirit, and in this way they will make steady progress in the spirit of the Church and of her mission⁶³.

Due and necessary contact should be maintained also with their own families and contemporaries, as they need these contacts for a

⁶¹ Vat. Coun. II, Dec. *Optatam totius*, no. 3; Pius XII, Apostolic Exhortation, *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), p. 685; Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956) pp. 358 seq.; Address, *C'est une grande joie*, to the students from the Minor Seminaries of France on pilgrimage to Rome, 5 Sept. 1957: A.A.S. 49 (1957), pp. 845-849.

⁶² Vat. Coun. II, Dec. *Optatam totius*, no. 6; Pius XII, Apostolic Exhortation, *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950) p. 684; Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), p. 367; Paul VI, Apost. Letter *Summi Dei Verbum*, 4 Nov. 1963: A.A.S. 55 (1963), pp. 990 seq. Cf. below notes to nos. 39-40.

⁶³ Vat. Coun. II, Dec. *Optatam totius* no. 9; Pastoral Const. *Gaudium et spes*, no. 25; Dec. *Ad gentes divinitus*, no. 39; Paul VI, Enc. *Ecclesiam suam*, 6 Aug. 1964: A.A.S. 56 (1964), pp. 627, 638; Address, *L'odierna udienza*, to the faithful in audience, 2 Sept. 1964: *Insegnamenti*, II, pp. 517-519.

sound psychological, and particularly, emotional development. The right sort of spiritual help should be given to their families to enable them to take ever more effective care of vocations, working in union with the Seminary⁶⁴.

13. The young seminarians should lead a life suited to their age and development, in line with the sound rules of psychology and pedagogy. Carefully to be avoided is anything that could lessen in any way their free choice of state; and it must always be borne in mind that among them there are some who see the priesthood clearly as their goal, others who admit it as a possibility; and others who show themselves hesitant and doubtful about their vocation, yet are well gifted and do not cause all hope to disappear of their ability to reach the priesthood⁶⁵.

All these factors demand in the Minor Seminary a lively familiar trust towards Superiors and brotherly friendship among students, so that all may grow into one family, with the possibility of developing their own natural selves in the right way and in accordance with the plans of divine Providence⁶⁶.

14. In his spiritual formation, every student should be helped by suitable theology; and suitable buildings, equipped with a library and the other aids educational facilities; to be inspired also with an increasing sense of justice, of sincerity, and of brotherly friendship; with appreciation of truth, of just freedom, and with a sense of duty. With all the elements of his natural self developed with proper care as well⁶⁷.

⁶⁴ Vat. Coun. II, Dec. *Optatam totius*, no. 3; Declaration *Gravissimum educationis*, no. 3; cf. Pius XII, Apostl. Exhort. *Menti nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), p. 685.

⁶⁵ Vat. Coun. II, Declaration *Gravissimum educationis*, no. 1, Dec. *Optatam totius*, no. 3; Pius XII, Apost. Exhortation *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), p. 687; Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), p. 357; Paul, VI, Radio message *La quinta Giornata*, on the 5th World Vocations Day, 19 April 1968: *Insegnamenti*, VI, pp. 134-135.

⁶⁶ Vat. Coun. II, Dec. *Optatam totius*, no. 3.

⁶⁷ Vat. Coun. II, Declaration *Gravissimum educationis*, no. 1; cf. Pius XII, Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), pp. 359-360.

he may be the more easily disposed to follow Christ our Redeemer with a generous and pure heart, and serve Him in an apostolic life⁶⁸.

The principal and necessary factor in this spiritual formation of the student is the life of the liturgy, in which they should take part with growing appreciation as they grow in age; and likewise other devotional exercises, either of daily practice or to be fixed for specified times in the Seminary Rule. These practices should be designed for Christian youths, and they should carry them out gladly and willingly⁶⁹.

15. The Seminary should have its own rules for the other elements of its life, too, suitably arranging the various duties of the students and their activities throughout the day and the whole year⁷⁰.

16. The students should complete the curriculum of studies which is demanded in their own country as a preliminary to studies of university standard; but so far as the programme of studies allows, they should also cultivate the studies that are necessary or useful for candidates for the priesthood. As a general rule, they should endeavour to acquire a public certificate of studies, so as to be on a par with other young people, and have the possibility of taking up another way of life should they be found not to have a priestly vocation⁷¹.

17. These studies should be done either in the Seminary's own school, or if the Bishops judge it better, for local conditions, and it can be done prudently, in Catholic schools outside, or even in others.

⁶⁸ Vat. Coun. II, Dec. *Optatam totius*, no. 3.

⁶⁹ Vat. Coun. II, Dec. *Optatam totius*, no. 8; Const. *Sacrosanctum Concilium*, nos. 13, 14, 17; cf. Decl. *Gravissimum educationis*, nos. 2, 4; Pius XII, Apost. Exhort. *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), pp. 671, 689; Paul VI, Address *II Concilio*, to the Bishops of Italy, 6 Dec. 1965: *Insegnamenti*, III, p. 710; S. Cong. for the Sacraments, Instruction *Postquam Pius*, sent to Bishops on Daily Communion in Seminaries and other ecclesiastical institutions, 8 Dec. 1938; S. Cong. of Rites, Instruction *Inter Oecumenici*, for the correct carrying out of the Constitution on the Sacred Liturgy, 26 Sept. 1964, nos. 14, 15, 17, 18: A.A.S. 56 (1964) pp. 880-881; Instruction *De cultu mysterii Eucharistici*, 27 May 1967: A.A.S. 59 (1967) pp. 539-573.

⁷⁰ John XXIII, Address, *Questu incontro*, to Spiritual Directors meeting in Rome, 9 Sept. 1962: A.A.S. 54 (1962) p. 676.

⁷¹ Vat. Coun. II, Dec. *Optatam totius*, no. 3; cf. no. 13; cf. Pius XII, Apost. Exhort. *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), p. 687; Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), pp. 361-362.

18. The same purpose is served by Institutions that have been established in various places, colleges, i.e., schools, etc., in which budding priestly vocations are cared for and developed alongside other students. Similar rules should be laid down for these Institutions, to provide for the solid Christian education of their pupils, and the right training needed for higher studies; to cater also for their interest in apostolic work through various associations and other aids⁷².

19. As the needs of each nation demand, there should be built and developed Institutions destined for the formation of those who are called to the priesthood at a more advanced age. With the help of the Bishops of the region or of the country, these houses for special priestly formation should be planned and equipped to correspond fully with their established purpose⁷³.

Such foundations ought to have their own Rule of devotional practice, discipline and studies: its aim, taking into account the previous training of the individual students, is to ensure them through suitable methods of teaching, the spiritual and scientific formation which may appear necessary as a preliminary to ecclesiastical studies.

With reference to local conditions, it will have to be decided whether the students should be set to normal Seminary curricular after completing a suitable period of school work, or placed in special philosophical and theological schools.

IV MAJOR SEMINARIES

20. The Major Seminary accepts students who, after finishing Grammar School or High School studies, desire strictly priestly training. The aim of the Seminary is the more explicit and fuller develop-

⁷² Vat. Coun. II, Dec. *Optatum totius*, no. 3; cf. no. 13.

⁷³ Vat. Coun. II, Dec. *Optatum totius*, no. 3.

⁷⁴ Vatican Council II affirms the necessity of the Major Seminary (*Optatum totius*, no. 4), and prescribes many rules for the reform of this institution in its various parts. To satisfy this clear wish, and to meet the new needs arising in priestly formation in the way they demand, it is absolutely necessary to see what belongs to the real nature of this institution according to the mind of the Church and what does not.

ment of a vocation; and, after the example of our Lord, Jesus Christ, Teacher, Priest and Pastor, to form and produce true pastors of souls for the ministry of teaching, sanctifying and ruling the people of God⁷⁵.

21. A Major Seminary cannot be set up and kept in being without the following elements: a suitable number of students; superiors soundly prepared for their office and united in brotherly cooperation; professors sufficient in number and quality, where the institution includes a school of philosophy and theology; and suitable buildings, equipped with a library and the other aids needed for an establishment of its level and kind⁷⁶.

Where these conditions cannot be had in the one diocese, it is necessary to set up an interdiocesan (or Regional, Central National) Seminary. As local circumstances suggest, the brotherly collaboration of diocesan with religious clergy is called for: the rights and duties of both bodies being safeguarded as they should be, by their joint forces suitable places for ecclesiastical studies may be more easily established. The students of both clergies could attend these centres while receiving spiritual and pastoral formation in their own places of residence.

For a Seminary in the true sense to exist, the following features, as can be drawn from the documents and constant mind of the Church, are undoubtedly required: a community inspired by charity, open to modern needs, and organically constructed, i.e. one in which the authority of the lawful superior is effectively exercised with the mind and after the example of Christ; where all help to ensure to the students real development of human and Christian maturity; where there is opportunity to begin experience of the priestly state through relationships both of brotherly fellowship and hierarchic dependence; where the doctrine of the priesthood is clearly expounded by teachers deputed by the Bishop himself, and at the same time there is presented what priestly life means and all that is looked for in a priest: these requisites the students must gradually come to know and accept, whether they concern faith and doctrine, or their way of life; lastly there should be the possibility of testing a priestly vocation, and making certain of it by positive signs and qualities, so that a sure judgment on a candidates' fitness may be offered to the Bishops.

⁷⁵ Vat. Coun. II, Dec. *Optatum totius*, no. 4.

⁷⁶ Cf. Vat. Coun. II, Dec. *Optatum totius*, no. 5, 9.

⁷⁷ Vat. Coun. II, Dec. *Optatum totius*, no. 7; cf. Pius XI, Apost. Letter *Officiorum omnium*, 1 Aug. 1922: A.A.S. 14 (1922); pp. 456-457; Enc. *Ad Catholici Sacerdotii*, 20 Dec. 1935: A.A.S. 28 (1935) pp. 38-39.

22. Seminary training and education have as their aim to bring the candidates, once they are made sharers in the one priesthood and ministry of Christ, into hierarchic communion with their own Bishop and the rest of their brethren in the priesthood, forming the one single *Presbyterium* of the diocese. It is therefore very desirable that right from Seminary years close links should bind students to their own Bishop and their diocesan clergy, based on mutual charity, frequent conversation, and cooperation of every kind⁷⁸.

23. To assist the right formation of each student, depending on their numbers, it can be useful to form separate groups, in the same building, or in houses near one another to avoid loss of regular communication. However, an effective unity of regime, spiritual direction, and scientific teaching must be retained⁷⁹.

The individual groups should have their own priest-director, one well prepared for his task. He should maintain close and constant contacts with the Seminary Rector, with the students of his own group, and with the directors of other groups; through this close collaboration the progress may be assured of everything conducive to first class training.

24. The cooperation of students with Superiors should be encouraged, to obtain the best order and efficiency in the life of the Seminary and to foster the students' industry and sense of duty. This cooperation should gradually increase in extent and quality as the students grow in maturity. While they all work together, however, the different responsibility of Superiors and students should be kept clearly defined.

Mutual trust between teachers and students, therefore, is to be fostered in every way, leading to a genuine and effective dialogue, so that decisions, which by right belong to the Superiors, may be made after a fair enquiry into the common good (cf. no. 49).⁸⁰

⁷⁸ Vat. Coun. II, Dec. *Presbyterorum Ordinis*, no. 8; Dogm. Const. *Lumen gentium*, no. 28; Pius XII, Apost. Exhort. *Mei tui Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), p. 690.

⁷⁹ Vat. Coun. II, Dec. *Optatam totius*, no. 7.

⁸⁰ Cf. Vat. Coun. II, Dec. *Optatam totius*, no. 11; Paul VI, Enc. *Sacerdotalis caelibatus*, 24 June 1967: A.A.S. 59 (1967), p. 684, no. 68; Address

25. In every Seminary there must be a Rule (*disciplinae Ordinatio*) approved by the Bishop (or by the group of Bishops in the case of an interdiocesan Seminary) in which are set out the important points of discipline affecting the students' daily life and the order of the whole institution.⁸¹

26. All should observe, generously, and willingly, the regulations laid down in the Rule or in other decisions, acting through conviction of how necessary this is for a genuine community life, and for the unfolding and strengthening of each man's own character. So the rules affecting community or private life, which should leave fair room for freedom are not just to be suffered passively, or by coercion, but accepted cheerfully and without hesitation, out of deep conviction and charity. As time goes on and the maturity and sense of duty of the students increases, the rules should gradually be diminished so that the men may learn, as they go along, to be their own guides.⁸²

V

SUPERIORS

27. Following local practice, in every Seminary there should be a staff of men responsible for its direction, consisting, for example, of Rector, Vice-Rector, Spiritual Director or Directors, Prefect of Studies, Pastoral Director, Prefect of Discipline, Bursar, Librarian. The functions, rights and duties of each, and their just emoluments, should be clearly defined.

There is no strict need in Seminaries of smaller size and number of students to allot individual men to each individual task.

Libenti fraternoque animo, to the Delegates of the Episcopal Seminary Commissions meeting in Rome to work out the *Ratio Fundamental*, 27 March 1969: A.A.S. 61 (1969), pp. 253-256.

⁸¹ Cf. note 70.

⁸² Vat. Coun. II, *Dec. Optatam totius*, no. 11; cf. Pius XII, *Apost. Exhort. Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950) p. 686; John XIII, *Address, Questo incontro*, to Spiritual Directors meeting in Rome, 9 Sept. 1962: A.A.S. 54 (1962), p. 676; Paul VI, *Enc. Sacerdotalis caelibatus*, 24 June 1967: A.A.S. 59 (1967), p. 684, no. 67.

28. The Superiors are nominated by the Bishop — unless the statutes of the Seminary prescribe otherwise — after careful consultation. They should all be genuinely concerned for the progress of the Seminary, welcoming frequent dialogue with the Bishop and the students, the better to discover the common good, and steadily perfect their pedagogical work.⁸³

29. The principal and most serious task in the direction of the Seminary is undertaken by the Rector. It is his part to keep the staff together, and he should work, closely with them in brotherly charity, always religiously respecting the forum of conscience, to ensure harmonious progress in the work of training the students. Community life among the Superiors can contribute very much to this end. They should often once a month for example — meet to arrange their communal activity, to assess the Seminary's affairs and problems, and find fitting solutions.⁸⁴

30. Superiors should be chosen with the greatest care and should be men of deep priestly and apostolic spirit, fit to work with one another in their common task of education, in a fraternal collaboration. They should be open and alert to grasp the needs of the Church and of civil society; taught by pastoral experience in parish ministry or elsewhere, and outstanding in their clear understanding of young minds.⁸⁵

The task of Seminary Superiors is the most excellent of all arts, one which cannot tolerate an off-hand or chance mode of action. Of necessity, therefore, besides natural and supernatural rights, they must have,

⁸³ Cf. Vat. Coun. II, Dec. *Optatam totius*, no. 5; Pius XI, Enc. *Ad Catholici Sacerdotii*, 20 Dec. 1935: A.A.S. 28 (1936), p. 37; Paul VI, Apost. Letter *Summi Dei Verbum*, 4 Nov. 1963: A.A.S. 55 (1963), p. 984.

⁸⁴ Cf. John XXIII, Address, *L'incontro odierno*, to the Rectors from all Italy who took part in the Congress on training students by up-to-date method, 29 July 1961: A.A.S. 53 (1961), p. 562; Address, *Questo incontro*, to Spiritual Directors meeting in Rome, 9 Sept. 1962: A.A.S. 54 (1962), p. 673.

⁸⁵ Vat. Coun. II, Dec. *Optatam totius*, no. 5; cf. Dec. *Perfectae caritatis*, no. 18; Pius XI, Enc. *Ad Catholici Sacerdotii*, 20 Dec. 1935: A.A.S. 28 (1936), p. 37; cf. John XXIII, Address, *E'grande*, to the members of the Congress held in Rome from All Italy for the fostering of priestly vocations 21 April 1961: A.A.S. 53 (1961), p. 311.

as each one's duty demands, due spiritual, pedagogical or technical training, which they would best have acquired in special Institutions founded, or to be founded, for this purpose in their own or in other areas.⁸⁶

31. The Superior's preparation should also be completed by being regularly brought up-to-date by attending conferences or courses, such as are held, to review progress in spiritual or pedagogical sciences, or to learn about new methods and recent experience. The various experiments and undertakings through which the Superiors can better know, and in the light of faith solve modern problems, particularly those of youth, should not be neglected.⁸⁷

VI PROFESSORS

32. A suitable number of Professors should be provided, taking into account, the subjects to be taught, the method of teaching and the number of students; where philosophical and theological teaching is given, there should be a regular list of the Professors who are needed in the various courses and subjects.

33. As a general rule, Professors for the sacred subjects ought to be priests. All should willingly work with the rest in brotherly asso-

⁸⁶ Cf. *Question no. 4 in the Synod of Bishops* put forward by the Cardinal Prefect of the S. Congregation for Catholic Education: "Should it be prescribed that the teachers of future clergy must be given special preparation, through regular attendance at some Institute or School of Higher Studies set up or approved by the Episcopal Conference, or at least by taking part in some Courses arranged for the purpose." The Fathers voted on the question as follows: placet 120, non placet, 8, placet iuxta modum, 51, with 3 abstentions.

Cf. John XXIII, Address, *Questo incontro*, to Spiritual Directors meeting in Rome, 9 Sept. 1962: A.A.S. 54 (1962), p. 674.

⁸⁷ Cf. Vat. Coun. II, Dec. *Christus Dominus*, no. 16; John XXIII, Address, *L'incontro odierno*, to Seminary Rectors from all Italy present at the Congress on bringing students' education up-to-date, 29 July 1961: A.A.S. 53 (1961), p. 560; Address, *La Vostra vibrante*, to Catholic Teachers meeting in Rome, 22, Sept. 1962: A.A.S., 54 (1962), pp. 713-714; Paul VI, *Motu proprio Ecclesiae Sanctae*, 6 Aug. 1966: A.A.S. 58 (1966), p. 786; III, no. 3.

ciation; and they should be of the quality to show the students an example of Christian or priestly life, according to their status. Unless it is otherwise provided they are appointed by the Bishop, or in the case of Regional Seminaries, by the Bishops in charge of those Seminaries, after consultation with the Rector and the body of Professors, who can propose suitable candidates.⁸⁸

34. The Professors should be genuinely expert, each in his own subject, and with a reasonable knowledge of kindred subjects.⁸⁹ So they must have had proper preparation and attained the requisite academic degrees: to teach sacred sciences and philosophy, they ought to have at least the Licentiate or its equivalent, and for the other subjects fitting academic qualifications.

35. They should possess the art of teaching, so care is to be taken to ensure to them due preparation in this matter also. Training in active teaching methods is required, which will enable them to teach their students through group work and discussions.⁹⁰

36. It must be the Professors' own concern to keep their scientific preparation up-to-date, by reading periodicals and new books, by frequent discussion with men of learning, and by taking part in study conferences.⁹¹

37. They ought not to undertake duties which will hinder them from carrying out their proper tasks; for this reason they should be given a just remuneration, to enable them to devote themselves entirely to their own important office. However, a moderate amount of pastoral ministry is commendable: by pastoral experience they can be helped to a fuller knowledge of modern problems, those of youth in particular, and can present their own subjects to better advantage for the training of future pastors of souls.

⁸⁸ Vat. Coun. II, Dec. *Optatam totius*, no. 5; Dec. *Perfectae caritatis*, no. 18.

⁸⁹ Pius XII, Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), p. 362.

⁹⁰ Cf. above note 88.

⁹¹ Cf. Paul VI, Motu proprio *Ecclesiae Sanctae*, 6 Aug. 1966: A.A.S. (58) (1966), p. 786: III, no. 3.

38. As they carry out their work, let them think of themselves as educators in the proper sense of the word; hence they must keep in view the rules about presentation of doctrine and methods of teaching which are mentioned below. They should be concerned for the training and whole priestly formation of each individual student, to ensure his real progress in learning and in the spiritual life. Frequent meetings, once a month for example, should be held to go over scholastic matters in common, to promote the instruction and formation of the students, by serious and united effort.

They should keep up a close collaboration with the Superiors of the Seminary too, in order to make a more effective contribution not only to the scientific but also to the whole priestly formation of the students. Superiors and professors, lastly, should make up a single community of educators, to present together with their students the genuine image of one family, which fulfills the prayer of our Lord "that they may be one" (Jn.17,11).⁹²

VII STUDENTS

38. Right training demands not only prudent selection of students but also serious trial of individuals during their course of studies, to be made with the advice of experts, in order to reach certainty about the will of God regarding their vocation. In this sincere search for the will of God, the candidates on trial themselves should readily be asked to share, the more quickly and surely to obtain their greater spiritual good.

Consideration is to be given to the young men's human and moral qualities (e.g. sincerity, emotional maturity, good manners, keeping their word, steady concern for justice; feeling for friendship, for just freedom and responsibility; industry, the will to work with others, and so on); to their spiritual qualities too (e.g. correct and sound judgement; suf-

⁹² Vat. Coun. III, Dec. *Optatum totius*, no. 5; cf. Pius XII, Apostl. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), pp. 362-363; John XXIII, Address, *E'grande*, to the First Congress from all Italy held in Rome for the fostering of vocations, 21 April 1961: A.A.S. 53 (1961), p. 311.

ficient ability to complete ecclesiastical studies; a right notion of the priesthood and of what it involves, etc.). Such considerations make it possible to judge whether they are suited for priestly ministry.

Likewise as a general rule their physical and mental health should be examined by expert doctors and others competent in psychological science; possible inherited traits should be given attention.⁹¹

The first thing is to help the students seriously and sincerely to ponder before God whether they can really believe themselves called to the priesthood, and make them able to sort out the motives of their intention. So, if God wills, they may proceed to the priestly office with a right and free will.⁹⁴

40. Every student's personal position should be examined at certain times, with his own cooperation. In that way the Rector and his advisers may discover the unsuitable, and invite them, in all kindness, and help them to take up a different state of life, for the good of the Church and their own. This definite choice of a state of life should be obtained in good time and as soon as possible, to prevent any harm to the candidate from too long and useless delay.⁹⁵

41. Special importance is to be given to the assessments (scrutinia) prescribed before the taking of Holy Orders. As a duty of conscience

⁹¹ S. Cong. of the Holy Office, Admonition *Cum compertum*, on some erroneous opinions about sins against the 6th commandment and on psycho-analysis, 15 July 1961: A.A.S. 53 (1961), p. 571; S. Cong. for Religious and Secular Institutes, Instr. *Renovationis causam*, on reform of training for the Religious life, 6 Jan. 1969: A.A.S. 61 (1969), p. 113, no. 11.

⁹⁴ Vat. Coun. II, Dec. *Optatam totius*, no. 6; Pius XI, Enc. *Ad Catholicos Sacerdotes*, 20 Dec. 1935: A.A.S. 28 (1936), p. 41; Pius XII, Apost. Exhort. *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950); p. 684; S. Cong. for the Sacraments, Letter *Magna equidem* sent to local Ordinaries, 27 Dec. 1955, no. 10; for religious, cf. *Statuta Generalia* appended to the Apostolic Const. *Sedes sapientiae*, 31 May 1956, art. 33; John XXIII, Enc. *Princeps Pastorum*, 28 Nov. 1959; A.A.S. 51 (1959), pp. 842-843; Address, *Ad vobiscum*, at the second session of the Roman Synod, 26 Jan. 1960: A.A.S. 52 (1960), p. 224 seq.; Paul VI, Apostolic Letter *Summi Dei Verbum*, 4 Nov. 1963: A.A.S. 55 (1963), p. 987 seq.; Enc. *Sacerdotalis caelibatus*, 24 June 1967: A.A.S. (59) (1967), pp. 682 seq.

⁹⁵ S. Cong. for the Sacraments, Letter *Magna quidem*, to local Ordinaries, 27 Dec. 1955, nos. 4 seq.

arising from his office, the Rector should himself, with the help of others who know them well, gather accurate information about each candidate. Parish priests, other priests and selected lay people may help him — the forum of conscience being always religiously respected. The Rector should send this information to the Bishop, so that he can make a safe judgement about the candidate's vocation. Should a doubt persist, the safer opinion is to be followed.⁹⁶

42. To improve the training of the students and give them a more mature preparation for Holy Orders, the Episcopal Conferences should consider the opportuneness of introducing in their own regions special experiments or tests, for all students, or for some individuals, as their Own Ordinary may judge fitting.⁹⁷

The following experiments, among the various possibilities, are suggested by way of example:

a) At the beginning of the philosophy-theology course, a special period can be given for serious thought about the excellence of the priestly vocation, its nature, and the obligations connected with it: this is to initiate the students to mature decision, through very careful consideration and really intense prayer.

This initiation, which can be of varying length, is normally combined aptly with the introduction to the mystery of Christ and the history of salvation which the Council prescribed for the beginning of the philosophy-theology course.

b) During the said course, an interruption of residence in the Seminary is possible, e.g. for a year or six months, during which the student breaks off either studies and life in the Seminary together, or just his life in the Seminary while pursuing his studies (of philosophy-theo-

⁹⁶ Cf. The Code of Canon Law: can. 994, 1000; Pius XI, Enc. *Ad Catholici Sacerdotii*, 20 Dec. 1935: A.A.S. 28 (1936), pp. 39 seq.

⁹⁷ Vat. Coun. II, Dec. *Optatam totius*, no. 12; Paul VI, Enc. *Sacerdotalis caritatus*, 24 June 1967: A.A.S. 59 (1967), p. 685, no. 71; cf. S. Cong. for Religious and Secular Institutes, Instruction *Renovationis causam*, on reform of training for the religious life, 6 Jan. 1969: A.A.S. 61 (1969), pp. 109, 115 seq.; nos. 5, 23, 24.

logy) elsewhere. During this interval, under the guidance of a skilled priest, he gives help in the pastoral ministry, learns about men and the problems and difficulties among which he will have to work, and tries out his own fitness for the priestly life and ministry. Trials of secular life in manual work, or in military service, where that is obligatory, are not ruled out.

Or after the first year of the Major Seminary the students may be given permission either to enter the second year, or to take up secular studies in a University, or to pursue study of some special subject outside the Seminary: in this way, the student, after completing his first experiences in the Seminary, will be offered a period of real freedom both interior and exterior to develop his vocation more solidly and with greater effort.

c) Having finished the philosophy-theology course, they will be able to work as Deacons for one or more years. This work, under the direction of a competent priest, should let them acquire a fuller maturity and strengthening of their vocation; they should better assimilate the pastoral teaching which they learned as young men in the Seminary, and so pass on more smoothly and easily to the ministry of a priest.

The experiments described under b) and c) should have their terms of reference properly defined to ensure a safe and successful result.

43. The Episcopal Conference should also consider whether, with reference to local conditions, the age required by the common law for Holy Orders should be raised.⁹⁸

VIII SPIRITUAL TRAINING

44. The end of spiritual training is the perfection of charity, and it should lead the student, not just by dint of his ordination, but from

⁹⁸ Vat. Coun. II, Dec. *Optatam totius*; no. 12; cf. S. Cong. for Religious and Secular Institutes, Instruction *Renovationis causam*, 6 Jan. 1969: A.A.S. 61 (1969), p. 110, no. 6 (as regards solemn vows).

⁹⁹ In this chapter, the priest's spiritual life is outlined: students must acquire these features as they go along. They can be summarised as follows:

the intimate fellowship of his whole life, to become in a special way another Christ; deeply penetrated by his Spirit, he should truly realize what he is doing when celebrating *the mystery of the Lord's death*, should imitate what he is handling, and follow Him *who came not to be ministered to but to minister* (cf. 20, 28).¹⁰⁰

45. While the pastoral purpose of all priestly formation should constantly be borne in mind, the spiritual life of the student, with the help of the Spiritual Director,¹⁰¹ should develop in an orderly way in

The spiritual life of the students takes its main pattern from Christ the Priest, with whom future priests have a special fellowship through their vocation. Since they must share "in the one priesthood and ministry of Christ" (*Presbyterorum Ordinis* no. 7), they must be conformed to Him not only through sacred Ordination, but with their whole heart, gradually by daily effort taking up the life taught in the gospel. They must dedicate themselves to Christ in a special way and follow Him "who in virginity and poverty (cf. Mt. 8, 20; Lk. 9, 58) by his obedience unto the death of the Cross (cf. Phil. 2, 8) redeemed and sanctified mankind" (*Perfecatae caritatis*, no. 1).

Growing ever more strong in faith, hope, and charity, they should open their minds to the light of the Holy Spirit, and endeavour to acquire the habit of prayer particularly from the Liturgy and from the contemplation of God's word; drawing nourishment from regular use of the sacraments, they should try to develop all virtues harmoniously. Thus they can become worthy "ministers of Christ the Head" (*Presbyterorum Ordinis*, no. 12) in his Mystical Body. They will in that way be guided to a sense of the Church, prepared for their future apostolic work, and be able to cooperate with the diocesan clergy under the authority of the Bishop, in a spirit of service, humility and fellowship. Pastoral charity should help them to grasp quickly and intelligently how human society is changing, to interpret the signs of the times, and to unite their interior life with their external activity in the light of God's will (cf. *Presbyterorum Ordinis*, no. 14). Through the faithful carrying out of their apostolate they may show that they are not of it (cf. *Lumen gentium*, no. 41).

¹⁰⁰ Vat. Coun. II, Dec. *Optatam totius*, no. 4, 8; Const. *Lumen gentium*, no. 28; Decr. *Presbyterorum Ordinis*, nos. 4, 5, 6; Pius XII, Apost. Exhort. *Meum Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), pp. 660 seq.; John XXIII, Enc. *Sacerdotii nostri primordia*, 1 Aug. 1959: A.A.S. 51 (1959), pp. 545 seq.; Paul VI, Apostolic Letter *Summi Dei Verbum*, 4 Nov. 1963: A.A.S. 55 (1963), pp. 979 seq.

¹⁰¹ Vat. Coun. II, Dec. *Optatam totius*, no. 8; cf. John XXIII, Apostolic Letter *Pater Misericordiarum*, 22 Aug. 1961: A.A.S. 53 (1961), p. 677; Address, *Questo incontro*, 9 Sept. 1962: A.A.S. 54 (1962) pp. 673-674.

its various aspects.¹⁰² Together with the virtues most esteemed among men,¹⁰³ the young students should endeavour to bring the grace of their baptism to perfection; they should have an ever clearer and more definite appreciation of their special priestly vocation, and so make themselves better able to acquire the virtues and habits of priestly life.

46. The community should also be given its due weight in spiritual formation: here the students, as members should get used to putting aside their own will, and with common purpose and effort seek the greater good of their neighbor. In this way they do their best to perfect both their own lives and the common life of the whole Seminary, like the early Church, in which the whole group of believers was united, heart and soul (cf. Acts, 4, 32). For by charity the community enjoys God's presence, observes the law in its fullness, attains the bond of perfection, and puts into practice great apostolic virtue.¹⁰⁴

47. Their community life in the Seminary should prepare candidates for the priesthood, so that in the end, raised to Holy Orders, they may be united in a "sacramental brotherhood" with the wider community of the diocesan *Presbyterium*, "by the bond of charity, prayer, and manifold cooperation, in order to build up the Body of Christ, a task demanding, in our days particularly, many duties and up-to-date reforms."¹⁰⁵ So the students should gradually be introduced to the actual conditions of the diocese (cf. above no. 22), in order to be aware of the situation and needs of clergy and faithful, and be able to carry out their future pastoral duties with greater success.¹⁰⁶

¹⁰² Vat. Coun. II, Dec. *Optatum totius*, no. 8.

¹⁰³ Vat. Coun. II, Dec. *Optatum totius*, no. 11; Dec. *Presbyterorum Ordinis*, no. 3; cf. Pius XII, Address *Magis quam*, to Discalced Carmelites, 23 Sept. 1951: *Discorsi e Radiomessaggi*, XIII, p. 256; Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), pp. 358-360; Paul VI, Address, *II 12 dicembre*, given at the opening of the new South American College buildings, Rome, 30 Nov. 1963; *Insegnamenti*, I, p. 352; Enc. *Sacerdotalis caelibatus*, 24 June 1967: A.A.S. 59 (1967), pp. 683-684, nos. 65-67.

¹⁰⁴ Cf. Vat. Coun. II, Dec. *Perfectae caritatis*, no. 15.

¹⁰⁵ Vat. Coun. II, Dec. *Presbyterorum Ordinis*, no. 8.

¹⁰⁶ Cf. Pius XII, Apost. Exhort. *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), pp. 686-687; cf. also John XXIII, Enc. *Princeps Pastorum*, 28 Nov. 1959: A.A.S. 51 (1959), p. 842.

48. The Church of the Latin Rite has established the rule, which claims respect from long usage, of choosing for the priesthood only those who by the grace of God are willing freely to embrace celibacy for the Kingdom of God's sake.¹⁰⁷ This way of life is rooted in the teaching of the gospel and the authentic tradition of the Church, and in many ways matches the priesthood. The entire mission of the priest is dedicated to the service of the new human race which Christ, Victor over death, raises up in the world by his Spirit; it is a state by which priests "more easily stay close to Christ with undivided heart, more freely dedicate themselves to the service of God and man . . . and so are better fitted to receive their fatherhood in Christ with great generosity. . . ." In this way, then, choosing the state of virginity for the Kingdom of Heaven's sake, (Matt. 9,12) "they are made a living sign of that world to come which is present now through faith and charity," "in which the children of the resurrection do not marry." (cf Lk. 20, 35-36).¹⁰⁸

Therefore those who are preparing for the priesthood should recognise and accept celibacy as a special gift of God; by a life unstintingly devoted to prayer, to union with Christ, to sincere fraternal charity, they should create the necessary conditions in which they can fully and joyfully preserve their celibacy, anxious always for the sincerity of their gift of self.¹⁰⁹

In order that the choice of celibacy may be really free, a young man must be able to see the evangelical force of this gift by the light of faith, and at the same time rightly esteem the good of the married state.¹¹⁰ He should enjoy full psychological freedom, both interior and exterior, and have the necessary degree of emotional stability, in order to appreciate and live his celibacy as his personal fulfilment.¹¹¹

¹⁰⁷ Vat. Coun. II, Dec. *Optatam totius*, no. 10; Dec. *Presbyterorum Ordinis*, no. 16; Paul VI, Enc. *Sacerdotalis caelibatus*, 24 June 1967: A.A.S. 59 (1967), pp. 657-697.

¹⁰⁸ Vat. Coun. II, Dec. *Presbyterorum Ordinis*, no. 16.

¹⁰⁹ Paul VI, Enc. *Sacerdotalis caelibatus*, 24 June 1967: A.A.S. 59 (1967), pp. 686-690, nos. 72-82.

¹¹⁰ Vat. Coun. II, Dec. *Optatam totius*, no. 10.

¹¹¹ Paul VI, Enc. *Sacerdotalis caelibatus*, 24 June 1967: A.A.S. 59 (1967), p. 683, nos. 65-66.

Adequate education in matters of sex is required for this.¹¹² In *students* of some maturity, this education consists rather of formation leading to a chaste love of people than in an anxiety to avoid sins, a thing at times very disturbing. Such formation must prepare them for the future involvements of the pastoral ministry. Gradually, then, with sound and spiritual discretion, the young men should be asked, and guided to experience and show, in groups and in various areas of the apostolate and of social cooperation, a love that is sincere, human, fraternal, personal, and offered to God after the example of Christ; a love for all men, but above all for the poor and the distressed, and for their fellows. In this way they will overcome any sense of loneliness. They should expose this love openly and with confidence to their Spiritual Directors and Superiors, and learn to judge it in the Lord with their help. They should, however, avoid individual relationships, particularly any of a solitary and protracted nature, with people of the opposite sex. They ought rather to endeavour to practice a love open to all and therefore truly chaste. This they should habitually ask for as a gift from God.

The nature of this gift being clearly of a special order, *from above, coming down from the Father of light* (Jas. 1, 17), candidates for the priesthood must rely on God's help without too much confidence in their own strength, and "should practice mortification and custody of the senses. They should not leave aside the natural means favourable to mental and physical health. Thus they will not be disturbed by false teachings which represent perfect continence as impossible or hurtful to human development; and they should reject, by a kind of spiritual instinct, everything that leads their chastity into danger."¹¹³

¹¹² Cf. Vat. Coun. II, Declaration *Gravissimum educationis*, no. 1; cf. Pius XII, address *Magis quam* to Discalced Carmelites, 23 Sept. 1951; *Discorsi e Radiomessaggi*, XIII, p. 257; Enc. *Sacra Virginitas*, 25 March 1954: A.A.S. 46 (1954), pp. 183-186.

¹¹³ Vat. Coun. II, Dec. *Perfectae caritatis*, no. 12; cf. John XXIII, Enc. *Sacerdotii Nostri primordia*, 1 Aug. 1959: A.A.S. 51 (1959), pp. 554-556; Address *Questo incontro*, to students from some Italian Seminaries, 22 Nov. 1959: A.A.S. 51 (1959), pp. 904-905; Paul VI, Enc. *Sacerdotalis caelibatus*, 24 June 1967: A.A.S. 59 (1967), pp. 684-685, no. 70.

Close Relationship with Christ

49. The student should aim at a close and friendly relationship with the person and mission of Christ, who completed his task (cf. Jn. 4, 34), in humble submission to the will of the Father. This relationship of necessity demands that a candidate for the priesthood should know how to "dedicate his own will, by obedience, to the service of God and his brethren,"¹¹⁴ with sincere faith. One who wishes to have a part with Christ crucified in the building up of His Body is under a grave obligation not only to learn to accept the Cross, but also to love it, and to take up in a willing and pastoral spirit all the heavy tasks required to carry on the apostolic mission.

So it lies with the Superiors to train the young men to true and mature obedience in reliance on Christ, who indeed required obedience from his followers, but first showed Himself as the exemplar of this virtue, and by his grace made Himself the principle of obedience in us. The Superiors, then, must exercise authority with prudence and respect for persons. In this matter the young men will surely offer their cooperation, so long as obedience is put forward in its true light, i.e., if it made clear how all must join in pursuing the common good, and how authority is designed for this (cf. no. 24).

The students should show this full and sincere obedience first of all to the Pope, the Vicar of Christ, with humble service and filial piety to their own Bishop in the same spirit so that through the priesthood they may become his faithful co-workers, generously and freely giving their help in fellowship with the other priests of the *Presbyterium*.¹¹⁵

¹¹⁴ Vat. Coun. II, Dec. *Presbyterorum Ordinis*, no. 15.

¹¹⁵ Vat. Coun. II, Dec. *Optatum totius*, nos. 9, 11; Dec. *Presbyterorum Ordinis*, nos. 7, 15; Dogm. Const. *Lumen gentium*, no. 28; cf. Pius XII, Apost. Exhort. *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), p. 690; John XXIII, Enc. *Sacerdotii Nostri primordia*, 1 Aug. 1959: A.A.S. 51 (1959), pp. 556-558; Paul VI, Address *A voi, che siete qua*, to the faithful in audience, 5 Oct. 1966: *Insegnamenti*, VI, pp. 959-963; Address *Libenti fraternoque*, to the delegates from Episcopal Commissions from Seminaries meeting in Rome to work out the *Ratio Fundamentalit*, 27 March 1969: A.A.S. 61 (1969), pp. 253-256.

50. The spirit of poverty, so much demanded from the Church these days, and itself necessary for fulfilling the work of the apostolate, is what the students should learn to foster by deeds and not just by words: relying on the Father's providence, they may thus know both *how to have plenty and to be in want* (Phil. 4, 12) like the Apostle without anxiety. Although not obliged like Religious to renounce material goods completely, still they should as spiritual men strive to acquire the liberty and docility of the children of God, and attain that spiritual restraint which is necessary for finding a right attitude towards the world and worldly goods.¹¹⁶ Following the example of Christ, *who became poor for our sakes though he was rich* (2 Cor. 8,9), they should consider the poor and the less well-off to be their own special charges:¹¹⁷ by a simplicity and austerity of life, let them be able to bear witness to poverty, with self-denial of superfluous goods already a habit.¹¹⁸

Formation of the Whole Man

51. Spiritual formation should take in the whole man (cf. nos. 14, 15). Grace does not take away nature, but raises it to a higher level, and no one can be a true Christian unless he has and exercises the virtues befitting a man, and demanded by charity which has to animate and make use of them. The future priest, then, must learn to practise sincerity, a constant concern for justice, good manners in dealing with people; he must keep to his word, be controlled and kind in

¹¹⁶ Vat. Coun. II, Dec. *Presbyterorum Ordinis*, no. 17.

¹¹⁷ *Ibid.* no. 6.

¹¹⁸ Vat. Coun. II, Dec. *Optatam totius*, no. 9; cf. John XXIII, Enc. *Sacerdotii Nostri primordia*, 1 Aug. 1959: A.A.S. 51 (1959), pp. 551-554; Paul VI, Address *Siamo particolarmente*, to the priests attending the Congress of the association *Federazione Associazioni del Clero Italiano*, 30 June 1965: *Insegnamenti*, III, pp. 385-386; Address, *Benedicamus Domino*, to the South American Prelates about to take part in the second general Assembly at Medellin, 24 Aug. 1968: *Insegnamenti*, VI, pp. 411-412; Address *Se vogliamo*, to the faithful in audience, 2 Oct. 1968: *Insegnamenti*, VI pp. 943 seq.

conversation;¹¹⁹ must have a spirit of fellowship and service and of readiness to work, and the ability to work with others, etc. With these qualities he may reach that harmony in reconciling human with supernatural good which is needed for the true witness of Christian life in modern society.

A priest must preach the gospel to all men, and therefore the candidate for the priesthood must do his best to develop his ability for forming right relationships with men of different sorts. He should learn in particular the art of speaking to others in the right way, of listening patiently, and of making himself understood. In this respect he must treat all men with great reverence, filled with the spirit of humble charity, so that he may reveal to others the mystery of Christ living in the Church.¹²⁰

52. Daily celebration of the Eucharist, which is completed by sacramental communion received worthily and in full liberty, should be the centre of the whole life of the Seminary, and the students should devoutly take part in it. Sharing in the sacrifice of the Mass, "source and culmination of all Christian life,"¹²¹ they share in the charity of Christ, drawing from this richest of sources supernatural force for their spiritual life and apostolic labour.

Therefore the Eucharistic sacrifice, and indeed the whole Sacred Liturgy, as the Constitution *Sacrosanctum Concilium* wishes, should occupy the place in the Seminary which will truly reveal it as the peak

¹¹⁹ Cf. Vat. Coun. II, Dec. *Optatam totius*, no. 19; Dec. *Presbyterorum Ordinis*, no. 3; Decl. *Gravissimum educationis*, no. 1; cf. Pius XII, Address *Sull'esempio*, prepared for the 50th anniversary of the founding of the Regional Seminary of Apulia, Oct. 1958; *Discorsi e Radiomessaggi*, XX, pp. 446-447; Paul VI, Apost. Letter *Summi Dei Verbum*, 4 Nov. 1963: A.A.S. 55 (1963), p. 991; cf. also note 103.

¹²⁰ Vat. Coun. II, Dec. *Optatam totius*, no. 19; Dec. *Presbyterorum Ordinis*, nos 6, 9; Dogm. Const. *Lumen gentium*, no. 28; Paul VI, Enc. *Ecclesiam suam*, 6 Aug. 1964: A.A.S. 56 (1964), pp. 640 seq.; Address *II Concilio*, to the faithful in audience, 9 Oct. 1968: *Insegnamenti*, VI, pp. 959 seq.

¹²¹ Vat. Coun. II, Dogm. Const. *Lumen gentium*, no. 11.

point towards which the activity of the Church tends, and at the same time the source from which its strength flows."¹²²

A sound variety in the manner of participation in the Sacred Liturgy should be provided for, so that the students may not only realise greater spiritual progress, themselves, but also be prepared practically, from their Seminary years, for their future ministry and liturgical apostolate.¹²³

5. With formation for Eucharistic worship there should be closely combined formation for the divine Office, by which priests "pray to God in the name of the Church for the entire people entrusted to them, and indeed for the whole world."¹²⁴ Students should learn the Church's method of prayer by means of a suitable introduction to Sacred Scripture, the Psalms, and other prayers of scriptural content; also by the frequent recitation in common of part of the Office (e.g. Lauds or Vespers). So they may with more understanding and reverence know the Word of God speaking in the psalms and in all the Liturgy, and be trained at the same time for faithful observance in their priestly life of the obligation of the divine Office.¹²⁵

¹²² Vat. Coun. II, Const. *Sacrosanctum Concilium*, no. 10; cf. S. Cong. of Rites, Instruction *De cultu mysterii Eucharistici*, 25 May 1967: A.A.S. 59 (1967), pp. 539-573.

¹²³ Vat. Coun. II, Dec. *Optatam totius*, no. 8; Const. *Sacrosanctum Concilium*, nos. 17, 18, 19; Dec. *Presbyterorum Ordinis*, no. 5; Dec. *Ad gentes divinitus*, no. 19; S. Cong. of Rites, Instruction *Inter Oecumenici* to arrange the carrying out of the Constitution on the Sacred Liturgy, 26 Sept. 1964: A.A.S. 56 (1964), pp. 880-881; nos. 14, 15; cf. also Pius XII, Enc. *Mediator Dei*, 20 Nov. 1947: A.A.S. 39 (1947), pp. 547 seq.; Apost. Exhort. *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), pp. 666 seq.; no. 691; John XXIII, Enc. *Sacerdotii Nostri primordia*, 1 Aug. 1959: A.A.S. 51 (1959), pp. 561 seq.; Paul VI, Address, *voi avete* to those attending the Congress "XIII settimana Nazionale di Orientamento Pastorale", Rome, 6 Sept. 1963: *Insegnamenti*, I, pp. 121-122; Enc. *Mysterium Fidei*, 3 Sept. 1965: A.A.S. 57 (1965), pp. 770 seq.

¹²⁴ Vat. Coun. II, Dec. *Presbyterorum Ordinis*, no. 5.

¹²⁵ Vat. Coun. II, Const. *Sacrosanctum Concilium*, nos. 17, 90; S. Cong. of Rites, Instruction, *Inter Oecumenici*, loc. cit., nos. 14-17; cf. Pius XII, Enc. *Mediator Dei*, loc. cit., pp. 547 seq., 572 seq.; John XXIII, Apost. Exhort. *Sacrae Laudis*, 6 Jan. 1962: A.A.S. 54 (1962), p. 69; Address *flagrantissima voluntas*, to students resident in Rome, 28 Jan. 1960: A.A.S. 52 (1960), pp. 275 seq.

This liturgical instruction will lack completeness unless it reveals to the students the close connection between the Sacred Liturgy and their daily working life, with its needs of apostolate and of sincere witness that reveals a living faith acting through charity.¹²⁶

54. To live the life of a priest uprightly and loyally, the students should gradually attain, corresponding with their own age and maturity, a firm pattern of life, safeguarded by solid virtues, without which they will not be able to persevere in a genuine close attachment to Christ and the Church.

Features of the Priest's Life

For the following must be features of the priest's life:

- a) he must learn "to live in familiar and constant company with the Father through the Son, Jesus Christ, in the Holy Spirit;"¹²⁷
- b) he ought to be able to find Christ habitually in the intimate communion of prayer;
- c) he should have learnt to keep by his side the word of God in Sacred Scripture, with an affection rooted in faith, and to give it to others;
- d) he should be willing and happy to visit and adore Christ sacramentally present in the Eucharist;
- e) he ought, as the Church desires, to have a fervent love for the Virgin Mary, Mother of Christ, who was in a special way associated with the work of Redemption;
- f) he should readily consult the documents of sacred tradition, the works of the Fathers, and the examples of the saints;
- g) he must know how to examine and judge himself, his conscience and his motives, with honesty and sincerity.

The priest will keep to all these duties only if in his Seminary days he has faithfully practised the devotional exercises that have long proved their worth, and are sanctioned by the Rule of the Seminary; and if he has correctly grasped their importance and force. If it should be neces-

¹²⁶ Vat. Coun. II, Const. *Sacrosanctum Concilium*, no. 10.

¹²⁷ Vat. Coun. II, Dec. *Optatum totius*, no. 8.

sary to adapt one or other of these practices to modern needs, its inherent and essential purpose should carefully be kept in mind so that it may be attained in some other suitable way.¹²⁸

55. To follow Christ in the spirit of the gospel is an intention certainly to be renewed every day. The virtue of penance, then, should be instilled into future priests. Penitential acts made in common may be used, which serve both for personal formation and for mutual instruction. Students should strive to acquire a real enthusiasm for a life crucified with Christ, through love of Him, and for purity of heart. They should therefore pray fervently for the help of the grace they need; frequent recourse to the sacrament of penance should become a habit: there everyone's efforts are in a sense consecrated; moreover each should have his spiritual director to whom he may humbly and confidently open his conscience, so as to be guided safely in the way of the Lord.¹²⁹

The students are to choose their spiritual director and confessor with full freedom, from among those appointed as fit for the task by the Bishop.¹³⁰

¹²⁸ Cf. Vat. Coun. II, Dec. *Optatam totius*, no. 8; Const. *Sacrosanctum Concilium*, nos. 12, 13; Dec. *Perfectae caritatis*, no. 6.

As regards these preferable means of practicing the spiritual life, cf. John XXIII, Enc. *Sacerdotii Nostri primordia*, 1 Aug. 1959: A.A.S. 51 (1959), p. 560: "There are various practices of priestly piety which bring about and safeguard this constant union with God; the Church has wisely laid down rules prescribing many of the more important: in particular, daily sacred meditation; devotional visit of the Tabernacle; recital of the Rosary of Our Lady; careful examination of conscience (C.I.C. can. 125). As regards the daily office, priests have undertaken a grave obligation towards the Church binding them to its recital (ibid. can 135). From neglect of one or other of these rules, we can often perhaps derive the reason why men of the Church are swept away in the whirlpool of exterior realities, gradually cease to give any inspiration of things sacred, and finally, enticed by the attractions of this earthly life, are placed in grave danger, because they are destitute of any spiritual protection."

¹²⁹ Pius XII, Enc. *Mystici Corporis*, 29 June 1943: A.A.S. 35 (1943), p. 235; Apost. Exhort. *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), p. 674; John XXIII, Enc. *Sacerdotii Nostri primordia*, loc. cit., pp. 574-575; Paul VI, Const. Apost. *Paenitemini*, 17 Nov. 1966: A.A.S. 58 (1966), pp. 177 seq.

¹³⁰ C.I.C., can 1358, 1361; Vat. Coun. II, Dec. *Perfectae caritatis*, no. 18.

56. The only way to the priesthood is by stages: these stages give their meaning to the Minor Orders, which appoint a man to definite functions in the Church, after duly completed training and spiritual preparation. In fact the spiritual training of the students proceeds by degrees, and needs to be adapted to the age, experience, and ability of individuals. Its efficacy is considerably helped by fixed periods of more intensive training, for example when men first enter the Seminary, at the beginning of the theology course, or at the approach of priestly ordination, and so on. Besides the spiritual direction of individuals, the students should also be given, at fixed times as each Seminary's Rule determines, a spiritual instruction or conference suited to the situation and outlook of modern youth: their efforts in the spiritual life receive in this way a regular fresh impulse, and can be directed towards the gaining of a genuine mature priestly spirituality, according to the mind of the Church. Self-examination, regular periods of recollection and other exercises of the kind should also have their place. Every year all should spend some days in retreat.

57. In the midst of his daily labours Christ used readily to seek solitude, in order to pray to his Father without distraction: following his example and counsel (cf. Matt. 6, 6; 14, 13; Mk. 6, 30; 46) students should try to develop "a life hidden with Christ in God (cf. Col. 3,3) from which arises irrepressibly the love of one's neighbor, directed towards the salvation of the world and the building up of the Church".¹³¹ They ought, therefore, to be concerned about the keeping of external silence, without which there is no interior silence of soul, and which is needed for thought and for the work and the repose alike of the whole community.¹³²

58. Much good will result from communication with their fellow-men, among whom Christ was sent by the love of the Father (cf. Jn. 4, 9) and there accomplished his work of redemption. This will allow the student to be trained in observing correctly the signs of the times,

¹³¹ Vat. Coun. II, Dec. *Perfectae caritatis*, no. 6.

¹³² Vat. Coun. II, Dec. *Optatam totius*, no. 11; Paul VI, Address *II grande rito*, for the 4th centenary of the founding of Seminaries by the Council of Trent, 4 Nov. 1963: A.A.S. 55 (1963), p. 1034.

¹³³ Vat. Cun. II, Pastoral Const. *Gaudium et spes*, nos. 1-4.

and judging events by the light of the gospel; also to interpret accurately the various circumstances and exigencies of human life which contain the true "seeds of the Word hidden in themselves,"¹³⁴ and demand "to be illumined by the light of the gospel; to be set free and brought back under the sway of God our Saviour."¹³⁵ As regards this mixing with the world, it should be carefully noted that all experiences of this sort are designed for the pastoral purpose of the Seminary, and for the spiritual preparation of the students, to ensure that their future activity will be not an obstacle but a help towards the development and strengthening of their own spiritual life.¹³⁶

(to be continued)

¹³⁴ Vat. Coun. II, Dec. *Ad gentes divinitus*, no. 11.

¹³⁵ *Ibid.*

¹³⁶ Vat. Coun. II, Dec. *Optatam totius*, no. 11; Dec. *Presbyterorum Ordinis*, no. 3; cf. John XXIII, Address *Questo incontro*, to Spiritual Directors meeting in Rome, 9 Sept. 1962: A.A.S. 54 (1962), pp. 675-676; Paul VI, Enc. *Ecclesiam suam*, 6 Aug. 1964: A.A.S. 56 (1964), pp. 627,638.

GRADUALE SIMPLEX

● H. J. Graf, S.V.D.

The year 1967 was a very fruitful and successful one for the Concilium for the implementation of the Constitution on the liturgy. One of the many documents published during this year was the "Graduale simplex" which came out early in October. The decree wherewith the Congregation of Rites approved this document bears the date of September 3, 1967, the feast of St. Pius X, the great promoter of Gregorian chant.

The attractively printed book of 431 pages of texts and melodies and an eleven page introduction can now fulfill its aim to enable all communities, especially small parishes, to celebrate Mass in the more noble form of the sung and solemn Mass, because "liturgical action is given a more noble form when sacred rites are solemnized in song, with the assistance of sacred ministers and the active participation of the people" (Const. on the lit., art. 113). Its simple, but usually appealing melodies can really open Gregorian chant to a greater public.

I. Simplification

Despite all efforts of pastors and teachers who worked perseveringly in a number of countries to teach the people Gregorian chant, as the Popes from St. Pius X to Pius XII had urged them, all had to admit that the results were discouraging. The Roman liturgical books of Gregorian chant contain usually rather complicated, long drawn out, melismatic melodies which can be sung only by well-trained scholas or relatively small and educated communities in seminaries and religious houses of studies.

Graduale Simplex in usum minorum Ecclesiarum. Typis Polyglottis Vaticanis 1967. XI-431 pp.

Even before the Council started it was acknowledged among scholars that we needed simpler texts and melodies. Thus the preparatory commission for the schema of the liturgy proposed the compilation of easier schemata for the Proper of the Mass. They should be adaptable to different situations and circumstances. Without difficulties, therefore, the present article 117 of the Constitution on the liturgy was approved: "It is desirable also that an edition be brought out containing simpler chants, for use in smaller churches".

How has this simplification been achieved? A solution in the style of the "editio Medicea", an adaptation of the Gregorian melodies to the humanistic ideas of the 16th and 17th centuries, was out of the question. It would have resulted in a mutilated Gregorian chant, against which one of the Council Fathers had warned. The scholars who prepared the new book of Gregorian chant were equally convinced that the creative period of Gregorian chant was irrevocably gone. New compositions of Gregorian chant which have been introduced into a number of feasts during the last decennia have been severely criticized by Church musicians themselves; they said that these melodies would better be called "modern" than Gregorian. This did not make it advisable to compose new Gregorian melodies. The only way out of the dilemma for the study group entrusted with the preparation of the *Graduale simplex* was to search for appropriate texts and melodies in the venerable tradition of Gregorian chant. One of the main sources for both texts and melodies was the Divine Office of the Roman Rite which contains many simple and appealing antiphons. But what they found there was not sufficient for the purposes of the *Graduale simplex*. Therefore, the ancient liturgical sources of the Latin West had to be investigated, particularly those of the Ambrosian and Spanish tradition. The patient and painstaking research of the Benedictines, especially of Solesmes, as published in the monumental collection "Paléographie musicale" and other works, offered valuable material.

The *Graduale simplex* does not only offer new melodies but also new texts for the Roman Mass. Texts, not formerly found in the Roman Missal entered the liturgy: a true enrichment of the Mass liturgy which offers greater variety.

II. The Content

As Graduale the new book contains the Introits, interlectionary chants, Offertories and Communions of the Mass. We find there usually short and simple antiphons for a psalm or a greater part of a psalm (about 8 to 10 verses). The antiphon has to be repeated after each verse. According to the generally admitted principle of freedom of choice, not all verses of the psalm must be sung; they may be freely chosen. But if some are omitted, those selected should make sense.

In order to reduce the number of Mass formularies in the Graduale simplex, Commune Masses were introduced also into the temporal cycle of the ecclesiastical year. This was not an absolute innovation. The Roman Missal contained already Commune Masses for feasts of Saints. There existed also a kind of Commune Masses for the Sundays after Epiphany and for the 23rd and subsequent Sundays after Pentecost: on these Sundays the processional and infra-lectionary chants were always the same. The liturgy of Milan had made use of this principle on a much larger scale than Rome.

Now, according to the Graduale simplex, only the presidential prayers (collect, prayer over the gifts and postcommunion) and the lessons of the Sundays throughout the year remain obligatory. When the Sunday Masses are repeated during the week and one has the privilege to use one of the weekday lectionaries, even the lessons change from day to day. If the Graduale simplex contains several schemata for a certain time of the ecclesiastical year (Lent, Eastertide, time after Pentecost) one may freely choose the chants from one or the other schema for the respective part of the church year, for instance, the Introit from the first, the Offertory from the second schema, etc. The same holds true for the Commune of Saints.

For the time after Pentecost the Graduale simplex contains six of these schemata; for Advent, Lent and Eastertide we find two each. More important liturgical days as Christmas, Epiphany, Ash Wednesday and shorter periods of the seasonal cycle received only one schema each. Certain feasts of Our Lord and Our Lady have Masses of their own in the Graduale simplex, as also the feasts of the Holy Family, St. Joseph, St. John the Baptist, Sts. Peter and Paul, St. Michael and All

Saints, i.e., feasts which eventually replace the Sunday Mass of the Roman Missal.

Commune Masses in the sense as we found them up to now in the Missal have been arranged for feasts of Apostles, Martyrs, Confessors, holy virgins and women (a single schema for both), dedication of a church and for feasts of Our Lady. Usually, these Commune Masses contain two sets of antiphons for the Introit, Offertory and Communion and the usual chants between the lessons. One may freely choose from among the texts offered.

We find further ten schemata for more frequently needed votive Masses in the Graduale simplex: a votive Mass of the Holy Spirit, of the anniversary of the Pope and the Bishop, of the nuptial Mass, for religious profession, for ecclesiastical and religious vocations, for Church unity, for peace, and finally for any kind of need.

The Commune Mass for the dead has even three sets of antiphons. The Alleluja entered the interlectionary chants also of these Masses, obviously in order "to evidence more clearly the paschal character of Christian death" (Const. on the lit., art. 81).

It seems to be advisable to present here one of the schemata so that the reader may have an idea how the Graduale simplex has been arranged, though, for obvious reasons, musical notation cannot be presented.

Fifth Schema for the Time after Pentecost

Introitus Antiphon

Give peace, O Lord, in our days, since there is no other who fights for us, except you, our God.

Ps. 121,1 I was glad when they said to me: "Let us go to the House of the Lord".

Ant. Give peace...

(There follow all verses of the psalm.)

Glory be to the Father... As it was in the beginning...

Ant. Give peace...

Responsorial Psalm (Ps 42)

V. Hope in God: for I shall again praise Him. R/. He is my help and my God (v. 5b).

V. Vindicate me, O God, and defend my cause against an ungodly people; from deceitful and unjust men deliver me (v. 1).

R'. You are my help and my God.
(There follow the verses 2, 3, 4, 5a)

Alleluja (Ps 9)

Alleluja, alleluja, alleluja.

(All repeat this threefold Alleluja.)

V. I will give thanks to the Lord with my whole heart; I will tell of all Thy wonderful deeds (v.2).

All: Alleluja, alleluja, alleluja.

V. And those who know Thy name, put their trust in Thee; for Thou, O Lord, hast not forsaken those who seek Thee (v. 11).

All: Alleluja, alleluja, alleluja.

Or: *Alleluja Psalm (Ps 9)*

V. I will give thanks to the Lord with my whole heart; I will tell of all Thy wonderful deeds (v. 2).

R'. Alleluja, alleluja.
(There follow the verses 3, 8b9a, 10, 11, 14, 15, 16a, 19, Ps 9B, 17).

Offertory Antiphon

Do good, O Lord, to those who are good.

Ps. 124,1 Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever.

Ant. Do good...

(There follow verses 2, 3, 5)

Communion Antiphon

Help me, O Lord, and I find salvation.

Ps. 118,1 Blessed are those whose way is blameless, who walk in the law of the Lord.

Ant. Help me, O Lord...

(There follow the verses 2, 12, 17, 25, 27, 35, 36, 48, 49.)

Glory be to the Father... As it was...

Ant. Help me, O Lord...

III. The different Elements of the Graduale simplex

1. *Introit, Offertory and Communion*

These chants consist of an antiphon and a psalm. The antiphon is to be repeated after each verse of the psalm. At least one verse of the psalm has to be sung. The Introit and the Communion psalm are concluded with the Gloria Patri which, with the Sicut erat forms (as in the present Introit of the Roman Missal) one single verse.

It is always allowed to choose psalm 33 as Communion psalm. As antiphon one may then select, except during Septuagesima time and Lent, any fitting Alleluja melody, or in the time throughout the year the antiphon "O taste and see that the Lord is good."

2. *The interlectionary Chants*

Here we find the greatest innovations. The Graduale simplex offers first the "psalmus responsorius." Outside the time from Septuagesima to Easter this psalm is followed by a triple Alleluja which is then repeated by the people. A number of psalm verses are added, of which at least one must be sung. This Alleluja is followed by an Alleluja Psalm. One is free however, to omit the responsorial psalm in its entirety and sing in its stead at least five verses of the Alleluja Psalm.

For the time from Septuagesima to Easter we find in the Graduale simplex two responsorial psalms, an "antiphona acclamationis" which takes the place of the Alleluja, and finally a tract, which takes the place of the Alleluja Psalm.

For Eastertide two Alleluja Psalms have been provided, of one of which at least five verses must be sung. But the triple Alleluja with at least five verses of its psalm may take its place.

Compared with the arrangement of the interlectionary chants in the present Roman Missal, the Graduale simplex offers the following chants:

	Roman Missal	Graduale simplex
Per annum	Graduale Alleluja + V.	Psalmus responsorius Triple Alleluja + some VV. Alleluja Psalm
From Sept. to Easter	Gradual Tract	Psalm. resp. (2 schemata offered) Antiphona acclam. (optional) Tract
Eastertide	Great Alleluja Alleluja	Alleluja Psalm (2 schemata off.) Triple Alleluja + some VV.

a. *The Time throughout the Year**The Graduale and the responsorial Psalm*

Originally, the Graduale was performed as a responsorial psalm: a cantor sung the verses of the psalm and the people responded with a short refrain, usually a text of the same psalm. When the melodies of the Gregorian chant grew richer, the psalm was ever more curtailed until there remained only two verses: the first is called in our present Roman Missal the *responsum*, and the second the *versum*.

The Graduale simplex returns to the ancient practice of the *psalmus responsorius*. It offers for each Mass a psalm, or at least a greater part of a psalm with the proper refrain or response which is a verse or a part of a verse of the same psalm.

The Alleluja and the Triple Alleluja or Alleluja Psalm

In former times the Roman Mass contained three lessons. After the first lesson they sung the responsorial psalm. The second lesson was at first also followed by a psalm. Later, however, this psalm was replaced by the Alleluja. Also this Alleluja was performed responsorially. Thus the Gradual in our Roman Missal is usually followed by a short Alleluja, sung to a different tone. It is made up of two Allelujas to which is joined a verse, followed by a third Alleluja.

Now the Graduale simplex presents after the responsorial psalm a triple Alleluja, which, as antiphon, is repeated by the people. A number of psalm verses follow, of which at least one has to be sung; it is again followed by the Alleluja antiphon.

Instead of the Alleluja one may sing, equally an innovation in the Graduale simplex, the Alleluja Psalm: a double Alleluja forms the antiphon which is to be repeated after each verse. One may even skip the responsorial psalm and sing in its stead at least five verses of the new Alleluja Psalm.

b. *The Time from Septuagesima to Lent*

The Roman Missal has here first the Gradual as usual. The Alleluja, however, is replaced by the Tract. The Tract is the rest of the second psalm, formerly sung after the second reading. All the verses are preceded by the letter *V*. (versicle), never by the letter *R*!

(response). This is a clear indication that we are here confronted with a solo, not a responsorial psalm.

The Graduale simplex offers for this time of the year not only one but two responsorial psalms and in addition an "antiphona acclamationis" and finally a Tract. But not all of these chants must be sung, nor even can they be sung in one and the same Mass.

The rubrics state that there are two different ways to chant these pieces a. At least five verses of one of the responsorial psalms are sung. The "antiphona acclamationis" takes the place of the Alleluja. It has to be sung with at least one verse of the second responsorial psalm which has been omitted. But the "antiphona acclamationis" remains facultative. b. Instead of the responsorial psalm one may take the Tract and add, again "ad libitum" the "antiphona acclamationis" with at least one verse of one of the responsorial psalms.

c. *Eastertide*

From Low Sunday onwards the so-called "Great Alleluja" replaces the Gradual and the ordinary Alleluja in the Roman Missal. It is arranged in the following way: A double Alleluja is sung as a kind of antiphon. Then comes a versicle which is followed by another Alleluja sung in a different tone, another Alleluja-verse and a last Alleluja.

The Graduale simplex offers for Eastertide two Alleluja Psalms. At least five verses of one of them must be sung. The triple Alleluja with at least five verses of its psalm may take its place.

IV. The Use of the Graduale simplex

As the title indicates, the Graduale simplex is primarily destined for smaller churches (Graduale simplex in usum minorum ecclesiarum), as was formerly for certain functions of the ecclesiastical year, the "Memoriale Rituum ... in minoribus ecclesiis" of Pope Benedict XIII, published in 1725. These smaller churches may be parishes which have no choirs or good scholas. But the concession is certainly not limited to small parishes. Though Rome expects religious communities and seminaries to continue in their use of the Graduale Romanum, the training of future priests for their pastoral duties will make it necessary to introduce the Graduale simplex also in seminaries and religious houses

of studies. Also sisters' and brothers' congregations should see it as a part of their training to make their novices and young members familiar with this way to sing the Proper of the Mass, in order to enable them to work in small parishes and religious communities. It will frequently be their task to train others in the use of this book and its principles. Who else will have the time, knowledge and energy to make others familiar with the melodies? Who will have the perseverance to practise them until they become firmly rooted in a parish?

V. Obstacles

The Graduale simplex is destined to be used exclusively as a book of liturgical chant: "Since these texts have been chosen exclusively for musical reasons it is not allowed to use them without musical notes" state the rubrics in the introduction (p. IX). This prescription, together with the fact, that the new liturgical book is in Latin, even in the Vulgate version of the psalms; that it contains Gregorian chant and that it sticks to the ancient form of the responsorial psalms leads us to the question whether the Graduale simplex was already outdated when it appeared. One asks seriously whether it can fulfil, especially in this time of change the task its compilers gave it. Was not eventually the delay of nearly two years (it was ready in autumn 1965) fatal to the future of the book?

a. *Latin*

It is true, nobody could have expected that the concession of the mothertongue by the Council would lead so rapidly to an ever more generous extension of its use and that it would be accepted so enthusiastically. Even now, we have to admit, the Church does not intend to abandon the Latin language entirely. But the willing extension of the permission of the Council was a clear indication that the Church did not intend to come to a foul compromise which would have created a hybrid form of worship, because this would have satisfied no one. Consequently, it will be possible in future, and is possible already to celebrate the Mass in all its forms, from low Mass to the Solemn Pontifical Mass entirely in the vernacular. One may eventually deplore that Latin is ever less known, even among priests, but it is a fact and we

cannot turn back the wheel of history. Thus, a Latin *Graduale simplex* seems to be somewhat anachronistic.

But we must not forget that a Latin *Graduale simplex* was the only one the *Consilium* could produce. What other language should have been used? And the Constitution on the Liturgy is still the *Magna Charta* of the liturgical renewal and it states that "the use of the Latin language is to be preserved in the Latin rites" (art. 36,1).

The very concession of the vernacular, however, seems to have been the solution of the problem. The *Graduale simplex* can, and according to our opinion should, as soon as possible be translated into the different local languages. There is nothing, neither in the "*Praenotanda*" nor in the text of the *Graduale simplex* which forbids its translation. When translated the *Graduale simplex* will be a great help for the creation of a certain basic stock of texts for the *Proprium* of sung Masses in the vernacular. A translated *Graduale simplex* enables the national commissions on sacred Music to take the necessary steps that the strong recommendations of the Instruction on sacred Music of March 5, 1967 (art. 16 and 27) and of the Instruction on the worship of the Eucharistic Mystery of May 25, 1967 (art. 26) for the regular Sunday High Mass of the whole community can be put into effect. A parish should not have only one sung Mass on Sundays, but several. Actually, the work of translation has already started, at least for the English language. The same international committee which gave us the translation of the Canon in English will also take care of the translation of the texts of the *Graduale simplex*.

b. *The Vulgate Version of the Psalms*

A more serious objection against the *Graduale simplex* is that the texts of the psalms are still those of the Vulgate. Certainly, a lot of misgivings have been voiced in the course of the years against the translation of the Biblical Institute, made on the urging of Pope Pius XII. But this "*versio Piana*" made the psalms at least understandable. The Council saw the need that something had to be done and urged that a revision of the psalter should be completed "as soon as possible" (art. 91). But the translators have not been successful (as it seems) even after a work of more than three years. Who gives us now the assurance that the verses chosen in the *Graduale simplex* in the Vulgate version

for the processional and interlectionary chants will still fit in the future Latin version, which will, for obvious reasons, be closer to the "versio Piana" than to the Vulgate? The national committees working on the translation of the Graduale simplex will soon be faced by the problem whether to translate the Vulgate version (and this seems to be anachronistic) or to use or to produce a new and critical translation from the original Hebrew. But will then all verses in the context of the Graduale simplex still make sense? If not, we are faced by the problem whether each national committee has to adapt the new liturgical book to its own use. Is this not a revision of the brand-new Graduale simplex? Could such a situation not have been avoided by either speeding up the new version of the psalms, or by even more delaying the publication of the Graduale simplex? It is our opinion that it may well be that the translators (who must necessarily employ the help of expert exegetes), have to select other verses than those presented by the Graduale simplex, at least on a number of occasions.

c. Gregorian Chant

Once the Graduale simplex has been translated into the mother-tongue is Gregorian melodies can hardly be used any more, the Alleluja antiphons perhaps excepted. Here is a challenge for local composers. "Filled with the Christian spirit they should feel that their vocation is to cultivate sacred music and increase its store of treasures" (Const. on the lit., art. 121). The Graduale simplex invites to compositions in the style of those of Fr. Gelineau's psalms and antiphons. Though one should select one single version for a language, the melodies could and should vary; they should appeal to the different national and cultural tastes. A melody which suits Australians or Americans may not prove attractive in Pakistan or the Philippines.

In some European countries (e.g., Germany, Poland, Hungary) there exists the immemorial custom to sing instead of the Introit, Offertory and Communion popular hymns adapted to the occasion. They sing similar paraphrases of the Gloria, Creed, Sanctus and Agnus Dei during High Mass. Certainly, until 1967, the celebrant had then to say all these texts, as found in the Missal, in a low voice. This was an acknowledged practice. The Instruction on Church Music of Sept. 3, 1958 re-affirmed (though only reluctantly) this privilege (A.A.S. 50

(1958) 635). After the second world war this practice had been widely extended to mission territories when the Sacred Congregation for the Propagation of the Faith granted this permission when asked for.

The Instruction on sacred Music of March 5, 1967 granted to all those territories the privilege, to omit in sung Masses simply the Introit, Offertory and Communion as found in the Roman Missal and to substitute these chants with suitable hymns in the vernacular. The reaction of other countries to this concession was predictable: why only these dioceses and missions and not all, the whole Church? Within the few months between March and October 1967 so many bishops must have asked for the same concession that the Holy Father presented the Bishops' Synod with the question whether the chant of these three processional songs could be replaced by other appropriate chants, which were to be approved by the respective national episcopal conferences. The answer of the Bishops' Synod was a resounding approval: 126 Fathers gave their unconditional Yes; 19 more agreed with some reservations and only 25 disagreed. This development leads anew to the question whether the Graduale simplex, at least as far as these processional chants are concerned, was already obsolete when it was published on October 3, 1967.

VI. Advantages

The greatest gain of the Graduale simplex is the enrichment of both texts and melodies it brings to the Roman Mass. A greater variety in the forms of the sung Mass is now within the reach of practically all parishes and communities. There is no need to recite the Proper of the Mass "sub organo" or to sing it in a psalm tone.

Composers of sacred Music have now an excellent chance to adapt the Graduale simplex to their own cultural environment. The prescription that the Graduale simplex may be used only when sung, will certainly speed up the translation of the texts and will inspire composers to create psalmodic tunes and to compose simple and appealing antiphonal melodies which will be in harmony with their own cultural heritage.

Those countries which do not have their own wealth of good religious hymns have here the opportunity to lead the people to active and full participation in the more solemn forms of holy Mass.

Marriage Counseling

for

PARENTS AND CHILDREN

the role of parents in the selection of a lifetime partner for their children.

• FLORENCIO TESTERA, O.P.

Perhaps never before has marriage counseling been so widely spread as in our time. Literature on this matter comes off the press so abundantly that bibliographies on the topic could well be considered exhaustive. These are plain facts. And yet, the truth remains that marriage is in crisis. Anytime, anywhere, one comes across unhappy couples, broken homes, abandoned children. . . It seems that the ever solid foundations of the marital institution are about to collapse.

Is this situation due to a defective technique in marriage counseling or rather to the state of degradation of the so-called modern literature? This much is true. The approach to marriage by young people is usually uncertain and often mistaken. The preparation for matrimony given to the youngsters is both negative and deficient. It warns them of dangers and temptations, but does little to help them in a positive manner. They learn all about the erotic, romantic aspects of love and sex, but seldom are given a chance to appreciate its reality, beauty and sacredness. Counseling techniques prepare the youth for marriage while it forgets all about the reluctant mothers, the cranky grandmothers, the overbearing fathers. . . Scores of frustrated young couples have come to taste in all its bitterness the reality of an unsuccessful union on account of an unfortunate or untimely intervention of their elders.

This is a phenomenon that usually goes by totally unnoticed. However, information gathered from circles and

institutions dealing with marriage conflicts have brought to light these tragic facts. Situations as embarrassing as the following could and should have been avoided:

A tender girl petitions the court for annulment of her marriage to a boy she never liked nor loved, whom she married just to satisfy the last wish of the departed father and the pertinacious requests of the mother who feels the presence of her husband's ghost in every corner of the house.

A young boy marries to save the face of his father who finds no other means to pay his debts except by giving off in marriage his child to a mentally alienated girl...

Parents do really need marriage counseling as much as children do need the assistance of their elders.

Father Knows Best

In every case efforts should be made to encourage the child to seek parental advice. He may offer thousands of excuses not to do so. The child may argue that his parents are "old fashioned", their ideology obsolete and outmoded and no longer appealing to the younger generation. Hence, the parents' advice appears to him irrelevant if not totally useless. He could even find his elders "wanting" in understanding in this sort of problems, oblivious perhaps of the fact that his parents were once teenagers and count with all reasons in the world to know better the strength and weakness of these difficult years.

Parents, too, often forget that the child is trying at this age to assert his personality and will revolt against any attempts to keep him away from the free, broad world. He is fighting a battle to affirm his ego and puts up an argument whenever his personality is being submerged into another, that of his elders. It must be remembered, however, that this self-consciousness of the child obeys a natural urge that is good and right and should not be crushed, but rather it should be developed along the proper lines.

Undoubtedly, parents have a greater vision of the problems involved in the selection of a life partner and can therefore provide better guidance than the youth may suspect. The success and happiness of the forthcoming marriage demands a careful deliberation in choosing the right partner. Youngsters find themselves at a serious disadvantage in this regard. The lack of experience plus the tremendous biological impulse stirring within constitute a serious handicap to an impartial and care-

ful deliberation. Cooler heads are badly needed at this stage when the urge for affection, for love has reached its highest mark. This is the right moment for the elders to step in for they have all the human experience and mature knowledge accruing from many years of married life. No doubt they are the best qualified persons in the world to understand the child's problems. The presence of a reassuring hand ready and willing to extend help at this critical moment of making a decision so vital and transcendental may spell the difference between happiness and disaster for the rest of the life. Who else on earth will have more at heart the interests of the child than the parents? Each boy or girl seriously interested in one another should be urged to ponder long and deeply on the advice of Pius XII to the young couples:

"Let them not omit the prudent advice of their parents with regard to the partner, and let them not regard this advice in light manner, in order that by their mature knowledge and experience of human affairs they may guard against a disastrous choice, and, on the threshold of matrimony may receive more abundantly the divine blessing of the fourth commandment: "Honor thy father and thy mother".

The Real Role of the Parents

It is hard, indeed, for a boy to submit unconditionally to his elders' wishes, especially if he belongs to the creative type so keen in developing his own character without any outside influence. But it is equally difficult to convince the parents that certain "controls" do exist and must be applied here; that their power over the children has a limit, too. The main issue at stake, therefore, is to draw a dividing line, to define clearly and unmistakably the extent of the parents' authority when it comes to determine the vocation, to select a mate for the children. This much can be safely said in this regard: the right of persons to marry is a natural and sacred right that can be denied to no one unless otherwise prevented by law from doing so.

Children, especially those under age, are bound to secure parental consent and ask for advice whenever plans for a future marriage are being set. Although it is a precept of natural law to render honor and reverence to parents, neither the advice nor the consent of the parents is required for the validity of marriage, because children, independent of the parents' wishes,

have a right to their own bodies. And it is precisely the exchange, the mutual giving and acceptance of this right that constitutes the essence of the matrimonial union. Therefore, even the minor who enters into marriage without first securing parental consent and assistance is bound by the same obligations and enjoys all the rights and privileges of a truly married person. In fact neither ecclesiastical nor divine laws ban such unions, once the free status of the parties has been otherwise established.

Since want of parental consent constitutes no objection to the validity of the union it becomes obvious that the duty of the parents is limited to guide, to counsel the children, but beyond this they have no right. The decision to marry, to remain celibate or to join the religious life, is an individual and strictly personal decision that in no way could be dictated on the child. These are sacred principles that ought to be safeguarded at all cost. So it is unwise for parents and unfair to children to select a mate for the youngster and present it to him with a stern "here, son, is the girl I want you to marry; here, my daughter, is your future husband". Marriage, the choice of a state of life is an extremely serious matter, and important things in life are not done that easy way. Perhaps there is much to be said in favor of prearranged marriages. A wise parent's choice may in the long test of the years prove to be as satisfactory as it could be the selection of the young, impulsive, emotional child. All these advantages notwithstanding, the right of the child must prevail over and above any human interference.

How to Influence Children

By this time some of our readers may have developed the idea that there is not much left to the parents to do except, perhaps, to counsel the child and then wait and pray for the youngster to make the right decision. Well, this is true, especially if the intervention of the elders comes in too late. However, parents count with many other means to influence the child's selection of a mate without taking away from him a personal responsibility. Wise parents, writes D. Lord, choose the right people for their own friends, and then see to it that their children meet the children of their friends. Wise parents create a wholesome and intensive social life in their home; they invite to their home the sort of people they want their children to meet.

Quietly but persistently the parents hold up ideals that will guide their children in the choice of a partner for life. Tactfully they condemn traits that spoil happiness: vulgarity, bad temper, disparity in education, selfishness, inequality of social position. More than once a wise mother has broken up an unsatisfactory association by giving the child the maximum opportunity to know the beloved, inviting the person to the house, gently insisting that the son or the daughter see a lot of the beloved making it possible to see him under trying circumstances. The wise parent does not resort to unspoken opposition. Such opposition is usually of no avail because it comes too late. The parents' duties towards the child can be met only by their creating and fostering ideals, choosing satisfactory companions and presenting ample opportunities for the children to see for themselves what qualities they should seek in their partners.

Problems Demanding a Prompt Solution

Some parents, especially mothers, labor under the obsession that it is their duty to have their children married off or else they regard themselves as true failures in life. Following this line of thought they use all subtle and even perverse ways to force mostly their daughters into a union they would have never chosen for themselves. Thus they eventually emerge as the people responsible for many unhappy lives and cheerless homes.

Still some others will raise hell before giving in to the child's natural and justifiable desire to marry. In so doing they do accomplish little or nothing at all, except, perhaps, to make the child look like a puppet eternally attached to the mama's apron string or to place him into a tragic situation with no other alternative but this: "to elope or not to elope".

This conduct is utterly unreasonable, not to say unfair. The problems that arise from this rather selfish attitude of the parents are various and complex. Is it reasonable for a mother to refuse her only daughter permission to marry, just because she dreads being separated from the child? Are parents right in forcing their elder child to stay home in order to pay back expenses contracted by the family during his school days? Have the parents a right to expect from their children some years of service to help their schooling brothers and sisters? What is the obligation of the child to help his parents? These are a few of the problems demanding a prompt solution.

There are parents, both mothers and fathers, who just dread being separated from their children. Logically, therefore, when the time comes for the child to decide on his own state of life, a storm of opposition is raised intended to thwart the youngster's plans. In the absence of true, cogent reasons, excuses and pretexts coming in all forms and shapes are offered in an effort to influence the child and bring about a change of mind. Some mothers will beg the daughter even with tears to put off the marriage for a while so that she can stay at home a little longer. Not seldom, fathers too will resort to countless arguments to convince the son to give up any thought of marriage or of a vocation at least for a few more years. The child owes it to the elders as a sign of obedience, as a token of gratitude to those who have done so much for him...

All this is true. In fact a child can never repay his parents for whatever they have done for him. But parents need not over-stress this point. Not at the risk of undermining sound and definite principles ruling the parent-child relationship at this stage of life. For nature itself has set a timetable for the youngster to satisfy certain vital, biological urges. There is a time for him to decide on his vocation, a time to love, to marry... Long, unnecessary waitings going beyond this limit fixed by nature will surely endanger the future, and perhaps frustrate forever the child's natural quest for happiness. This being so, children will do well in disregarding the elders claims.

By this time parents should realize that they will not stay here forever: that they live for the succeeding generations. Thus, children should be encouraged to look forward, to their own children. It is now the mother's, the father's turn to look backwards, to a past of sacrifice and hard labor joyfully undertaken for the sake of the children. It would be utterly unfair for the parents to spoil at the eleventh hour this unblemished life-record of theirs just for companionship sake. If at the moment of truth selfishness prevails, the elders will pass away leaving behind not a happy generation, but a group of embittered bachelors and forlorn old maids.

Are children supposed to pay back for the expenses incurred during their schooling? There is a growing tendency today among certain type of families to demand from their children an almost peso for peso payment for education that has been given to them. One would think, observes D. Lord, that the

education that parents made possible for their children was a loan. The truth is that the education of the children is an obligation of the parents. So they have no right in demanding an exact money return for every centavo they have spent.

In this country, moreover, this same problem is usually projected in a somewhat different but definite way. There exists a praiseworthy practice, mostly among average and low income families, to send to school one of the children, commonly the eldest, with the understanding that upon graduation, he or she will help in the schooling of at least one brother or sister. This sort of arrangement calls for the cooperation of the whole family. All efforts, most of the income of the family and savings are somehow channelled to this objective. In some way, the child ends up a career with a standing commitment to his parents, brothers and sisters. Seemingly the entire family has a claim over him, a claim the youth should by all means acknowledge and try to honor. However, while affording schooling opportunities to a brother or sister, the youngster must not be placed in jeopardy. The standing demands of the family should in no way frustrate the child's natural rights and justifiable ambitions. Over and above all family commitments, the youth must attend to some private needs of his own that come first in a line of priorities, a future to look at, perhaps a partner waiting for, a family to take care of. . . . The parents and the brood should take time out to ponder first on these natural claims before demanding from him an exact return of the money spent for his education. The family should rather feel fully repayed with the splendid yield of their investment, a career man, the honor of the clan, an asset to the fatherland.

To what extent are children obliged to support the parents? There are cases in which aged, penniless, helpless parents depend exclusively on the support of the children for a decent livelihood. In such instances children will do wrong in getting married while leaving the old folks to starve. Justice demands that the brood care for the destitute parents in these years of scarcity and distress. This is a sacred obligation incumbent upon each member of the family and so it requires the cooperation of all. It is through this mutual and disinterested cooperation that the problem can be given an adequate and fair solution without sacrificing the opportunity for marriage of one of the children.

If any of them, however, volunteers to stay and care for the parents giving up perhaps marriage or even a promising career for the sake of the needy elders, then he is doing a worthy become wholly unnecessary whenever the demand for help and support is solely motivated by selfish reasons, personal convenience or greater comfort.

Aged parents who, not withstanding the uneasiness and discomfort of their last days on earth, encourage the brood to look forward to a new home, a family of their own, have fully realized the meaning of parenthood and deserve to be commended for a job well done.

Breaking the Deadlock

Any attempt to break the deadlock resulting from the child's refusal to obey and the elders opposition to the union, must be based on the assumption that the youngster should never be deprived of his freedom and personal responsibility in making a decision. The want of parental consent should constitute no objection to the validity of a marriage. The issue centers exclusively on the licitness of the act when the parents reasonably refuse consent or ignore the whole affair altogether.

In many instances reaching a just and satisfactory decision based on the merits of the case becomes extraordinarily difficult if not totally hopeless. The following case could serve to illustrate the validity of this assertion. A young man twenty one years old, falls in love with a charming young girl of the same age who is about to finish her studies. Both agree to get married right after her graduation. The prospective bridegroom considers himself in a sound financial position to set a home and so informs his elders requesting permission to go along with the plans. The parents refuse point blank: "you are too young to settle down." The question now is this: does the young man deserve to be denied a permission he respectfully requests from his parents? Are the couple really too young? When the case was presented to a group of parents for discussion two solutions were offered: those above fifty favored the refusal of consent, while those below thirty were in favor of the union.

Obviously this diversity of views brings both parents and children to a standstill where the timely intervention of a third party becomes imperative. This person steps in and assumes

the functions of a conciliator. It could be a counselor, a priest or confessor, an experienced person whose mature knowledge of this kind of human affairs will make it worthy of the confidence of both contending parties. His function is limited to guide, not to suppress personal attitudes, nor to make decisions for the individual.

The counselor in formulating his sentence cannot dissociate the reasons advanced by the young couple from the dissenting arguments presented by the parents. The gravity of the objections brought forth by the elders cannot be justly weighed but in the light of those offered by the minors. It is not only the name and honor of the family that are at stake, but perhaps the reputation, the future of the child as well. The obligation he may have contracted should be considered, too. Economical and social differences seldom constitute a solid ground to warrant refusal of consent. The youngster is not marrying the family but the person. However, a fact cannot be overlooked, namely, that by marrying the person one marries into the family, and this family may in the last analysis turn into a source of trouble during marriage. Married life, on the other side, will surely offer many other occasions of strife, and so it does not seem necessary to begin by putting them into the wedding bouquet.

The possibility of greater evils, as in the case of an impending civil marriage or sinful concubinage does not necessarily justify the marriage of minors without parental approval. It is the counselor's concern to determine when a marriage should be carried out notwithstanding the well founded objections of the parents. In so doing he is forced to choose the lesser of two evils: the imminent danger of an unlawful union and a shameful life in concubinage over the lesser evil of disrespect towards the elders. In such cases the counselor will do well in overruling the parental objections even if based on solid, valid grounds.

There are instances, moreover, when the counselor may deem the parental dissent logical and just. Then all plans for a future wedding should be temporarily withheld, at least for a time while the elders, aware of the situation, refuse to yield to the youngster's demands. Such stern position has to be adopted mostly in countries where civil law upholds the parental right to object to the marriage of minors under the pain of nullity.

In all cases the youth should be properly trained to face situations of this sort. Obviously young couples need not take notice of parental objections when these are clearly unfounded. Whenever the parental dissent is based on good, sound motives, as it often happens, it will be wise as well as respectful, not necessarily to give into the elders insistence, but at least to give the matter a second or even a third thought. No man is a good judge in his own cause, and others, mainly parents, may have a clearer and fairer vision especially on these matters.

It takes two persons to establish a dialogue, but marriage conflicts between parents and children will seldom be solved without the realistic and unbiased intervention of a third person. Both parents and children need the advice of a counselor, and both will in the long range of the years benefit from his decisions. Marriage counseling cannot be and should not be one-sided. The youngsters must be properly and adequately prepared to face the problems and hardships of married life, but the role of the parents can in no way be disregarded if they want their children to live happily ever after.

HOMILETICS

Sixteenth Sunday after Pentecost (Sept. 6)
Mark 7, 31-37

An End To "Palabas"

We all know the meaning of *palabas* (display; put-on) or *pasikat* (ostentation). This is a very common trait among us. Perhaps without realizing it we often make some kind of *palabas* — at least in a mild form.

Palabas is not always bad. For example, when we go to Church on Sundays, it is good to put on our best dress or shirt. This can be done for a vain intention, of course, but it can also be done to emphasize that Sunday is a special day and that we feel honored in keeping our "date" with our brothers and sisters in offering the sacrifice of the Mass.

But there are some kinds of *palabas* that we must avoid. We know that the rich and those who pretend to be rich and also the politicians often overdo their *palabas*. But I shall not talk about this. I want to call your attention to a bad kind of *palabas* which is common to rich and poor alike, to public personalities and private individuals. It is the *palabas* by which we give our word in public without making a deep personal commitment. Suppose you are meeting with your group and your leader asks for volunteers to visit sick children in the hospital or to clean the town plaza. At the meeting, seventy per cent or more say that they volunteer. But when the actual work starts, it is good if there are twenty-five per cent present. What happened to the fifty per cent? They raised their hands or gave their names out of the urge for *palabas*. They did not make a deep personal commitment, but only a show for public notice. Are we not often guilty of this bad kind of *palabas*? If so, let us take care to correct ourselves.

Let me give another illustration. A man begins to have success after success. The number of his friends and admirers grow. They praise him for almost anything he does. Then one day he commits a disastrous mistake . . . he falls into disgrace . . . and his friends and admirers disappear. Were they his real friends? Did they really value his talents? No. Their regard for him was merely *palabas*.

When Our Lord Jesus Christ walked on earth, he experienced a lot of *palabas* from other people. In the beginning of his ministry many people volunteered to be his disciples and in fact, some of them shared his way of life. When he performed miracles in public, the people cheered for him and wanted him to be their king. But Jesus Christ knew that this was all *palabas* on the part of the people. As the Evangelist John writes, Jesus knew the people and "did not trust himself to them; he never needed evidence about any man; he could tell what a man had in him" (John 2, 24-25).

In the beginning of his ministry, Jesus did some *palabas* — for, as we said, not all *palabas* is bad. Jesus performed miracles in the presence of the crowds in order to call their attention to his messianic mission. But towards the end of his ministry, he preferred to make his miracles in private, as in the story of our gospel reading for today. At this time, he no longer wanted *palabas* nor did he accept the *palabas* of superficial loyalty from the people. He had come to the crucial part of his ministry. He was about to prove that he came not only to make miracles and teach doctrine but to give himself — nothing less than himself in an utter holocaust of love — for the salvation of men. And so he also started to emphasize that what he wanted from people was not popular applause or merely external show of loyalty, but the gift of one's self, the wholehearted commitment of one's life to his service — in a word, true faith and love.

My dear friends, we know that people are very fond of *palabas*. But at a certain point, we must put an end to *palabas*. The gospel reading today teaches us that what we really need is — pardon the expression — *paloob*. We must go with Jesus in private and ask him to close our minds and hearts to empty *palabas* and open them to the *paloob* of sincere faith and great love.

Seventeenth Sunday after Pentecost (Sept. 13)
Mark 8, 27-35

Christianity Oversimplified

Modern life, as we all know, is very complicated. As a reaction against this, there is a constant effort of simplification. There are simplified methods of learning languages, arts and sciences. We frequently read advertisements that promise us that we can learn this or achieve that in ten easy lessons. Sometimes these methods are good. But sometimes they are oversimplifications that do not really help us very much.

Some people have tried to simplify Christianity, but in the process succeeded only in oversimplifying and emasculating it. They say that Christianity means love — period. Then they start explaining love in their own way. It becomes sentiment, or concern, or activism, or sometimes, sad to say, just a convenient tag for whatever you want to do.

It is true that the whole Law and the Prophets hang on the double commandment of love of God and neighbour (Mt. 22, 34-40), and St. Paul says, "if you love your fellow men you have carried out your obligation (Rom. 13,8)." But let us not forget that Christ's teaching in its entirety is this: "Love one another; *just as I have loved you*, you also must love one another" (Jn. 13, 34). Christian love is not just any kind of love — it is self-sacrificing love, the love revealed by Christ hanging on the cross, suffering. In true Christianity, love and suffering go hand in hand.

In the Gospel story today, Peter readily accepted that Jesus is the Christ. But he found it very hard to accept that Jesus was going to fulfill his mission by suffering. So also today, many will accept Christianity as the religion of love; but at the same time they find it difficult to accept, and indeed they categorically reject, the teaching of Christ about sacrifice, suffering, self-abnegation.

Let us take just one example. Many people have fallen in love with the idea that marriage must be dominated entirely by love. This is a very attractive proposition. But its value depends on what you understand by love. To some people, "love" simply means sexual gratification. It is synonymous with selfishness, the search for maximum pleasure at the expense of other values, a disregard for the right of God to give the laws regulating man's use of his body and its functions. This kind of love certainly never goes hand in hand with self-denial.

True Christian love in marriage "involves not only the senses, but the spirit at the same time. It is not, then, a simple transport of instinct and sentiment, but also, and principally, an act of the free will, intended to endure and grow by means of the joys and sorrows of daily life, in such a way that husband and wife become one only heart and one only soul, and together attain their human perfection" (*Humanae Vitae*, 9). Authentic Christian love exists in marriage when "husband and wife generously share everything, without undue reservations or selfish calculations" (*ibid.*). Genuine Christian conjugal love remains faithful in spite of difficulties. Most of all, it is a love which "is not exhausted by the communion between husband and wife, but is destined to continue, raising up new lives" in spite of sacrifices and self-abnegations required by this task.

When we think of conjugal love today, do we think of it as the other side of a coin where renunciation and daily cross is written, or do we think of it in the oversimplified form of joy without tears? Do christians still think in terms of true Christianity, or have they gone over to Christianity oversimplified and therefore falsified?

Today's gospel puts up a warning. It is not enough to recognize that Jesus is the Christ. We must also remember Jesus as the one who said, "If anyone wants to be a follower of mine, let him renounce himself, take up his cross and follow me."

Eighteenth Sunday after Pentecost (Sept. 20)
Mark 9, 29-36 (Greek 9, 30-37) (*)

Politics

Politics in its good sense means the science and art of governing; it is the theory and practice of managing affairs of public policy or of political parties. In its bad sense, "politics" means more or less tricky manipulations to secure the success of political candidates or parties. This latter meaning has become so common, that any attempt to obtain a position not entirely out of one's merits but thru certain connections or manipulations, is called "politics" — whether this happens in the school, in one's club, or even in the family circle.

In the Gospel story today, we learn that the disciples once tried their ability to play "politics" in the wider and bad sense. The position they aspired after was that of being the greatest in their group. They even had a caucus about this.

What was the reaction of Christ? Our story tells us the answer very clearly. Christ frowned upon the disciples' "politics". He wanted his disciples to be disengaged from the quest for positions or prestige. He took the trouble to demonstrate to them that greatness in the kingdom of Heaven does not consist in positions or prestige, but in that simplicity by which we put our whole life in the hands of God.

Bad "politics" have done a lot of harm in human life. So many friendships have gone to the rocks because of this type of politics. So many people have lost faith in justice and fair play and human goodness.

* The numbering of verses is one number behind in the Vulgate (as also in the Confraternity of Christian Doctrine English Version) because what is counted in the Vulgate as the last verse of chapter 8 is counted in Greek editions as the first verse of chapter 9. The Jerusalem Bible and the RSV follow the latter numbering.

Even the Church has not been free of bad "politics." Certainly there are those in authority in the Church who obtained their positions because of "politics."

Fortunately, however, we also have people who, even while occupying positions of authority, are good through and through. Take the example of Pope John XXIII. When talking with newsmen after the opening of the Vatican Council, he complained that they tried to paint him as a "diplomatic Pope" or a "Political Pope". He said, "I've been reading about the Council and have found hardly two (newspaper) stories that were correct in their reporting. I've read of holy Popes, diplomatic Popes, political Popes, but really the Pope is only the Pope, a good shepherd who tries to defend truth and goodness." Once, he also said: "I'm not really a diplomat, or if I am one I am so only incidentally for I try to speak nothing but the truth. Perhaps it is this which leads people to credit me with diplomacy." As for being political, Pope John's politics is the only real one, namely, Charity. "When you are charitable," he said, "you are sure of never being mistaken. Learn how to understand, to forgive, to be gracious. That's Christianity. By contrast it is the way of the world to push, to parade, to use violence. That's all wrong. The force we possess is the truth and the charity of Jesus Christ."

At a time when bad "politics" is starting to have a stranglehold on human goodness, God raised up a man whose name was John. Here was a man who was simply and utterly good, so much so that people spontaneously called him "Good Pope John." Here was a man who did not play bad "politics". Here was a man who did not want to be the greatest but the least. And yet he is the greatest man of our times. Let us follow his example.

Nineteenth Sunday After Pentecost (Sept. 27)

Mark 9, 37-42. 44. 46-47 (Greek 9, 38-43. 45. 47-48) (*)

Christians Unite!

The Ecumenism you have been hearing about began from a scandal. Not the kind of scandal people usually talk about, that is, anything that offends established moral concepts and disgraces all who are associated with it. We speak of scandal in the original sense, that is, an obstacle that bars the way to faith or the practice of Christian virtues.

Christian missionaries in Africa and Asia noticed that people hesitated about becoming Christians because they were confused by many Christian sects. All the missionaries claimed to preach the Christian religion, yet people heard one type of religion from missionaries of sect A and another type of religion from missionaries of sect B. Most of all, the missionaries preached love and unity, and yet they fought each other; instead of loving one another, they never even greeted each other.

People were scandalized, and rightly so. The missionaries failed to show themselves as true disciples of Christ who said, "By this shall all men know that you are my disciples, if you love one another" (John 13,35). He also said, "May they all be one. Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me" (John 17,21).

God, who made light come from darkness, inspired Christian missionaries to do something to heal the division among Christians, and so the Ecumenical Movement was born. The Second Vatican Council helped very much by making the promotion of unity among Christians

* For the different numbering of the verses, see the note in the previous homily. Note further that verses 43 and 45 in the Vulgate (corresponding to verses 44 and 46 in the Greek) is omitted in modern Greek editions as well as in the Jerusalem Bible (but not in the RSV). The omitted verses are judged to be glosses that repeat verse 47 (Vulgate) or 48 (Greek).

one of its chief concerns (Decree on Ecumenism, no. 1). It reminded us that "concern for restoring unity pertains to the whole Church, faithful and clergy alike" (ibid. no. 5).

This Sunday, my dear friends, the Gospel reading gives us food for thought regarding the practice of ecumenism. Anyone who respects the name of Christ cannot be against us and "anyone who is not against us is for us."

The second part of the reading, which exhorts us to "cut off" whatever may be a cause of sin for us, is also applicable to Ecumenism. Perhaps, not so much to external Ecumenism, but to what the Second Vatican Council calls "spiritual Ecumenism" (Decree on Ecumenism, no. 8). When we live sinful lives, "the radiance of the Church's face shines less brightly in the eyes of our separated brethren and of the world at large, and the growth of God's kingdom is retarded" (ibid. no. 4). This is the scandal that we must avoid at all cost. "Let all Christ's faithful remember that the more purely they strive to live according to the gospel, the more they are fostering and even practicing Christian Unity. For they can achieve depth and ease in strengthening mutual brotherhood to the degree that they enjoy profound communion with the Father, the Word and the Spirit" (ibid. no. 7).

Modern revolutions have been characterized by a call for unity. "Workers unite!" was a cry that led to a worldwide revolution. "Students unite!" is a cry that is now stirring up revolution in our urban society. Can we also start the much awaited and much needed Christian Revolution with the cry, "Christians unite?" We can — if we begin by integrating our own lives first and then joining hands with all who are not against us.

● Efrén Rivera, O.P.

HISTORICAL SECTION

Notes on

THE HISTORY OF THE CHURCH IN THE PHILIPPINES*

1521-1898

(continued)

● Pablo Fernandez, OP

Chapter Seven

THE CHURCH AND EDUCATION

We shall consider the education which the Church gave to the Filipino people in the past centuries under the three-fold aspect of primary instruction, secondary teaching and university education.

A. Primary Instruction

The religious missionaries who came to evangelize the Philippine Islands did not plan to create a system of primary instruction, but were content, with a few exceptions perhaps, to open schools inasmuch as they considered them a means to win souls for Christ.¹ In the beginning, they had to be satisfied with oral teaching for there were no books. Even if there had been some, few Filipinos would have been able to read them. Later, they trained some bright, perceptive Filipinos who

* An essay towards a history of the Church in the Philippines during the Spanish period 1521-1898, translated by Jose Arcilla, S.J., faculty member of Ateneo University, Department of History.

¹ "... the primary and principal concern of the parish priest is that the teacher be a man of virtue, since the principal end which we ought to aim at is that in the schools the boys learn Christian Doctrine, form themselves in good conduct, all of which depends on the man who is teaching them." (Díaz, Casimiro O.S.A., *Párrroco de Indios instruido*, Manila, Imprenta de la Compañía de Jesús 1745, fol. 110v.)

in turn would teach their compatriots with the few books that began to be published how to read, write, count and, above all, Christian Doctrine. Because there were no special buildings for teaching, this was held in the church, in the *convento* in particular instances, or in the open air.

The first school started by the missionaries was the one in Cebu in 1565. Shortly after their arrival, the Augustinian fathers obtained permission from the city residents to bring together their sons in order to teach them deportment and Christian doctrine. The Cebuanos, for their part, attracted by the purity of life of the missionaries, presented no difficulties against entrusting their sons to the fathers for the purpose for which they had been invited.²

The Provincial Chapter of the Augustinians in 1598 decreed that schools be opened in towns, ranches, and barrios, and that they oblige the boys to attend them. The Franciscans, for their part, contributed as much to primary instruction in the Philippines as their means allowed. In this task the efforts of Fr. Juan de Plasencia since his arrival in the Philippines in 1577 were outstanding. This innovator and scholar, in the manner of so many of his contemporaries, seems to have taken on himself the civilizing mission of founding towns and schools wherever he went. His plan was to form good and responsible Christian citizens by teaching them the rudiments of learning, namely, reading, writing and some basic arts and tasks.³

In a minor scale, the Dominican Fr. Pedro Bolaños did the same work in Bataan, beginning in 1587.

Neither did the Jesuits neglect this means of evangelization. We see them hardly arrived in the Philippines, opening primary schools in Tigbauan (Panay island), Antipolo and around Manila. Of a school they opened in Carigara (Leyte), Father Colín says: "The second task we undertook was to start a school for boys, supporting them in our residence with the alms received from the *encomenderos*. With the help of some bright Indios brought along for the purpose, we teach them

² *Boletín Eclesiástico*, 1965, p. 273.

³ Pérez Lorenzo, O.F.M., "Origen de las misiones franciscanas en el Extremo Oriente," *Archivo Ibero-americano*, I (1915), pp. 388, 393-94; Marín, Valentín, O.P., *Ensayo, etc.*, II, pp. 575-77.

how to read, sing, draw, as well as the divine office which is now sung solemnly. It is cause for praising God, watching the fervor with which these boys have dedicated themselves to learn matters of our Faith such that, grouping themselves in fours, or more, and using some pebbles or short sticks they are wont to mark the words, they have learned in a few days all the prayers in the language, some in Latin, and how to serve Mass."⁴

Such were the humble but praiseworthy beginnings of primary instruction in the islands under the aegis of the Church. Progress through the seventeenth, eighteenth, and the first half of the nineteenth century was slow and painful. Reading the mountain of documents for this period leads to the conclusion that neither the State nor the Church could give the schools the attention that in our days we give them. It is because the times did not care as much, for even in cultured Europe practically the same thing happened.

A certain author has said that in the seventeenth century there were already a thousand parroquial schools in the Philippines. If we reduce the figure to 100, we would be nearing the truth. All the parishes and missions put together would not total more than 250, and in many of them, it must be admitted, there was no school at all, at least in any formal sense.

Nonetheless, the missionaries, supported by the Government, worked in such wise that, at the beginning of the nineteenth century, there was, as a general rule, two schools in each town: one for boys, and another for girls.

This was the situation when, in 1863, the Government took control of primary instruction which till then had been borne almost exclusively on the shoulders of the missionaries and parish priests. This year, the Superior Government decreed the establishment of a Normal School for primary school teachers, entrusting the fathers of the Society

⁴In 1697 the Dominican Provincial Vicar wrote to the Master General, the Most Rev. Cloche: "...in which no little aid has come from keeping schools in all the towns, where they teach reading, writing, counting, chanting and playing every kind of musical instrument, and many times the religious missionaries themselves are the teachers." (*Relación* in AUST [Archivo de la Universidad de Santo Tomás], Sección de "Libros," tomo 60, fol. 176v.)

of Jesus with its administration. The decree also provided that in the future education would be obligatory, charging with this responsibility the parents, the teachers, and the guardians of the children.

Among other dispositions on behalf of education which were issued by the Supreme Authority in the archipelago, the one of 30 October 1867 is worth noting. Instructions were sent to the parish priests that, henceforth, they would be the local inspectors of primary instruction in order to insure the better progress of education.

But all of these instructions, as well as others that followed, did not effect the desired results. There was a dearth of public funds; there was no provincial inspector who could have coordinated the activities of the parish priests; there was no interest among many *gobernadorcillos* and parents to oblige their children to school; there was not enough good teachers; or, there were too many children in the individual classes; there was an absence of educational facilities, such as desks, blackboards, books, paper, etc.

However, the parish priests tried to ease the situation within their limited means, often paying the teachers from the parochial funds, purchasing equipment, constructing schools, and allowing at times the use of the lower floor of the *convento* as a classroom. Because of these difficulties, the parents of many families truly concerned about the education of their children were forced to send them to study in Manila or entrust them to private tutors.

School buildings were made of bamboo and nipa, wood or brick.⁵ Christian Doctrine and Sacred History were principal subjects of the school curriculum.

The number of schools, which in 1877 reached 1,016, had risen to 2,500 in 1898, with an enrollment of 200,000 school children.⁶

B. Secondary Teaching

There was no secondary education, according to the modern system of education, until 1865 in the Philippines. On 9 January of this year,

⁵ Carrozal, Francisco, O.P., *Memoria sobre la provincia de Pangasinan*. Ms in APSR, "Pangasinan," 1885.

⁶ *Boletín Eclesiástico*, 1965, p. 281.

the Superior Government memorialized the Metropolitan Government on the need to improve the program of secondary education. In accordance with the wishes of the insular government, after listening to the opinions of the Council on Public Instruction, Queen Isabel II enacted, by way of experiment, that the University of Santo Tomás and the colleges affiliated to it by the corresponding Royal Order, should restructure their program of education in conformity with the reform projected by the Superior Government. By another Royal Order, dated 28 January 1867 and endorsed in Manila by Governor Gándara on 4 April, the Spanish government definitively laid the ground for implementing the new norms of education.

In this decree, centers of secondary education would henceforth be classified as *public* or *private* schools. Only the University of Santo Tomás would enjoy the rank of public school. The private colleges would be divided into private schools of the *first class* and private schools of the *second class*. The first class private schools were those that offered in their program of studies all the subjects required for the degree of Bachelor of Arts; those that offered only some subjects were classified as second class. Among the first were the Colegio de San Juan de Letrán and Ateneo de Manila. Only the University of Santo Tomás, as a public institution of learning, had the power to grant academic degrees. It had the right, besides, to inspect the instruction given in the other colleges.⁷

Based on these arrangements, let us now see how those colleges fared through the Fil-Hispanic period, those schools for boys and for girls which approximated the secondary level of teaching. But before doing so, we must note that the majority, especially the schools for girls, were boarding schools rather than colleges. Let us begin with the schools for boys, according to the order of their antiquity.

1. **San Juan de Letrán.** This college had a double origin. Towards the year 1620 there lived in Manila one Juan Gerónimo Guerrero, a Spaniard. Touched by the lot of many Spanish orphans, ordinarily sons of dead soldiers, he gathered them into his house and provided them with food and education from the alms he collected from

⁷ Fernandez, Pablo, O.P., *Dominicos donde nace el sol* (Barcelona, 1958), pp. 375-76.

charitable persons. His Majesty gave his approval to this project in 1623. Years later, a lay brother; Fray Diego de Santa María, started a similar work in the rooms adjacent to the lobby of Santo Domingo. The latter absorbed the first when, in his old age, Guerrero entrusted his foundation, together with an *encomienda* the Governor had granted, to the Dominicans in 1638. Officially accepted by the Order of Preachers in 1652, it bore the name *Seminario de niños huérfanos de San Pedro y San Pablo* (Seminary of Saints Peter and Paul for Orphan Boys) for more than half a century. Its program of studies did not go beyond the level of elementary schooling until about 1707, when two chairs on the Humanities were added. The students had until then attended the secondary school of the University of Santo Tomás. From 1867 on, the first four courses of the secondary curriculum were given jointly for the Letranites and the Tomasites in the building of Letrán college; but the former had to go to the halls of Santo Tomás for the fifth course. Letrán reached a high level of development from the implementation of the decrees on secondary education.⁸ During the seventeenth and part of the eighteenth century, many of its graduates, after completing higher studies in Santo Tomás, reached sacerdotal ordination. Although in the beginning only the sons of Spaniards were accepted, many mestizos and natives were in time given the same privilege if they paid about ₱50.00 annually.⁹

2. **Ateneo de Manila.** The college of the Immaculate Conception, named Ateneo Municipal de Manila, started in 1859. While the first Jesuit arrivals in Manila in 1859 were awaiting the opportunity to proceed to Mindanao, at this moment beset with difficulties, the Captain General, Don Fernando Norzaragay, insinuated to the city council of Manila that they approach the Superior of the Mission, Father José Cuevas, and ask that the Jesuits take charge of a primary school for about thirty boys which was at that time run by a lay man. Father Cuevas welcomed the idea, foreseeing the undeniable benefits

⁸ Bazaco, Evergisto, O.P., *Historia documentada del Real Colégio de San Juan de Letrán* (Manila: Imprenta de la Universidad de Santo Tomás, 1933), p. 9 ff.

⁹ Arias, Evaristo Fernandez, O.P., *Memoria-histórico-estadística sobre la enseñanza secundaria y superior en Filipinas* (Manila: Establecimiento tipográfico de la Oceanía Española, 1883), pp. 17-19.

which the proposed change would bring to Filipino youth. It was in this way, briefly, that the Society of Jesus took charge on 10 December 1859 of what was called the "*Escuela Pia*" of Manila.

In 1865, Her Majesty Queen Isabel II elevated the school to the rank of a college of secondary teaching, now entitled Ateneo Municipal de Manila. In succeeding years, the Jesuit Fathers added important improvements to the building, and set up a Laboratory of Physics and a Museum of Natural History.¹⁰

3. **Other Colleges.** The Dominican Fathers inaugurated a college of the first class for secondary teaching in Dagupan 1891, under the patronage of Saint Albert.¹¹

At this time, another college of secondary education was opened in Bacolod (Negros) under the direction of the Recollect Fathers.¹²

4. **Colleges for Girls.** Philip II, in the Instructions for the Good Government of these Islands which he gave to Gómez Pérez Dasmariñas on 9 August 1589, recommended the foundation of a college for girls in Manila. On his arrival in the islands, Dasmariñas, with the consent of the City, set aside for this purpose the church of Saint Andrew. This was how the College of Saint Potenciana began. According to the Instructions for the Proper Government of the College, drawn up by Governor Fausto Cruzat y Góngora, the school could admit up to 20 interns whose support was charged to the Royal Treasury. The building passed through various vicissitudes which disturbed the peaceful existence of this institution.¹³

Finally, by a Royal Order of 29 May 1866, His Majesty ordained that the twenty-four collegians of Saint Potenciana whose support came from the Royal Patronage, should transfer to the College of Santa Isabel, marking the disappearance of the oldest institution of learning in Manila.¹⁴

¹⁰ *Ibid.*, p. 21.

¹¹ Ocio, Hilario Maria, O.P., *Monumento Dominicano*, Ms., in APSR, tomo 609, fol. 117.

¹² *Marín, Ensayo*, p. 239.

¹³ *Fundación y establecimiento del colegio de Santa Potenciana*, Ms., APSR, Sección "Historia eclesiástica de Filipinas," hacia 1800, fols. 381-82.

¹⁴ Un sacerdote de la Congregación de la Misión, *Op. cit.*, p. 221.

Next to it in antiquity is the College of Santa Isabel which the Brotherhood of Mercy founded in 1632 for the education of Spanish orphan girls. This institution was maintained, thanks to an *Obra Pía* administered by the *Mesa de la Misericordia* and to the *encomienda* in Tagudin which the King had granted on 14 March 1680. A total of 13,000 girls had been educated in it until 1800. In 1863, the Daughters of Charity took charge. In 1879, following the order of Governor Moriones, it opened its doors to extern students and half-boarders, and in 1880 the Council of Directors established new chairs which made the college the most complete institution for the education of girls of European descent. Towards the end of the nineteenth century, the girls who were accepted there had title to a dowry of P500.00 on condition that they first obtain the grade of teacher.¹⁵

All through the 300 years that occupy our attention, there were also other colleges run by Sisters. But we would rather leave them aside now and study them when we shall review the work of the religious communities of women in the Philippines during this period.

C. Higher or University Learning

Only the Dominicans and the Jesuits engaged in the task of higher learning, the latter from the sixteenth to the eighteenth century, the former through the three centuries that embrace the period which we are investigating.

Hardly arrived in the Philippines, the Jesuit Fathers immediately gave serious thought to the establishment of a center of higher studies. We have already seen how their first essay, begun in 1583, ended. Much later, in 1595, they finally succeeded amid great difficulties in laying the foundations of a college which would afterwards be called *Máximo*, or University of San Ignacio. This college, or University, set up in the residence of the Fathers near the church of San Ignacio, was a different entity from the College of San José which occupied a separate building.

The foundation of the College of San José, which by its renown came to eclipse almost completely the *Colégio Máximo*, is due to the

¹⁵ Arias, *Op. cit.*, pp. 29-30.

Visitor, Fr. Diego García. In 1599, he told Fr. Chirino to settle its foundation under the patronage of Saint Joseph. With the corresponding permits, the college was inaugurated on 25 August 1601 under the administration of Fr. Luis Gómez, its first Rector. In 1610, after the Fathers of the Society took possession of the property bequeathed them by Adelantado Esteban Rodríguez in a testament legalized in Arévalo (now Iloilo) on 16 March 1596, the college began a second foundation, as it were, so that it could admit scholars who had to be, according to the will of the founder, "sons of Spaniards of good birth." In 1636, Humanities, Philosophy and Theology were being taught. From 1640 to 1643, the building of San José gave shelter to the Colégio de San Felipe de Austria. Founded in 1639 by Governor Corcuera, the latter was suppressed by royal order in 1643.

On 3 May 1722 San José was granted the title *Real Coligio*, and in 1734 it received license to open the faculties of Civil and Canon Law. When the Jesuits lost this school in May 1768, the Archbishop of Manila immediately converted it, with the consent of Governor Raón, into a conciliar Seminary. But the king's Royal Cedula of 21 May 1771 disapproved this move, decreeing that San José be reverted to its original character. However, with the change in administration, the College led a languid life under the direction of a secular priest, until by a Royal Order in 1875, the government ceded the administration the property and the buildings to the Rector of the University of Santo Tomás in order that he could make use of them to support the Faculties of Medicine and of Pharmacy. While San José was under the charge of the Jesuits, the college trained a 'pleiad of priests who gave great honor to the Church, both as parish priests and as prebendaries and dignities of the Manila Cathedral.¹⁰

The University of Santo Tomas

The center of higher learning which left the deepest imprint on the history of the Church in the Philippines is, without doubt, the Univer-

¹⁰ Anonymous, *Colégio de S. José de Manila. Informe de S.E. el Rmo. Sr. D. Fr. Bernardino Nozalceda de Villa*. Manila, no date, pp. 1-62, in AUST, "Folleto," tomo 25; Colin, *Labor evangélica*, II, p. 414 ff. Concepción, Juan de la, *Historia de Filipinas*. Tomo 3, p. 403, ff.

sity of Santo Tomás. At times we hear mention of the *college*; at other times, of the *university*, of Santo Tomás. The college was only a boarding school. Founded in 1611 by the Dominican Province of the Most Holy Rosary, with the aid of a bequest of Archbishop Benavides and others, it offered free shelter, free food and clothing and free education to about 40 poor students, sons of Spaniards. Mestizos and native sons also formed part of the boarding school at diverse periods, but they were classed as servants, or *captistas*. Others gained admission, if they paid some amount of money as a kind of tuition. From this college proceeded graduates who later brought distinction to their Alma Mater in the episcopate, in cathedral dignities, in magistracies, and in civil administration.¹⁷

The University, which included different faculties, was inaugurated on 15 August 1619. In the beginning, only the faculties of Arts, Philosophy and Theology were open. In the course of the years, others were opened in this order: Civil and Canon Law (1734), Spanish Law (1835), Medicine and Pharmacy (1871), Notary Public (1878), Philosophy and Letters (1896), Sciences (1896).

This Institution received the power to grant academic degrees by a Brief of Pope Paul V on 11 March 1619; the title of *University* from Pope Innocent X on 20 November 1645; the title of *Royal* from King Charles III on 7 March 1785; of *Pontifical* from the Pontiff Leo XIII on 17 September 1902; finally, the qualification *Catholic* from His Holiness, Pope Pius XII on 30 April 1947.

The building was located for more than three centuries in *Intramuros*, next to the Church of Santo Domingo, the site which the founders had purposely acquired. In 1945, when the whole building was completely destroyed, the Dominican fathers moved to the present campus in Sulucan the Faculty of Laws and Medicine, the only ones that had remained in the former site when the new building was inaugurated in Sulucan in 1927.¹⁸

¹⁷ Sanchez, Juan, O.P., *Sinópsis historia documentada de la Universidad de Santo Tomás de Manila* (Tip. de la Univ. de Sto. Tomás, 1928), p. 9 ff.

¹⁸ *University of Santo Tomás Bulletin*, 1965-66, 1966-67, pp. 369-80.

ABSOLUTION AND ABORTION

1. *I seem to have heard that ALL the privileges granted to the Regular priests were abolished by the Holy See. I do not know how or when, since I do not have the information at hand. Will you enlighten me on this matter?*

We must admit that we have less information than the inquirer, for we never heard nor read about any such abolition or abrogation of the privileges of the Regular. The Ecumenical Council has not abrogated them. And we do not know of any document from the Holy See which abrogates *all* of them in general, either. The undersigned subscribes regularly to, and keeps collection of, its official publication, the *Acta Apostolicae Sedis*.

Hence, we are resolute in affirming that Canon 613, understood according to the authentic interpretation of December 30, 1937, remains in force. The inquirer can refer to the *Codigo de Derecho Canonico*, B.A.C. edition.

2. *Are there still reserved sins in the present legislation? Or is the sin of abortion still reserved to the Ordinary according to Canon 2350? If no longer, can any priest absolute such sin without special permission?*

Before answering the question directly, we deem it opportune to clarify briefly the concepts which seem to be not so precise in the context of the question.

One thing is the reservation of sins as to their absolution, and another thing is the reservation of the absolution censures, although it follows from this as a consequence that a person cannot be absolved from a determined sin.

The reservation of sin is a limitation or restriction of the power of absolution which is given to the confessor. He who incurs the punishment of excommunication and personal interdiction is deprived

of the use of sacraments. He cannot, therefore, be absolved from his sins unless he is first absolved from the censure. If the absolution of censures is reserved to determined Superiors, the confessor cannot absolve him from sin. Hence, it is usually said that the sin is reserved *ratione censurae*. But properly speaking, it is more of an impediment for absolution on the part of the penitent than of a limitation of the power of absolution on the part of the priest. It could happen that the censured might have previously received in the external forum the absolution from the censure, in which case any confessor can absolve him from the sin which was the cause of it. And it could also happen that in some particular case a grievous sin is punished with censures in the law; but this sin even if it remains grievous does not measure up to constitute a crime. In this case the confessor can absolve the sinner.

It must be borne in mind that although all ecclesiastical crime presupposes serious transgression of a penal law (cf. CC 2197, 2198, 2218 #2), not all the serious transgression of a penal law carries with it the incurring of punishment, since it can have causes which are exempt from it (cf. CC 2229, 2290).

Having clarified the concepts, we answer thus:

a) There is in the common canon law a sin reserved, in itself, to the Holy See. This is explained in Canon 894. Until now, this canon has not been derogated nor abrogated.

b) There still are not a few prevailing ecclesiastical censures which are reserved to different ecclesiastical superiors for absolution. Therefore, the absolution of sin is pending as long as the censure subsists. In particular, Canon 2350 is still in force. Consequently, without having obtained first from the Ordinary the faculty to absolve from the censure incurred (when it has been incurred), no priest can absolve the sin of securing abortion when the act intended has already been effected.

3. *If the penitent has been absolved inadvertently from the sin of abortion and a subsanatio or correction becomes necessary, how can one go about bringing this to the attention of the Bishop?*

Although the question speaks of absolution from the *sin of abortion*, we interpret that the inquirer understands the case as that in which the

excommunication reserved to the Ordinary has been incurred, and has been absolved, moreover, by the confessor who does not have the faculty to absolve the excommunication.

Let us suppose that the confessor, on absolving, used the formula of common ritual for absolution, which begins with absolution of censures in a general manner.

Under this interpretation and this supposition, we answer that there is nothing to correct (*subsanare*). Canon 2247 #3 says: *Si confessarius, ignorans reservationem, poenitentem a censura ac peccato absolvat, absolutio valet, dummodo ne sit censura ab homine aut censura specialissimo modo Sedi Apostolicae reservatae.*"

The excommunication incurred by the crime of abortion is reserved to the Ordinary. This disposition of Canon 2247 #3 is similar and is parallel to that of Canon 207 #2 which deals with the power of jurisdiction delegated for the internal forum. Its *raison d'être* is in the spiritual good of the penitent.

Bernabe Alonzo, O.P.

GENERAL NORMS OF THE ROMAN MISSAL AND OTHER MATTERS*

1. *What is the real meaning of the terms "ministers" and "sacred ministers" in number 27 of the General Norm of the Roman Missal?*

The "ministers" or "sacred ministers", according to the tenor of number 27 of the General Norm of the Roman Missal, are really the deacon and the subdeacon, those who "when they arrive at the presbytery . . . venerate the altar" and "as a sign of veneration kiss the same altar . . ." This is spoken of expressly about them in numbers 129 and 144 of the same General Norm.

* From the *Notitiae*, n. 52 (March 1970), p. 104.

2. *Can the priest omit the stole from the sacred vestments to be put on?*

No. The question is presented from the interpretation of those things which are in number 299 of the General Norm of the Roman Missal. For, what is said in the aforementioned number, "The proper vestment of the celebrant priest during the Mass and other sacred functions . . . is the *planeta* (Greek chasuble) or chasuble . . .", must be understood in reference to numbers 81 and 302, where it clearly appears that the stole constitutes the sacerdotal vestment never to be abandoned during the Mass and other sacred functions which are directly connected with the Mass.

3. *What are the cases, provided by law, in which the Latin language can be used during the Mass celebrated with the people?*

Those cases which are provided and determined by the local Ordinaries for their dioceses and in other circumstances. The Vicariate of Rome, for instance, has decided for the spiritual good of pilgrims that some Masses, in certain churches, be celebrated in the Latin language.

4. *Does the Bishop have the power to grant that Sisters may expose the Most Holy Sacrament in the Monstrance for adoration?*

No. This power pertains to the Sacred Congregation for the Divine Worship.

THE CHURCH HERE AND THERE

NEW RIZAL PARISH ERECTED

Considering that the "spiritual needs of the Parish of St. Andrew, Parañaque, Rizal cannot be properly attended to because of the small size of the Parochial Church and because of the large territory," His Eminence Rufino J. Cardinal Santos, Archbishop of Manila, divided the parish last May 14, 1970, and created a new one, the Parish of St. Anthony of Padua.

The new Parish is composed of several subdivisions, to wit: San Antonio Valley 1-12; Fourth Estate; B.F. Homes (Sukat Road); Sta. Rita.

It will also have as its pastor Rev. Fr. Ceferino Sanchez who comes from Paco, Obando, Bulacan where he was born in 1935. Having studied in San Jose Seminary (1953-1957) and in UST Central Seminary (1957-1961), he was ordained in 1960 by Cardinal Santos at the Manila Metropolitan Cathedral.

Before his present assignment, Father Sanchez was Assistant Parish Priest of Our Lady of Loreto Parish, Sampaloc, Manila.

CHRISTIAN MESSAGE THROUGH MASS MEDIA

Vatican City — Modern mass media have assumed "gigantic proportion," and the Church must employ them to transmit the Christian message, Pope Paul VI told members of the Pontifical Commission on Social Communications following their annual plenary session on June 5.

He said, "It is our duty and it is urgent to intensify efforts to obtain better use of the press, radio, cinema and television for the transmission . . . of the message Christ has entrusted to his Church for the salvation of all men."

At a press conference the commission announced that an instruction on the proper use of mass media by the Church was not yet ready for publication. The Second Vatican Council realized the importance of communication and approved a document on the subject as one of its first orders of business in 1964. The council also delegated the pontifical communications commission to draw up the instruction.

COMMUNION IN HAND

According to officials of the U.S.A. Federation of Diocesan Liturgical Commissions, American Catholics may soon be permitted to have Communion hosts placed in their hands by the priest rather than on the tongue.

The practice, a relatively new one, has not been authorized in the United States. Bishops in France and Germany have been empowered to use their discretion in permitting Catholics to receive Communion in their hands.

The proposal for "Communion in the hands" may be brought before the National Conference of Catholic Bishops for approval in their meeting next November by the Bishops' Committee on the Liturgy.

AUTHORITY IN RENEWING THE LIFE OF THE CHURCH

Paris — In a statement issued at the end of a meeting here the permanent council of the French Bishops' Conference denounced those who are concerned only with the "community" aspect and forget the hierarchical constitution willed by Christ.

The statement denounced "the intrusion of methods of violence and of revolutionary dialectic into the Church" as a "perversion of the Gospel." The Church's proper mission, it said, is to announce the Gospel, to confirm the faith, to be the guarantee of unity.

It also warned against the challenging of authority that has spread in the Church, against those who are impatient with the slowness of reforms. That no priest can carry out a ministry conferred by the bishops for the service of the people of God if he challenges the exercise of authority in the Church, even though he may not have rejected the principle of that authority. No one can truly celebrate the Eucharist if he disagrees with the bishop in the exercise of his mission and if he chooses a way of life that sometimes goes as far as including marriage. The Eucharist is pre-eminently the sacrament of communion with Jesus Christ in the Church, of which the bishop is the pledge of unity.

CARDINAL OPTS FOR RETAINING DEVOTION PRACTICES

Cardinal William Conway of Armagh has defended general devotional practices within the Church which he said many Catholics today consider outmoded.

Speaking at the annual Corpus Christi procession in Cork, the cardinal said that while the devotional life of the Church must change with the times, "it would be a great pity" to seek to eliminate "everything that might not suit the taste of a fastidious middle-class person."

There is a religious dimension in human life, he said, which escapes the net of purely rational analysis — a deep-seated yearning to establish contact with the transcendental which is not satisfied with an over-rationalized religious life. When religion fails to meet such a need "people inevitably seek it elsewhere, as it is happening in some sophisticated Western countries."

BOOK REVIEWS

GROWING TO MATURITY. By Dorothy M. Berridge, S.H.C.J. London: Burns and Oates, 1969. pp. 172.

A psychologist and philosopher, Sister Dorothy brings her experience plus professional training to a work that can be easily understood by the average parent, teacher, and those engaged in caring for children from birth until late-adolescence.

This book can indeed aid those whose task it is to help forward the child's growth to maturity in his moral development specially. It is up-to-date as it fits the present needs of our children growing up in such a complex changing society like ours.

Sister Dorothy has based this on a number of experimental studies of children in England but since it is written for the normal child from a normal Catholic family and not the exceptional child, it can be of great use to educators, parents, and others whose interest lies in educating this type of child for today where the problem of plain indifference to a personal God and His Divine Providence is becoming more and more the threat of Religion in the latter part of this twentieth century—a dark menace actually new to the Church.

The whole development cycle of the child from birth to adulthood is nicely treated as a growth of "becoming" and always treated from the practical Christian conception in this historical stage of social and cultural transformation.

If, as stated, society gets the type of adolescent it deserves, creates, and even needs, Sister Dorothy's work can do much to help us who are preparing the future adults of this changing technological age.

● **Fr. Gratian Murray**

THE APOSTOLIC LIFE: by M. H. Vicaire, O.P. The Priority Press.

A lifetime of study devoted to the origins of the first "apostolic religious orders" especially the Order of Preachers, led the author to an inquiry concerning the meaning of the term "apostolic," and the notion of apostolic life as it developed in the history of the Church. Since the apostles are the ideal Christians, the imitation of the apostles has always been looked upon as the fulness of perfection of Christian life.

But how does one imitate the apostles? In their life of prayer? Their poverty? Their preaching? The author shows in this dispassionate, neatly documented historical essay how the notion of the apostolic life developed. As Mgr. Fitzgerald notes in his Preface: "It is very useful and very important

for modern Catholics, lay people as well as priests and religious, called so forcefully by Vatican II to carry on the apostolate, to understand what the apostolate has always meant to the followers of Jesus Christ."

The author has no axe to grind, no theory to propose; he merely sets down what the Christians of the past have understood by the apostolate. The root of the idea is in the Scriptures, but it is no better commentary on Scripture than the life of the Church. Here is a record of that commentary on the apostolic life.

STEP BEYOND IMPASSE: (A chronicle of the Dutch Church) Edited by Lucien Roy and Forrest Ingram, New Press.

Here is for the first time in the complete, carefully documented story of six months in the history of the Dutch Church.

Here are the events that sharply focussed the whole drama of the turbulent modern Church.

This is the story of the "student ecclesia" of Amsterdam and the men of good will who have confronted each other and the whole Church with the most demanding questions faced by today's Catholicism.

It begins with the decision of a priest to marry and his announced desire to remain a priest in the student chaplaincy.

From this moment on the questions grow deeper and more perplexing. Is there room in the Church for such pluriformity? Can the Church accept and integrate this man and his problem into its life of faith? What is the Church and where is this Church to which we "belong?"

What is the basis of its unity?

These are some of the questions that brought into dialogue and confrontation some of today's most thoughtful Catholic Christians — men like Huub Oosterhuis, the Dutch priest-poet; Father Arrupe, superior general of the Jesuits; and Cardinal Alfrink.

This book is their story.

And their story is a challenge to Catholic Christians everywhere.

WHAT CATHOLICS BELIEVE TODAY: by Mgr. Paul Poupard, Dimension Book.

What is it that distinguishes the Catholic from other men of our time? And what is it that distinguishes the Catholics today from Catholics of other generations?

Mgr. Poupard answers these questions by presenting a vital, inspired summary of the Catholic faith which derives from the Creed and which in substance transcends the changes and variations of any epoch, and also by describing the new ideas and new emphases which come about since Vatican II.

The work is admirably suited to the needs of every priest, religious, and layman. It is solidly rooted in Biblical texts, in the liturgy, and in the very phrases of conciliar documents. It can be read through at one sitting, or the reader may return to it or to any part of it, thanks to a detailed index, and find in it thoughts which penetrate the problems of daily life and constitute a small Catholic library for contemporary man.

Of special concern to the author is the missionary and the social dimension of Catholicism. "The world is the field where the testimony of their love unfolds. Nothing that is human leaves them indifferent." But great stress is also laid on the personal life of every Catholic, to the great fundamental problems of happiness and suffering and individual development. One special feature of the book is its emphasis on Catholic humanism. Catholics, the author writes, cannot retreat to a timid and idle ghetto, nor can they dilute their convictions to the extent of almost making them evaporate. "Through his loyalty to Christ, his joyful adherence to the Church, and the radiant enthusiasm of his participation in Christian life, he is the authentic witness to the good news."

THE VATICAN AND WORLD PEACE

The Vatican and World Peace, a short volume recently published in Great Britain, is an attempt at a long-range view of the role of the Popes in World Peace. The book, a collection of opinions of some of today's leading thinkers: two clergymen, a historian, a political figure, an editor, is the published result of a symposium held at Boston College two years ago.

The collection of essays opens with a famous quotation from Pope Paul VI's speech before the United Nations on the 4th of October, 1965: "No more wars, war never again! Peace, it is peace that must guide the destiny of peoples and of all humanity." The question, of course, is just how great a role in world peace can the Vatican really play?

The reader gets a careful and proportioned view of the meaning of that role and an analysis of its effectiveness in today's world. Any person that follows, even sporadically, the Pope's words knows that the Holy Father has world peace as one of his major topics and that this theme is rarely absent from his important messages.

In the meantime war rages on, spreads and escalates. What real sway do the words of religious leader have on these events that sometimes seem even to be out of control of the great military powers of the day?

According to the Papal Nuncio to Belgium and Luxembourg, Mons, Igino Cardinale, whose opinion takes up a good part of the book, the Holy See has three spheres of action: political, socio-economic and religious. Peace is worked for along three channels: diplomacy, development and ecumenism. The Holy See can be understood as a force working day after day in a patient search for the right means to peace. Mons. Cardinale emphasizes the fact that in a

relatively short amount of time the Holy See has been able to project itself as a peace-maker on the world level.

Another contributor to the symposium is Eugene V. Rostow who served as Undersecretary of State in the Johnson Administration. Mr. Rostow underlines the tradition behind the Church's role as conciliator from the far off days of feudalism down to the nationalistic and idealistic violence of our times. Mr. Rostow, too, affirms Mons. Cardinale's feeling that the prestige that the Church holds today in these matters is greater than it has even been before, and goes further in saying that the activities carried out by the Papacy as a spiritual authority in favour of peace and development, and the various diplomatic initiatives taken by the Vatican represent only a minute portion of the Church's real influence, as a living community of priests and laity, on the moral *formation* of the Western World.

It is Arnold J. Toynbee's opinion, stemming from a detailed study of the world affairs in which the Church played a part in the last centuries, that the Holy See's moral prestige on an international level beyond that of a religious confession, is very much due to the position it has taken in recent years as a promoter of ecumenism. This, he shows, is a concrete move towards peace among Christians, since "charity begins at home."

It has been the Pope's intention to bring peace to the hearts of men, not only Catholics, or Christians, but to all men. Toynbee feels that man's response has been warm acceptance of this. He points out, in particular, the ovation that the Pope received at the Airport of Amman upon his arrival in the Holy Land in 1964, in spite of the fact that 90 per cent of the population were Moslems; and the reception given the Pope in Bombay in 1965 in a country with a population more than 90 per cent Hindu. Toynbee observes that Pope Paul VI's feelings toward non-Catholics and non-Christians has been answered by similar sentiments on the part of millions and millions of these same people; he sees the Pope as having the world as his parish and the entire human race as his flock.

The 130 page volume of *The Vatican and World Peace* also includes articles by Mons. John Gregory Clancy, Father Robert A. Graham, S.J. and Norman Cousins, editor of the *Saturday Review*.

Book Received

DICTIONNAIRE DE SPIRITUALITE Ascétique et Mystique, Doctrine et Histoire, fascicules XLVI-XLVII (Hoehn-Hypocrisie). Fondé par M. Viller, F. Cavallera, J. De Guibert, S.J., continué par André Rayez et Charles Baumgartner, S.J., assistés de Michel Olphe-Gallard, S.J., avec le concours d'un grand nombres de collaborateurs. Beauchesne, Paris, 1969. Pp. 578-1215.

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