

BOLETIN ECCLESIASTICO DE FILIPINAS

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● THE PHILIPPINE ECCLESIASTICAL REVIEW ●

RENUNCIATION, SELF-DENIAL OUT-
MODED? • CBCP ON CIVIC RESPON-
SIBILITY • AN ARCHITECTURAL
PLAN FOR A BARRIO CHAPEL •
SUGGESTED STRUCTURES FOR PA-
RISH ADMINISTRATION • MISSION-
ARY CONGREGATION OF S.Sp.S

BOLETIN ECLESIASTICO DE FILIPINAS

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Renunciation
Self-Denial

| *Outmoded?*

Perhaps the very mention of these virtues for discussion must be raising not a few quizzical eyebrows. For among the least understood, and we could also add, least popular aspect of christian life for us moderns is the demand for renunciation and self-denial.

The variety and quantity of things available for one's comfort today and the corresponding desire to see, possess, experience and enjoy everything has reduced the concept of renunciation and self-denial to near absurdity. Even those who want to live an honest and decent life want to enjoy, within the bounds of what is reasonable and permissible to be sure, but yes, to enjoy as much as possible with no thought of any limitation.

This humanistic and hedonistic tendency is so widespread that it has not spared even the christians' way of thinking. Hence we find christians similarly tucked in the soft cushions of comfort that our highly technical civilization can offer. But lest our position be misconstrued and branded sheer hypocrisy, there should be a clear delineation of what is proper according to man's dignity and what values should be held supreme according to right order.

Jesus Christ whom we christians recognize as our mentor and model warned that "a man's life does not consist in his possessions" (Lk., 12:15). A christian cannot have and enjoy everything. There must be a choice. It's either God or mammon. 'No man can serve two masters' (Mt. 6:24).

The concept of choice pervades through the gospel, the word of Christ. And side by side with it is the concept of renunciation. "The kingdom of heaven is like a merchant in search of fine pearls. When he finds a single pearl of great price, he goes and sells all that he has and buys it" (Mt., 13:45-46). In fact, from the very start of Christian life itself, the demand for renunciation is made. Was it not in baptism where we were first told to renounce Satan and all his works and pomps? And so forth?

No one disagrees that not everything in the world is good. But then in the course of life, the distinction between what is good and what is not becomes very difficult especially when one refuses to admit a fixed ethical criterion and is blind to a superior teaching authority. To impose renunciation on one's self, to accept discipline and self-denial and to choose a norm in order to be in the right tract are conditions that cannot be disregarded by anyone who wants to consider himself a christian.

The cross is the mark of the true christian, and although carrying it means a denial of many things, it nevertheless limits our experience of what is harmful and really makes us free and living temples of God. Pope Paul denies that self-denial is an arbitrary ascetic and monastic discipline. On the contrary, he calls it "an authentic christian life style, first, because it implies a hierarchical classification of life's good things; second, because it stimulates us to choose the 'better part'; third, because it gives man practice in self-control; and last, because it establishes that mysterious economy of expiation which makes us participants in Christ's Redemption".

Today we need valiant christians, generous souls educated in the school of discipline and mortification to neutralize the confusing force of modern hedonism and materialism. Then, the question of whether renunciation and self-denial is out-moded becomes very academic.

DOCUMENTATION

JOINT STATEMENT OF THE CATHOLIC BISHOPS CONFERENCE OF THE PHILIPPINES ON CIVIC RESPONSIBILITY

The Philippines is a Christian and a democratic country. In the light of contemporary events, however, we begin to wonder if this is truly and fully so. One has just to read the daily papers to know that it is not all well on the national scene. Although the media of mass communications cannot always give reports accurate to the minutest detail, we believe that a great many of the happenings reported are, at least in substance, true.

The burning and pillage of the barrios in Ilocos Sur. The cold-blooded slaughter of barrio officials perpetrated in broad daylight, near a P.C. Camp, before scores of witnesses including the Provincial Governor himself. Killings even inside holy places. The land-grabbing in Mindanao, Negros and other places. Armed terrorism in certain restive sectors of the country. These are but some of the many troubles reported by the media that afflict the Philippines today.

Certainly there are a good many honest government officials who are doing their utmost to afford the opportunity for redress to those who suffer from injustice, to alleviate the burden of those who live in poverty, and to protect those who cower under the shadow of fear caused by armed terrorism. We know that our courts of justice have sent to prison and even condemned to death criminals who have brazenly and shamelessly flaunted our laws. We are also aware that our lawmakers have passed wise laws for the social amelioration of the masses, like, to cite just one example, the Land Reform Law.

But, despite these laudable efforts, there still remain to be righted a great many wrongs, and serious ones, too.

In the early days of our democracy when there was more *delicadeza* among us, the mere exposure of the slightest irregularity was sufficient to pressure for a remedy. But in these times, more than mere exposure is needed to awaken and sensitize consciences. That is why we, as Pastors

of the people of God in this country, must speak out against these ills or be derelict in our duty.

Christianity and democracy have one basic principle in common: the respect for the dignity and value of the human person, the respect for those means which man requires to make himself fully human. For the democrat this respect springs from a realization of the value of man. For the Christian, it is that and more. He sees the value of man as a person created to the image and likeness of God. Moreover, he believes in what Christ said: "What you did to the least of my brethren, you did to me." (Mt. 25:40) And this indeed, is the test of the Christian, to what extent will he follow and put into practice the words of Christ.

It is precisely these words of Christ that impel us to speak to our Christian people.

While we praise and encourage the many honest and conscientious public officials, and support their efforts to preserve our democratic and Christian society, we strongly denounce.

- bribery and extortion, for they are the root of graft and corruption in government;
- the illegal traffic in arms and the use of them to oppress the weak and defenseless, for this is destructive of the freedom from fear;
- the exploitation of the poor and the deprived in life, for it is a violation of their dignity as persons and children of God;
- the unjust and sometimes violent dispossession of farmers of the land that for long years they have made fruitful by the sweat of their brows and the brawn of their arms, for it is tantamount to depriving them of their only means of livelihood;
- the wanton destruction and pillage of homes as a display of force or vendetta, for this is a sadistic method of victimizing the innocent and a desecration of the sanctuary of their homes;
- the miscarriage of justice through political stratagem, for it deprives the citizen of his last recourse for redress.

When we, Christian and citizens, who have the power to remedy the evils that surround us and yet do nothing, who can improve the sorry

state of affairs and yet choose to be indifferent, who can speak out and yet remain silent, we act like men who have lost their Christian heart. We deny Christ. We leave Him to be crucified again.

On the other hand, we highly commend the exemplary courage of those concerned citizens, young and old, who, guided by true democratic and Christian principles, have championed the cause of good government and just social reforms.

We must not wait for the State to do everything for us. It is true that the primary obligation to maintain public order, promote the public welfare and correct social injustices rests on the State. But the State alone, without the cooperation of the citizenry, cannot attain these ends. In the final analysis, in a democracy the responsibility for good government rests on every citizen, and the failure of good government is the failure of every citizen. The duty of establishing a just regime does not rest on the shoulders of the politician alone. It rests on the shoulders of all citizens. And for the Christian citizen this duty is more binding because for him, it is a duty not only to a fellow citizen, but also to Christ Himself.

And so it is the duty of the Christian citizen to stand up and be counted in all matters affecting the public welfare. It is the duty of the Christian citizen to conscientiously participate in the political life of the country. It is his duty to break the silence of the "silent majority" when injustice is committed, when those in public office fail in their obligations.

We recall the words of Christ:

"Happy the peacemakers:

they shall be called sons of God.

"Happy those who are persecuted in the cause of right:

theirs is the kingdom of heaven." (Mt. 5:9-10)

The Christian must follow Christ, even in suffering, to bring about the reign of justice; and through justice peace and love.

For the Catholic Bishops Conference
of the Philippines:

✠ TEOPISTO V. ALBERTO, D.D.

Archbishop of Caceres

President

Baguio City, July 9, 1970

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

PART THREE

IX

INTELLECTUAL FORMATION IN GENERAL

59. The purpose of the intellectual formation is to enable the students to acquire, along with a general culture which is relevant to present-day needs, an extensive and solid learning in the sacred sciences such as can give a firm foundation to their faith, enable it to mature, and can equip them to proclaim the teaching of the Gospel effectively and make it part and parcel of the culture of modern man¹³⁷.

This information includes:

- a) after finishing the curriculum of studies mentioned in no. 16, the completion, where necessary, of their education in the Arts and Sciences;
 - b) philosophical formation;
 - c) theological formation.
60. There are three main ways of providing this:
- a) in three distinct and successive periods of time: the Arts and Sciences where necessary — the study of Philosophy — the study of Theology.
 - b) Arts and Sciences along with Philosophy (*cf. American College*), then Theology.
 - c) The Arts and Sciences followed by a combined course of Philosophy and Theology. If this is done, care must be

¹³⁷ cf. Vat. Coun. II. Dec. *Optatam totius*, nos. 13, — 17; Past. Const. *Gaudium et spes*, nn. 58, 62; Dec. *Ad gentes divinitus*, no. 16; Pius XII. Apost. Const. *Sedes Sapientiae*, 31 May 1956: A.A.S. 48 (1956), pp. 361 s.; Paul VI, Motu proprio *Ecclesiae Sanctae*, 6 Aug. 1966: A.A.S. 58 (1966), p. 786; III, n. 2.

taken to present Philosophy as a separate entity having its own special method, and not reduce it to a fragmentary consideration of problems arising from questions in Theology.

These are to be taken merely as examples, and do not exclude other methods of arranging the studies. In their scheme for Priestly training, the Episcopal Conference should indicate what systems they choose to approve, and, in doing so, they should take into account their local conditions.

61. Whatever study arrangement be adopted, the following principles should be carefully observed:

- a) it should always commence with an introductory course in the Mystery of Christ, such as will be found described in the following section¹³⁸;
- b) If Philosophy and Theology are taught at separate times, an attempt should be made to coordinate subjects in Philosophy with those of Theology, particularly Natural Theology with those of Theology, particularly Natural Theology with the Tract in Dogma concerning God, Ethics with Moral Theology, the History of Philosophy with Church History and the History of Dogmatic Theology, etc.¹³⁹;
- c) the time devoted to studies of a particularly philosophical nature should be equivalent to at least two years (or, where certain countries use a system of computing the length of studies by hours per term, the equivalent number of such hours); the time devoted to theological studies should equal at least four years (or, the equivalent number of hours per term), so that the study of Philosophy and Theology should take no less than six years (or, the equivalent number of hours normally requiring six years to cover)¹⁴⁰.

¹³⁸ Vat. Coun. II, *Dec. Optatam totius*, n. 14.

¹³⁹ *Ibid.*

¹⁴⁰ C.I.C. can. 1365; Paul VI, *Motu proprio De Episcoporum muneribus*, 15 May 1966: A.A.S. 58 (1966), p. 470.

62. The Introduction into the Mystery of Christ and Salvation History which is to inaugurate the course of Philosophy and Theology is designed to enable the students to appreciate the idea which lies behind ecclesiastical studies, their general plan and connection with the apostolate. At the same time it should help to give roots to their own faith, to understand at greater depth their priestly vocation, and consequently to commit themselves with greater awareness.

The programme and length of this course should be regulated for in the Scheme for Priestly Training. Before doing so, account should be taken of the experiments which have already taken place in the country concerned and in the Church abroad and care is needed to link the course properly with the rest of the theological studies. It should also continue afterwards especially by means of Scripture Reading under the direction of professors¹⁴¹.

63. The professors, as a body, when teaching their own subject, must be concerned for the internal unity and harmony of the whole corpus of doctrine about the Faith which is being taught (cf. n. 90). This they can do by emphasizing the salvation aspect of their particular subject. But to really do the job properly, as the course of studies comes to an end—or, if the Bishops' Conference prefer, after a few years of pastoral experience—time might be set aside, even a fairly lengthy period, when the students can be directed in a methodical way and in the light of what they have already learned, to examine the Word of God, contemplate it as it were and experience it, simply from the point of view of the unity of its message of salvation in the way it is to be put over to the faithful, and thus mould together into one the main points of each subject which have been taught as separate entities. This time set aside for a final round-up is to be highly recommended. It can prevent acquired pieces of knowledge from remaining out on a limb and isolated from each other. It enables the priest to see everything wedded to one aim: the spiritual development of his people. It creates that harmony which is necessary for his own spiritual maturing, and enables him to see the use of the knowledge he has acquired and thus give him a greater love of theological training.

¹⁴¹ Vat. Coun. II, Dec. *Optatum totius*, no. 14; cf. *Const. Sacrosanctum Concilium*, no. 16; Dec. *Ad gentes divinitus*, no. 16.

If individual Bishops, or their Conferences as a whole, should decide to restore the exercise of the Diaconate for a year or so after the completion of studies (cf. no. 42 c), this general unification, or knitting together, of different branches of Theology would be more usefully transferred to the time when the deacons return to the Seminary to prepare themselves for the Priesthood. But the period will have to be sufficiently long to make it a really effective and immediate preparation.

64. An overriding consideration to be borne in mind is that the whole of the intellectual formation of students must take into account their differing backgrounds. They have to be capable of understanding and expressing Christ's message in a form which has meaning for them. They are products of a certain culture, and they have to translate the Christian life into terms which will be relevant to their own cultural ethos.

Therefore, professors of Philosophy and Theology should always draw comparisons between Christian teaching and the particular ideas about God, the world, and man which are enshrined in popular traditions that are held as sacred by the people concerned, and as far as possible, use these notions to enrich the wisdom of the philosophers and the understanding of the faith¹⁴².

X

STUDIES IN THE ARTS AND SCIENCES

65. Before the students embark on their specific studies for the Priesthood they must have completed the schooling which is required in their own country as a necessary qualification for commencing Univer-

¹⁴² Vat. Coun. II, Dec. *Ad gentes divinitus*, nn. 16, 19, 22; Past. Const. *Guadium et spes*, nn. 44, 58, 62; Dec. *Unitatis redintegratio*, nn. 4, 17; Dec. *Orientalium Ecclesiarum*, nn. 4, 5, 6; cf. Pius XII, Ency. *Evangelii Praecones*, 2 June 1951: A.A.S. 43 (1951), pp. 521 ss.; John XXIII, Enc. *Princeps Pastorum*, 28 Nov. 1959: A.A.S. 51 (1959), pp. 843 ss.; Paul VI, Homily *Hi amicti sunt*, delivered on the occasion of the canonization of the Uganda martyrs, 18 Oct. 1964: *Insegnamenti*, II, pp. 588-589; Motu proprio *Ecclesiae Sanctae*, 6 Aug. 1966: A.A.S. 58 (1966), p. 786, II, n. 2.

sity studies, and, if possible, have obtained a State-recognized diploma of proficiency¹⁴³.

66. On the completion of these studies, any deficiency in knowledge which is required in a priest must be made good either before or during the study of Philosophy, as n. 60 indicates. An example would be that reasonable proficiency in Latin which the Church continually and insistently demands¹⁴⁴. A list and programme of these studies should be included in the Scheme for Priestly Training.

67. Students should learn, apart from their own language, whatever languages are deemed necessary or useful for their future pastoral ministry. In this matter the civil programme of education should also be observed. But in addition, they should be taught how to express themselves in an idiom acceptable to modern people, how to communicate in the spoken and the written word, and how to get to the heart of the meaning of a question, an art which is necessary for the priest. A training in the appreciation of art and music, whether sacred or profane, would also be an advantage for them¹⁴⁵.

68. Nowadays, people receive their information and convictions, not only from books and teachers, but more and more through audio-visual aids. It is of the utmost importance, therefore, that priests should be versed in these methods. They should, however, have the right attitude towards them; be ready to use them critically, not be merely passive spectators or listeners. This demands that they be used, with moderation and with prudence, for experimental teaching purposes in the Seminary under expert guidance. Their controlled use should enable

¹⁴³ Vat. Coun. II, Dec. *Optatam totius*, no. 13; cf. no. 3; 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.

¹⁴⁴ Vat. Coun. II, Dec. *Optatam totius*, no. 13; Paul VI, Apost. Letter *Summi Dei Verbum*, 4 Nov. 1963: A.A.S. 55 (1963), p. 993; Apost. Letter *Studia Latinitatis*, 22 Feb. 1964: A.A.S. 56 (1964), pp. 225 ss.

¹⁴⁵ On harmonizing human and civic culture with Christian teaching, cf. Vat. Coun. II, Past. Const. *Gaudium et spes*, nn. 59, 62; On art and sacred music: Vat. Coun. II, Const. *Sacrosanctum Concilium*, nn. 115, 129; S.C. of Rites, Instr. *Musica Sacram*, concerning music in the Liturgy, 5 March 1967: A.A.S. 59 (1967), pp. 300 ss.; cf. n. 52.

the students to exercise restraint for themselves and teach others the same, while availing themselves of their usefulness for the apostolate¹⁴⁶.

69. Right from their first Seminary years, and increasingly as they grow older and more mature, the students should be introduced to the social problems of their own country in particular. Their studies, their contact with the people and the world around them, and the events of daily life should make them acquainted with questions and disputes of a social order, and they should come to grips with them, with their real significance, the pros and cons, problems and consequences inherent in them and learn to see where, in the light of the natural law and the precepts of the Gospel, just and equitable solutions are to be found.¹⁴⁷

¹⁴⁶ Vat. Coun. II, Dec. *Inter mirifica*, n. 16; Past. Const. *Gaudium et spes*, n. 61; Dec. *Christus Dominus*, no. 13; cf. Const. *Sacrosanctum Concilium*, n. 20; Paul VI, Radio Message *Ci rivolgiamo*, on the occasion of the First World Day for the promotion of the right use of the means of social communications, 2 May 1967: *Insegnamenti*, V, pp. 203-206.

¹⁴⁷ Vat. Coun. II, Dec. *Optatam totius*, n. 20; cf. Pius XII, Apost. Exhort. *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), pp. 687, 696-697; John XXIII, Enc. *Mater et Magistra*, 15 May 1961: A.A.S. 53 (1961), p. 453; Paul VI, Address *The visit of so many*, to young Catholics from Britain, 30 July 1963: *Insegnamenti*: I, p. 94.

¹⁴⁸ On various counts the present situation demands that a real formation in Philosophy be given. For:

a) the very purpose of studying Philosophy and the present-day circumstances which demand exactness in training give sufficient indication that, not only are these studies not alien to, but have a highly assistential value in, the search for faith and the ability to communicate about it. This relationship of reason to faith needs to be increasingly highlighted in the teaching of Philosophy, by *professors of Theology and Philosophy working closely together and by the order in which the tracts of each department are distributed*. Further priests are not to feel, as it were, removed by force from the love and truth of Christ during their study of Philosophy, but rather experience Christ's influence in their studies. The Second Vatican Council itself in many places, but especially in the Pastoral Constitution *Gaudium et spes*, clearly shows how good philosophical principles assist the preservation of true Christian values in present day social and cultural life, and enable mankind to enjoy and further their benefits (cf. nn. 23 ss., 53 ss.)

b) Leaving aside the necessary question of how and what things are to be taught, the *ultimate purpose* of learning Philosophy is a point which has to be clearly understood, and, as proved by the end-product, it has to be

XI

STUDIES IN PHILOSOPHY AND KINDRED SUBJECTS

70. Studies in Philosophy and kindred subjects — no matter how they may be distributed over the years (cf. no. 60) — must be equivalent to a two-year course. Their purpose is to form the student as human beings by sharpening their judgement and refining their appreciation of the wisdom of the ancients and moderns with which the human family has been enriched through the course of the centuries. At the same time the method of teaching these subjects should assist the student to a deeper awareness and a more intense living out of his faith. There should also be a preparation for his theological studies and for the ministry which requires him to be properly trained for dialogue with people of this day and age.¹⁴⁹

constantly brought to mind. A sense of what is "being", with which alone a firm and unequivocal "yes" can be given to a statement, is essential for a minister of the faith — the ability to discern the truth, to see it for what it is and accept it, irrespective of its provenance. Equally necessary in the priest is a keen power of judgement with which he can see, and make decisions about, the daily problems of life and situations in their true light. These are acquired qualities which equip the priest to teach, to converse and not to be bowled over by every wind which blows — to the ruination of his work. Hence the Church's anxiety, cautious though it be, to discover and experiment with new ways of improving the teaching of Philosophy in the Seminaries.

c) The post of professor of Philosophy demands *real preparation*. It not infrequently happens that when there is no really skilled philosopher to teach, the subject is simply not learned, and the students fail to discriminate between the different philosophical opinions, which in turn they may also regard as something of a joke.

d) If the teaching of Philosophy is to be genuinely useful and formative, it must be *closely related to problems which the modern age consider problems*. It must, therefore, be involved in, for example, the present-day growing inclination towards atheism and to the attempts to divorce faith from religion; must tackle the philosophical principles which endanger the true interpretation of the Word of God and the importance which psychology, sociology, and the human sciences have for modern man.

¹⁴⁹ Vat. Coun. II, Dec. *Optatam totius*, n. 15; cf. Past. Const. *Gaudium et spes*, nn. 44, 59; Decl. *Gravissimum educationis*, n. 10; Dec. *Ad gentes divinitus*, n. 16; cf. Paul VI, Enc. *Ecclesiam suam*, 6 Aug. 1964: A.A.S. 56 (1964), pp. 637 ss.

71. Systematic Philosophy and its component parts should be regarded as of particular importance in leading one to the acquisition of a solid and coherent understanding of man, the world, and God.

This training in Philosophy must be based on that always valid philosophical patrimony¹⁵⁰ whose witnesses are the great Christian philosophers. They are the ones who have handed down those first philosophical principles which have a constant value since they are founded in nature itself. Granted such a philosophical basis, the students' attention should be directed towards contemporary Philosophy, and, in particular, to the schools of thought which exercises special influence in their own country, and to recent scientific progress. In this way they will be in a position to view the modern age in its right perspective and be adequately prepared for dialogue with society¹⁵¹.

72. The *History of Philosophy* must also be taught to show the origins and development of the great problems which have faced mankind. From an understanding of the different solutions which have been proposed to these problems over the centuries students will be able to discern the truth, detect error, and refute it¹⁵².

73. *Related sciences* should also be taught; the natural sciences, for instance, and mathematics, insofar as they are related to Philosophy. But a due sense of proportion should also be observed: their purpose is not to produce superficial and encyclopedic minds, but to be of real complementary value to the principle subjects¹⁵³.

74. The matter and manner of presentation in all subjects should take cognizance, not only of the intrinsic importance of each question,

¹⁵⁰ Cf. Pius XII, Enc. *Humani generis*, 12 Aug. 1950: A. A. S. 42 (1950), pp. 571-575; Paul VI, Address *Nous sommes* to delegates at the Sixth International Thomistic Congress, 10 Sept. 1965: *Insegnamenti*: III pp. 445 ss.

¹⁵¹ Vat. Coun. II, Dec. *Optatam totius*, no. 15.

¹⁵² *Ibid.*

¹⁵³ Vat Coun. II, Dec. *Optatam totius*, no. 15; Past. Const. *Gaudium et spes*, nn. 44, 62; Pius XII, Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), p. 362; Paul VI, Address *Siate i benvenuti* to delegates at the Thirty-sixth Italian Congress of Stomatologists, 24 Oct. 1963: *Insegnamenti*, I, pp. 256-257.

but also of its relevance to present-day circumstances, whether of the students or local conditions¹⁵⁴.

75. In the National Schemes for Priestly Training (or, in an Appendix) an outline should be given of all the subjects taught in the Philosophy curriculum and a brief note of the programme, number of years or terms and hours per week given in class to each subject.

If, for one reason or another (e.g. because different systems are employed in a large country) this be too difficult or impossible to do, some examples at least of study-programmes should be included, which could provide a clear indication of what is in progress and be of help to everyone.

XII THEOLOGICAL STUDIES

76. The whole of four years at least must be devoted to theological studies¹⁵⁵. Their purpose is to enable the students to make as profound a study as possible of the teaching of Divine Revelation in the light of faith and under the guidance of the authoritative magisterium, nourish their own spiritual lives with what they have learned, guard it in their priestly ministry, and proclaim and expound it for the spiritual good of the faithful¹⁵⁶.

¹⁵⁴ Vat. Coun. II, Dec. *Optatam totius*, n. 15; cf. John XXIII, Enc. *Princeps Pastorum*, 28 Nov. 1959: A.A.S. 51 (1959), pp. 843 ss.

¹⁵⁵ C.I.C. can. 1365; cf. Paul VI, Motu Proprio *De Episcoporum muneribus*, 15 June 1966: A.A.S. 58 (1966), p. 470.

¹⁵⁶ Vat. Coun. II, Dec. *Optatam totius*, n. 16; cf. Pius XII, Enc. *Humani generis*, 12 Aug. 1950: A.A.S. 42 (1950), pp. 567-569; Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), pp. 361-363; Paul VI, Address *Incessissimo desiderio* to the Academic Senate and students of the Pont. Gregorian University in Rome, 12 March 1964: *Insegnamenti*, II, p. 178 ss.; Address *Libentissimo sane* to delegates at the International Congress of the Theology of the Second Vatican Council, 1 Oct. 1966: *Insegnamenti*, IV, pp. 443 ss.; Address *Gratia Domini*, to the International Theological Commission 6 Oct. 1969: *L'Osservatore Romano*, 6-7 Oct. 1969, p.1.

77. No matter under which aspects (ecumenical, missiological, etc.)¹⁵⁷ theological subjects be treated, they should be so taught as to clearly reveal their interrelation¹⁵⁸ and their proper place in the setting of the mystery of the Church¹⁵⁹. Moreover, each subject in its own way should be seen to fit in neatly with the overall pattern of explaining the history of salvation as it continues to be worked out, among the ups and downs of the world, in the life of the Church¹⁶⁰.

78. The whole of Theology finds its soul in *Sacred Scripture* which is to be the inspiration of every part of the Theology¹⁶¹. For this reason due importance should be accorded to biblical studies. Students should be introduced into the correct methods of exegesis after a suitable introduction and with the support of auxiliary courses. In accordance with their needs, the professors should explain what the main problems are and their solution, and really help them acquire a vision of the *whole* of Sacred Scripture with a clear insight into the principal chapters of the history of salvation. Moreover, they should give their divinity students a theological synthesis of divine revelation which is so necessary for their spiritual life and future preaching, since these require a firm basis¹⁶².

¹⁵⁷ Cf. Vat. Coun. II, Dec. *Unitatis redintegratio*, nn. 4, 5, 6, 10, 17; Dec. *Ad gentes divinitus* n. 39; Const. *Sacrosanctum Concilium*, n. 16; Dec. *Orientalium Ecclesiarum*, nn. 4, 6.

¹⁵⁸ Cf. Vat. Coun. II, Dec. *Optatam totius*, no. 17; Const. *Sacrosanctum Concilium*, n. 16; Cf. Pius XII, Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), p. 363.

¹⁵⁹ Vat. Coun. Dec., *Optatam totius*, n. 16; Dogm. Const. *Lumen gentium*, n. 8 *et passim*; Const. *Sacrosanctum Concilium*, n. 2; Dec. *Ad gentes divinitus*, n. 16; cf. Paul VI, Address *Salvete, Fratres* at the beginning of the second session of the Second Vatican Council, 29 Sept. 1963: *Insegnamenti*, I, pp. 172 ss.

¹⁶⁰ Vat. Coun. II, Dec. *Optatam totius*, nn. 14, 16; Const. *Sacrosanctum Concilium*, n. 16; Dec. *Ad gentes divinitus*, n. 16; cf. Paul VI, Address *Nous sommes profondément* to the Observers of the Second Vatican Council, 17 Oct. 1963: *Insegnamenti*, I pp. 232, 235.

¹⁶¹ Vat. Coun. II, Dec. *Optatam totius*, n. 16; Dogm. Const. *Dei Verbum*, n. 24; cf. Leo XIII, Enc. *Providentissimus Deus*, 18 Nov. 1893: A.A.S. 26 (1893-1894), p. 283.

¹⁶² Vat. Coun. II, Dec. *Optatam totius*, n. 16; Dogm. Const. *Dei Verbum*, 23; cf. Pius XII, Enc. *Divino afflante Spiritu*, 30 Sept. 1943: A.A.S. 35

79. *Sacred Liturgy* is now to be regarded as one of the principal subjects. And it is to be presented, not so much in its juridical aspect, as in a theological and historical context, and, on the spiritual and pastoral plane, it should be linked up with the other subjects in order that the students may realize how the salvation mysteries are rendered present and operative in the liturgical ceremonies. Texts and rites of Oriental and Western liturgies should be explained in order to illustrate the eminent place which, theologically speaking, the Sacred Liturgy occupies in expressing the faith and spiritual life of the Church¹⁶³.

They should have the norms governing the restored liturgy explained for a better understanding of the adaptations and changes which the Church has decided. They also ought to be capable of evaluating what is legitimately optional, and, while we are in the middle of the present heated debate of more serious and thorny problems, they should be able to draw a clear line between what is changeable and what is, by divine institution, liturgically immutable¹⁶⁴.

Dogmatic Theology should be presented in full and systematically. It should begin with an exposition of its biblical sources, followed by an explanation of the contribution which the Oriental and Latin Fathers

(1943), pp. 310 ss.; cf. Pont. Biblical Comm., *Instructio de S. Scriptura recte docenda*, 13 May 1950: A.A.S. 42 (1950), pp. 502 sse; John XXIII, Address *La diciassettesima Settimana* to the delegates of the Seventeenth Meeting of the Italian Sodality for the explanation of Sacred Letters held at Rome, 24 Sept. 1962: A.A.S. 54 (1962), pp. 716-719; Paul VI, Address *Noi dobbiamo esprimere* to delegates of the Eleventh Biblical Week of Italian Exegetes, 23 Sept. 1966: *Insegnamenti*, IV, pp. 414 ss.; Address *Nous remercions* to delegates of the Sixth International Congress of Old Testament Exegetes, 19 April 1968: *Insegnamenti*, VI, pp. 138 ss.

¹⁶³ Vat. Coun. II, *Optatam totius*, n. 16; cf. Const. *Sacrosanctum Concilium*, nn. 2, 10, 14, 15, 16; Dec. *Orientalium Ecclesiarum*, n. 4.

¹⁶⁴ Vat. Coun. II, Const. *Sacrosanctum Concilium*, n. 23; cf. S. Cong. Rites, Instr. *Inter Oecumenici*, on putting into effect the Constitution on the Sacred Liturgy, 26 Sept. 1964: A.A.S. 56 (1964), pp. 879 ss.; nn. 11, 12; cf. Paul VI, Address *Facile conicere*, to the eleventh Plenary Session of the Consilium for the putting into effect the Const. on the Sacred Liturgy, 14 Oct. 1968: *Insegnamenti*, VI, pp. 535 ss.

have made to the formulation and handing down of the truths of revelation, and how dogma has developed through historical progression. Finally, there should be a full, speculative study, based on St. Thomas, of the mysteries of salvation and their interrelation. Students should be taught to recognize how the mystery of salvation is present and operative in the liturgy. They should learn to look for solutions to human problems, in the light of Revelation, and not only have an insight into the eternal, embodied in the changeable conditions of this world, but also be able to communicate these eternal truths to modern man¹⁶⁵.

There is no objection to the teaching of dogmatic Theology by the so-called *regressive method*, which begins with conciliar definitions and works backwards through the Fathers to Sacred Scripture, if in this way one can learn to read and understand Scripture in the light of the living tradition of the Church¹⁶⁶.

Right from the beginning of a theological training it is important that solid doctrine based on theological sources be imparted¹⁶⁷. And although it now needs to be adapted to this ecumenical age and to the circumstances of the day, one should not neglect what is called *Apologetics* which is concerned with the rational foundations of a living faith in relation to the sociological conditions which influence the Christian life in a particular way¹⁶⁸.

Moral Theology should also be animated by the teaching of Sacred Scripture. It has to demonstrate how the Christian's vocation is founded

¹⁶⁵ Vat. Coun. II, Dec. *Optatam totius*, n. 16; cf. Dec. *Gravissimum educationis*, n. 10; cf. Pius XII, Enc. *Humani generis*, 12 Aug. 1950: A.A.S. 42 (1950), pp. 568-569; Apost. Const. *Sedes sapientiae*, 31 May 1956; A.A.S. 48 (1956), pp. 362-ss.; John XXIII, Address *Gaudet Mater Ecclesia*, at the solemn opening of the Second Vatican Council, 11 Oct. 1962: A.A.S. 54 (1962), pp. 791 ss.; Paul VI, Address *Siamo particolarmente lieti* to delegates attending the Meeting concerning the Mystery of Original Sin, held at Rome, 11 July 1966: *Insegnamenti*, IV pp. 364 ss.; Address *Incensissimo desiderio* to the Academic Senate of the Pontifical Gregorian University in Rome, 12 March 1964: *Insegnamenti*, II, pp. 178 ss.

¹⁶⁶ Cf. Vat. Coun. II, Dogm. Const. *Dei Verbum*, nn. 8, 9.

¹⁶⁷ Cf. Vat. Coun. II, Dogm. Const. *Dei Verbum*.

¹⁶⁸ Cf. Vat. Coun. II, Past. Const. *Gaudium et spes*, n. 62; Dec. *Ad gentes divinitus*, n. 22.

on charity and give a scientific explanation of the obligations incumbent on the faithful. It should endeavour to discover the solution to human problems in the light of Revelation and make eternal truths relevant in a changing world. It should seek the assistance of reliable and modern anthropology in its efforts to restore a sense of virtue and of sin to men's consciences¹⁶⁹. The teaching of morals is completed by a study of *Spiritual Theology* which, apart from anything else, should include a study of the theology and spirituality of the Priesthood and of a life consecrated to God by the following of the evangelical counsels. In order that spiritual direction can be given according to one's state of life¹⁷⁰.

Pastoral Theology has to explain the theological principles of action of the action by which God's salvific will through the various ministries and institutions in the Church of today is actually realized¹⁷¹.

However, since a solid training in social questions is of considerable importance in making for a successful pastoral ministry, efforts should be made to reserve a definite number of lectures, as many as are necessary, for the *Social Doctrine of the Church* in order that the students may learn the means of adapting the teaching and the principles of the Gospel to the life of society¹⁷².

Church History should explain the origins and progress of the People of God as it unfolds itself in time and space. It should be

¹⁶⁹ Vat. Coun. II, Dec. *Optatum totius*, n. 16; Past. Const. *Gaudium et spes*, nn. 52, 62; Dec. *Ad gentes divinitus*, n. 22; cf. Pius XII, Address *Animus Noster* to the Academic Senate and students of the Pont. Gregorian University in Rome, 17 Oct. 1953: A.A.S. 45 (1953), p. 688; Paul VI, Address *Præsentia vestra* to the General Chapter of the Cong. of the Most Holy Redeemer, 22 Sept. 1967: *Insegnamenti*, V, p. 444.

¹⁷⁰ Vat. Coun. II, Dec. *Optatum totius*, n. 19; Dec. *Presbyterorum Ordinis*, nn. 5, 6; Dec. *Christus Dominus*, n. 15.

¹⁷¹ The question of specialized pastoral expertise will be treated more fully in Chapter XVI.

¹⁷² Vat. Coun. II, Dec. *Optatum totius*, n. 20; cf. John XXIII, Enc. *Mater et Magistra*, 15 May 1961: A.A.S. 53 (1961), p. 543; Pius XII, Address *Animus Noster*, to the Academic Senate and students of the Pont. Gregorian University in Rome, 17 Oct. 1953: *l.c.* pp. 686 s.

scientific in weighing its historical sources. It will be necessary to pay attention, in the course of the treatment of the subject-matter, not only to the development of theological doctrine, but also to social, economic and political factors, their theories and doctrines which have had the greatest influence over the course of Church history, since the evolution of one cannot be explained except through its dependence and connection with the other. The History of the Church is also the story of a wonderful partnership between God and man, and it should inculcate in the students a genuine sense of the Church and Tradition¹⁷³. Due attention should also be paid to the history of their country.

Canon Law should be taught in relation to the mystery of the Church as more profoundly understood by the Second Vatican Council. While explaining principles and laws, the point should be made plain, apart from anything else, how the whole system of ecclesiastical government and discipline is in accord with the salvific will of God, and, in all things, has as its scope the salvation of souls¹⁷⁴.

80. Ancillary subjects and special courses ought also to be determined, and which of them are obligatory or not. Likewise the students should be offered the opportunity of learning Hebrew and Biblical Greek¹⁷⁵, to enable them to tackle the original biblical texts, and understand and explain them.

But, on the other hand, care must be taken to avoid multiplying the number of courses. Rather insert new questions, or new ways

¹⁷³ Vat. Coun. II, Dec. *Optatam totius*, nn. 9, 16; Pius XII, Address *Sollemnis conventus*, to Church students studying in Rome, 24 June 1939: A.A.S. 31 (1939), p. 248; Address *Animus Noster*, to the Academic Senate and students of the Pont. Gregorian University in Rome, 17 Oct. 1953: A.A.S. 45 (1953), p. 689.

¹⁷⁴ Vat. Coun. II, Dec. *Optatam totius*, n. 16; Pius XII, Address *Animus Noster*, l.c. p. 688; Paul VI, Address *Singulari cum*, to the Pont. Commission for the reform of the Code of Canon Law, 20 Nov. 1965: *Insegnamenti*, III, pp. 640 ss.; Address *Salvere libenter*, to delegates at the Second International Congress of Canon Law, 25 May 1968: *Insegnamenti*, VI, pp. 205 ss.

¹⁷⁵ Vat. Coun. II, Dec. *Optatam totius*, n. 13.

of looking at things, into the courses which are already provided where this is possible¹⁷⁶.

Means should be found of leading the students to a fuller understanding of the Churches and ecclesial communities separated from the Apostolic See as a step to the re-establishment of unity¹⁷⁷, which is provided for in the Decree *De Oecumenismo* and the *Directorium Oecumenicum* published by the Holy See¹⁷⁸. Facilities should also be provided for them to get to know other religions which may be more prominent in certain areas; to recognize what is good and true in them, what errors are to be refuted, and to communicate the full light of the truth to those who do not possess it¹⁷⁹.

Equal attention should be paid to questions concerning modern atheism in all its aspects, so that as priests they can be better qualified to tackle the grave pastoral responsibilities which arise therefrom¹⁸⁰.

81. In the *National Schemes from Priestly Training* (or in an Appendix) an outline should be given of all the subjects taught in the Theology Curriculum with a brief note made of the programme and the number of years or terms and hours per week given in class to each subject.

If, for one reason or another (e.g. because different systems are used in a large country), this be too difficult or impossible to do, there should be included at least some examples of study-programmes as an indication of the general pattern of studies approved by the Episcopal Conferences.

¹⁷⁶ Vat. Coun. II, Dec. *Optatam totius*, n. 17.

¹⁷⁷ Vat. Coun. II, Dec. *Unitatis redintegratio*, n. 9; Dec. *Ad gentes divinitus*, n. 16.

¹⁷⁸ A.A.S. 59 (1967), pp. 574 ss.; the part dealing directly with Seminary studies is about to be promulgated.

¹⁷⁹ Vat. Coun. II, Dec. *Optatam totius*, n. 16; Decl. *Nostri aetate*, n. 2; Dec. *Ad gentes divinitus*, n. 16.

¹⁸⁰ Vat. Coun. II, Past. Const. *Gaudium et spes*, n. 21; Paul VI Enc. *Ecclesiam suam*, 6 Aug. 1964: A.A.S. 56 (1964), pp. 650 ss.; Address *Nous sommes*, to delegates at the Sixth International Thomistic Congress 10 Sept. 1965: *Insegnamenti*, III, pp. 445 ss.; Secretariat for non-Believers, *Documentum de dialogo*, 28 Aug. 1968: A.A.S. 60 (1968), pp. 692-704.

XIII

SPECIALIZED STUDIES IN PREPARATION FOR
PARTICULAR OFFICES

82. The apostolate of today demands that, besides a general formation which is common to all church students, there should be some special preparation provided with a view to the various tasks to be performed in the future by each priest¹⁸¹.

83. Having established the principle of a general philosophical and theological formation for all, the specialization can take two forms:

A) One useful for priests who will be engaged in pastoral activities and which can be organized in the Seminary, particularly in the final year, without any attendance necessary at a special Institute: for instance, preparation for an apostolate among a certain class (industrial worker, farming communities, etc.);

B) Training for a particular post requiring its own preparation in specialized Institutes; e.g. training to teach sacred or secular subjects.

84. As regards A: the aim should be to provide this special preparation during the six years' course of Philosophy and Theology. This can be done:

a) if special courses are properly organized, particularly in the latter years, within the scholastic year, so long as they are not disproportionate to the principal subjects and fit into the scheme of general formation. Alternatively, such courses might be arranged for the vacation period;

b) by concentrating on giving all, or the majority, or the general course in the first five years, and in the sixth year giving a full and intensive specialised training in a special course of subjects.

¹⁸¹ Vat. Coun. II, Dec. *Optatam totius*, nn. 18, 19, 20; cf. *Ad gentes divinitus*, n. 16; Dec. *Apostolicam actuositatem*, n. 25; Pius XII, Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), p. 364; Paul VI, Address *Voi avete* to the delegates of the Congress called: "The Thirteenth National Week of Pastoral Guidance", 6 Sept. 1963: *Insegnamenti*, I, pp. 118-119.

Through schemes like these, different groups of students will be able to receive a varied specialized formation according to their aptitude and, in particular, according to what the Bishop decides are the peculiar needs of the diocese. In its Scheme for Priestly Training the Episcopal Conferences should state what it has decided for each region and for each Seminary faculty.

85. As regards B: it is essential that the general formation be first completed and also some pastoral experience be had before sending candidates to higher Institutes or Universities where they can obtain the specialized training along with their degrees or diplomas.

Only those should be chosen for this purpose who are really suitable from the point of view of character, virtue, and intelligence, and it is of the utmost importance that their spiritual and pastoral formation, particularly if they are not yet ordained priests, should be fully completed¹⁸².

Episcopal Conferences in each country should make suitable provisions in this matter¹⁸³. Moreover, where Major Seminaries have their theological studies organized on a scientific basis, they should see if they cannot have them affiliated to a University faculty of Theology in order to enable a number of Seminary students to gain a first degree (baccalaureate) in Theology within the University system.

Seeing the unique importance of the Roman Colleges¹⁸⁴, on account of their being able to offer a wide choice of specialized courses, the Episcopal Conference should preserve close links with these, their own Colleges. By their joint effort they can promote their special function, and increase the contribution which they can make to the new needs which face their countries and the Universal Church.

¹⁸² Vat. Cun. II, Dec. *Optatum totius*, n. 18: cf. Dec. *Ad gentes divinitus*, n. 16.

¹⁸³ It is very much to be hoped that Religious will also agree to the special provisions established by each Conference in this matter.

¹⁸⁴ Cf. Pius XII, Address *Le centenaire* to the Superiors and students of the Pont. French Seminary in Rome, 16 April 1953: A.A.S. 45 (1953), pp. 287 s.; Paul VI, Address *Du fatti*, given in the Vatican Basilica at a Mass concelebrated with Superiors of the Roman Colleges, 6 June 1965: *Insegnamenti*, II, p. 330.

XIV

THE TYPE OF TEACHING TO BE GIVEN

86. God's Revelation is the foundation and real scope of the whole formation of a priest, since of this students must become devoted and trustworthy ministers. Therefore, both professors and students must adhere faithfully to the written and unwritten Word of God. They must love it, make it their careful study, and in it find their spiritual nourishment¹⁸⁵. Tradition and Sacred Scripture form one sacred deposit of God's word and this is committed to the Church's care¹⁸⁶. Consequently students should have a lively appreciation for this Tradition as it is found in the works of the Fathers, and should pay special attention to the doctrine of the Fathers and of the other Doctors who are renowned in the Church¹⁸⁷. They should regard St. Thomas one of the Church's greatest teachers while still esteeming authors of more recent times¹⁸⁸.

87. Professors of the ecclesiastical sciences hold a very honourable position in the Church, but also one which entails great responsibility: they teach, not in their own, but in the Church's name, since it is from the Church that they have received their commission. They should keep before their eyes the special place they occupy in the Body of

¹⁸⁵ Vat. Coun. II, Dec. *Optatam totius*, n. 16; Dogm. Const. *Dei Verbum*, nn. 24-26; cf. Pius XII, Enc. *Divino afflante Spiritu*, 30 Sept. 1943: A.A.S. 35 (1943), p. 321

¹⁸⁶ Vat. Coun. II, Dogm. Const. *Dei Verbum*, n. 10.

¹⁸⁷ Vat. Coun. II, Dec. *Optatam totius*, n. 16; Dogm. Const. *Dei Verbum*, nn. 8; 23; Dec. *Unitatis redintegratio*, n. 17; cf. Pius XII, Enc. *Divino Afflante Spiritu*, 30 Sept. 1943: A.A.S. 35 (1943), p. 312.

¹⁸⁸ Vat. Coun. II, Dec. *Optatam totius*, n. 16; Decl. *Gravissimum educationis*, n. 10; Pius XII, Address *Sollemnis conventus*, to Church students studying in the Roman Colleges, 24 June 1939: A.A.S. 31 (1939), p. 247; Address *Animus Noster*, to the Academic Senate and students of the Pont. Gregorian University in Rome, 17 Oct. 1953: A.A.S. 45 (1953), pp. 684 ss.; John XXIII, Address *L'incontro odierno*, to the Seminary Rectors of all Italy, 29 July 1961: A.A.S. 53 (1961), pp. 564 ss.; Paul VI, Address, *Incessissimo desiderio*, to the Academic Senate and students of the Pont. Gregorian University in Rome, 12 March 1964: *Insignamente*, II, pp. 178 ss.; Address *Nous sommes* at the Sixth International Thomistic Congress, 10 Sept. 1965: *Insegnamenti*, III, pp. 446 s.

Christ, and ever manifest a spirit of respect and submission to the Church's magisterium. In this way they will play their part in the building up in faith of their students and the faithful¹⁸⁰.

88. Professors should take into account present trends and state of doctrine. They should use their rightful freedom of inquiry and of speaking their minds, but, as true cooperators of the truth¹⁸⁰, they should always approach new questions with the prudence and seriousness which the weight of their office, their responsibilities towards the truths of Revelation, demand.

In view of the fact that there exist different degrees of theological certainty, professors should make it clear in their teaching what is proven doctrine of faith and what is so by the consent of theologians. For this to be done properly a basic and reliable text is essential. Only when doctrine which is certain has been fully expounded should they turn their attention to an unemotional exposition of what is only probable or novel or their own personal theories¹⁸¹.

89. While candidates for the priesthood are to concentrate on the Church's teaching in their studies, efforts should be made to make them open, in moderation and for the right motives, to modern culture. With this in mind, their teachers should strive to make them into men

¹⁸⁰ Pius XII, Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), p. 262; Paul VI, Address *Libentissimo sane*, to delegates attending the Congress of the Theology of the Second Vatican Council, held in Rome, 1 Oct. 1966: *Insegnamenti*, IV, pp. 443 ss.; Address *Benedicamus Domino*, to the Hierarchies of Latin America before their Second Plenary Meeting at Medellin, 24 Aug. 1968: *Insegnamenti*, VI, pp. 405 s.; Address *Gratia Domini*, to the International Theological Commission, 6 Oct. 1969: *L'Osservatore Romano*, 6-7 Oct. 1969, p. 1.

¹⁸⁰ Vat. Coun. II, Dec. *Presbyterorum Ordinis*, n. 8.

¹⁸¹ Pius XII, Enc. *Humani generis*, 12 Aug. 1950: A.A.S. 42 (1950), p. 572; Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), p. 362; Paul VI, Address *Siamo particolarmente lieti*, to the delegates at the meeting of Theologians concerning the mystery of Original Sin, 11 July 1966: *Insegnamenti*, IV, p. 365; Address *Incensissimo desiderio*, to the Academic Senates and students of the Pont. Gregorian University in Rome, 12 March 1964: *Insegnamenti*, II pp. 177ss.

of balanced mind and mature judgement¹⁰². Students for the priesthood are to learn to be men of discernment, to read with a critical eye, to know what to approve and what to reject of the culture of today. A very useful method is group-reading of the Press and of books followed by a critical discussion in the company of professors.

XV

THE PROGRAMME OF TEACHING

90. The programme of studies should be revised at stated intervals so that obsolete questions can be omitted from the curriculum and the teaching of questions which are still in vogue can be improved and be given more detailed treatment.

New courses — as already mentioned (cf. no. 80) — should not be lightly introduced: rather, new questions should be fitted into the already existing subjects where possible.

Professors should realise that they are, and should be eager to be, a unified teaching body. It is only when this unity is present in the teaching staff that there will be the desired unity in teaching. They must be concerned for the interrelationship and unity of the subjects they teach, so that the students themselves realise they are learning, not many, but the one science of the Faith and the Gospel¹⁰⁴.

In order to facilitate this unification, someone in the Seminary should be in charge of integrating the course of studies.

91. Teaching methods should also be revised, but, as a premise to this revision, the following should be borne in mind:

- a) Professors must be agreed upon a definite number of lectures for all formal courses which are necessary to cover the presentation and explanation of the main topics to be taught, the

¹⁰² John XXIII, Address *L'incontro odierno*, to the Seminary Rectors of all Italy, 29 July 1961: A.A.S. 53 (1961), p. 564; Paul VI, Address *En vous accueillant*, to the Pont. Academy of Sciences, 23 April 1966: *Insegnamenti*, IV, pp 197 ss.

¹⁰³ Vat. Coun. II, Dec. *Optatam totius*, n. 17.

¹⁰⁴ Vat. Coun. II, Dec. *Optatam totius*, nn. 15, 17; cf. Const. *Sacro-sanctum Concilium*, n. 16.

general direction of the students' private study, and useful reading-lists.

b) There should be a system of *seminars* and practical exercises to encourage the active participation of the students; professors whose task it is to direct these activities should be aware of the seriousness of their work which demands as much of them as do formal lectures.

c) Work in small groups with a master in charge should also be encouraged; likewise, private study under the direction of professors with whom they can have frequent discussions. Ways like these teach the students a personal method of study.

d) Finally, appropriate surveys might be undertaken by candidates for the priesthood to study scientifically the pastoral problems affecting their dioceses¹⁰⁵. A joint study of a theological nature to examine events and factors more clearly connects their life with their spiritual formation and their formal classroom learning. Apart from this, it imparts to the students a fuller theological preparation.

However, to satisfy all these requirements in teaching-methods and the demands of personal study, professors must be sufficiently numerous and well-trained for their duties.

92. A library is an indispensable instrument for study, both for the professors and the students. Each major Seminary should have one carefully arranged and looked after by a qualified librarian. It should be kept continually well-stocked with books: for this purpose, an annual allowance should be generously allotted and the assistance of all who use it should be enlisted.

Students should be taught the modern methods of making use of a library.

93. The Episcopal Conferences are to determine definite standards of attainment required of their students, whose progress should be ascertained at stated intervals by means of discussions and written essays and examinations.

¹⁰⁵ Vat. Coun. II, Dec. *Christus Dominus*, n. 17; cf. Dec. *Ad gentes divinitus*, n. 16.

XVI

STRICTLY PASTORAL FORMATION

94. The entire training for the Priesthood must have a thoroughly pastoral slant, because the purpose of the Seminary is to form pastors of souls (cf. n. 20), and consequently the pastoral aspect must receive special emphasis in all the subjects which are taught¹⁹⁷.

¹⁹⁶ As the chapter will show more clearly, this training presupposes that throughout their studies the students, in their love of the apostolate, keep close to Christ the Redeemer, and "are also trained in matters both human and divine to be a real leaven in the world for the strengthening and increase of Christ's Body" (*Perfectae caritatis*, n. 11). Students should, therefore, by degrees acquire a pastoral attitude of mind and try to develop in themselves, along with a book-knowledge of the subject, those practical abilities which enable them to bring Christ's grace and teaching to all men.

All this demands that a worthwhile contacts be established between the Seminary and the world outside, both in the Churches and in lay society. It is there that the real field of the apostolate is to be found. A Seminary is not to be thought of as a hermitage, where the students feel forcibly cut off from the real world and society. Nor is it to be so open that they think they can do exactly what they like. Everything must be done in truth in other words, in the light of their future priestly life, a life which they understand correctly and accept.

In order to get the most out of this formation, the Superiors should be particularly careful to lay down suitable rules governing the life of study and prayer and for the observance of a correct order of values. These rules should have the primary purpose of training the future priest in the right use of his liberty, and experiments should only be admitted which can genuinely further the specific purpose of forming pastors of souls. Candidates for the priesthood will always accept such rules without difficulty provided they are shown quite clearly what their purpose is — that it is a joint affair, a searching together that goes on day by day with a love that burns ever brighter, and which becomes clearer through discussion with the Superiors.

A further requirement in this practical preparation for the apostolate is that the students be put to worthwhile work, not only with the diocesan clergy, but also with the laity. In this way they will get a better insight into the pastoral situation of the diocese. They should follow the teaching of the Second Vatican Council which outlined the status of the laymen in the Church (*Lumen gentium*, chp. 4), and described the specific, active part he has to play (*Apostolicam actuositatem*, chp. 3). Gradually, they should make suitable contacts, under the direction of skilled leaders, with lay apostolate groups,

Special pastoral training, however, is also to be given, adapted to local conditions which vary according to whether the Christian way of life is flourishing, neglected, or is simply non-existent, or whether it is a country with confessional differences or a plurality of religions. In particular, this pastoral training should include catechetics and homiletics, the administration of the Sacraments, spiritual direction according to the varying states of life, parochial administration, pastoral joint-action with non-Catholics and non-believers, and other questions necessary for the building up of the Body of Christ¹⁹⁸.

Together will all this the students should be trained how to acquire the ability to involve themselves with true pastoral concern in the lives of the faithful. The study of psychology, pedagogy, and sociology are of great assistance in the acquisition of this fuller knowledge of people and their problems, which, however, should always be taught according to correct methods and the rules established by ecclesiastical authority¹⁹⁹.

and so obtain for themselves a true picture of the laity's distinctive role in the Body of Christ. They should realize the value and the need for the apostolate of the laity (*Presbyterorum Ordinis*, n. 9; *Apostolicam actuositatem*, n. 25), and see for what it is the magnificent work which the laity performs in the Church. They should, moreover, learn to appreciate in what consists the service of the laity which is the proper office of the priest: that means bringing home clearly the dignity and the complementary character of the priesthood and the lay state.

¹⁹⁷ Vat. Coun. II, Dec. *Optatum totius*, nn. 4, 17. Several papal documents describe the perfect pastor, e.g.: St. Pius X. Exhortation to the Clergy *Haerent animo*; Pius XI, Enc. *Ad Catholici Sacerdotii Nostri primordia*; Paul VI in many addresses: e.g. *Voi avete*, 3 Sept. 1963; *Questo annuale incontro*, 17 March 1969.

¹⁹⁸ Vat. Coun. II, Dec. *Optatum totius*, n. 19; Dec. *Ad gentes divinitus*, n. 16; Dec. *Perfectae caritatis*, n. 18; Dec. *Orientalium Ecclesiarum*, n.4; cf. Pius XII, Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), pp. 363 ss.; John XXIII, Address *L'ultimo incontro* to students of various Seminaries, 10 Aug. 1962: A.A.S. 54 (1962), pp. 584 ss.; Paul VI, Address *Voi avete* to those present at the Meeting called "The Thirteenth National Week of Pastoral Guidance" 6 Sept. 1963: *Insegnamenti*, I, pp. 117 ss.

¹⁹⁹ Vat. Coun. II, Dec. *Optatum totius*, n. 20; Dec. *Christus Dominus*, nn. 16, 17; Past. Const. *Gaudium et spes*, n. 62; cf. Pius XII, Exhort. *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), p. 680; Apost. Const. *Sedes*

95. The students are also to be trained in the various forms of the modern apostolate: Catholic Action and its associate bodies, working with deacons, enlisting the support of the laity to encourage and develop their own special apostolate and promote their greater active cooperation²⁰⁰, methods of assisting all men without distinction as needs and local conditions require, and the art of entering into worthwhile dialogue with them²⁰¹.

Particular attention should be paid to the preparation of students for a correct and healthy relationship in the character and psychology of women as it is affected by the sort of life they lead and by their age. The purpose of this is to enable them as priests engaged in the pastoral ministry to undertake a more effective spiritual care of women and behave towards them with the normality and prudence which befit ministers of Christ²⁰².

96. Students should be imbued with a true spirit of Catholicity which transcends diocesan and national boundaries and barriers imposed by differences of rite, and be open-heartedly disposed to be of assistance to others. They should, therefore, be instructed in the needs of the

sapientiae, 31 May 1956: A.A.S. 48 (1956), p. 364; John XXIII, Enc. *Princeps Pastorum*, 28 Nov. 1959: A.A.S. 51 (1959), p. 842; Enc. *Mater et Magistra*, 15 May 1961: A.A.S. 53 (1961), pp. 401 ss.; Paul VI, Enc. *Ecclesiam suam*, 6 Aug. 1964: A.A.S. 56 (1964), passim; Address *Benedicamus Domino* to the Bishops of Latin America before their Plenary Meeting at Medalli, 24 Aug. 1968: *Insegnamenti*, VI, pp. 403 ss.

²⁰⁰ Vat. Coun. II, Dec. *Optatam totius*, n. 20; Dec. *Apostolicam actuositatem*, n. 25; Dec. *Christus Dominus*, n. 17; Dogh. Const. *Lumen gentium*, n. 33; cf. Pius XII, Exhort. *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), pp. 676 ss.; Paul VI, Address *Salutiamo i Delegati* to the delegates of the Bishops and priest advisers of the Sodality for Catholic Action, 9 July 1966: *Insegnamenti*, IV, pp. 355 ss.

²⁰¹ Cf. Vatican Council Council II, Dec. *Christus Dominus*, n. 18; S. Cong. for Clergy, Directory *De peregrinantibus*, 30 April 1969: A.A.S. 61 (1969), pp. 361 ss. n. 21; Paul VI, Motu proprio *Pastoralis migratorum cura*, 15 August 1969: A.A.S. 61 (1969), pp. 601-603; cf. S. Cong. for Bishops, Instruct. *De pastoralis migratorum cura*, 22 Aug. 1969: A.A.S. 61 (1969), pp. 614-643; cfl. also Vat. Coun. II, Dec. *Presbyterorum Ordinis*, n. 6.

²⁰² Cf. Pius XII, Apost. Exhort. *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), p. 664; cf. above pp. 38 ss., n. 48.

whole Church, as for instance, in the problems of ecumenism or of the missions, and anything else which is a matter of urgency in various parts of the world²⁰³. With special care they should be prepared for dialogue with non-believers²⁰⁴.

97. Throughout the whole of the scholastic year, as well as in vacation time, provided the Bishops think it fit, practical works of the apostolate, which form a necessary part of the strictly pastoral training, should be introduced in accordance with the age of the students and local conditions²⁰⁵.

Since it often happens nowadays that students go abroad during their holidays in order to gain pastoral experience, it would be as well if the Episcopal Conferences concerned were to lay down, by common consent, suitable provisions to ensure that the experience intended is really obtained.

98. A selection should be made of the more suitable practical activities, taking into consideration where the Seminary is, the number of students involved, and any other circumstances which can be undertaken during the scholastic year: for instance, giving religious instruction, taking an active part on feast-days in the parish liturgy, visiting the sick, the poor, prisoners, helping priests engaged in youth-work, etc.

Due proportion, however, should be observed between the time given to these practical exercises and the demands of study. Moreover, they

²⁰³ Vat. Coun. II, Dec. *Optatam totius*, n. 20; Dogm. Const. *Lumen gentium*, nn. 17, 23; Dec. *Christus Dominus*, n. 6; Dec. *Perfectae Caritatis*, n. 20; Dec. *Orientalium Ecclesiarum*, n. 4; Dec. *Ad gentes divinitus*, n. 39; cf. Paul VI, Enc. *Populorum Progressio*, 2 April 1967: A.A.S. 49 (1967), pp. 257 ss.; Address *Lodierna udienza* to students gathered together for missiological studies, 2 Sept. 1964: *Insegnamenti*, II, pp. 517-518; Address to the Plenary Meeting of the Secretariat for Christian Unity, 28 April 1967: *Insegnamenti*, V, pp. 187-193; Address *As we look*, to the faithful present at the Syro-Malabar Liturgy in Bombay, 4 Dec. 1964: *Insegnamenti*, II, pp. 712 ss.

²⁰⁴ Secretariat for non-believers, *Documentum de dialogo*, 28 Aug. 1968: A.A.S. 60 (1968), pp. 692-704.

²⁰⁵ Vat. Coun. II, Dec. *Optatam totius*, n. 21; cf. Pius XII, *Apost. Exhort. Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), p. 676; *Apost. Const. Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), p. 364.

should be performed in the light of theological principles, and under the direction of experts and wise priests who will assign each one his work, teaching them how to go about it, be at hand while the work is being done, and arrange for a review of its performance afterwards with the students in order that they may reflect on what the experience has taught them and receive effective advice. This is the right way of ensuring that these activities are a help, not a hindrance, to their spiritual and doctrinal formation.

99. These exercises can be more easily performed during vacation time if arrangements are made by the seminary Superiors. They might help priests in their pastoral work, or assist workers, etc., but always under the direction of experts as explained in the foregoing section.

XVII POST-SEMINARY TRAINING

100. Priestly training, of its nature, is such that it must be continued and increasingly perfected throughout the whole of a priest's life, but more particularly during the first years after Ordination²⁰⁶. It is for this reason that the Decree *Optatam Totius*, no. 22, training should be maintained and developed in the spiritual, intellectual and, above all, pastoral fields, so that new priests may be better equipped to undertake and perform the duties of the apostolate. One might here recommend team-work for priests which, particularly today, has much to offer for the pastoral ministry.²⁰⁷

101. As a means towards the realization of a post-Seminary training, the Scheme for Priestly Training should indicate the practical measures

²⁰⁶ Vat Coun. II, Dec. *Presbyterorum Ordinis*, n. 19; Dec. *Christus Dominus*, n. 16; Dec. *Perfectae caritatis*, n. 18; cf. Pius XII, Motu proprio *Quandocumque templum*, 2 April 1949: A.A.S. 41 (1949), p. 165; Apost. Exhort. *Menti Nostrae*, 23 Sept. 1950: A.A.S. 42 (1950), pp. 691-692; Apost. Const. *Sedes sapientiae*, 31 May 1956: A.A.S. 48 (1956), p. 364; John XXIII, Address *Questo incontro* to teachers of religion gathered in Rome, 9 Sept. 1962: A.A.S. 54 (1962), p. 674; Paul VI, Motu proprio *Ecclēsię Sanctę*, 6 Aug. 1966: A.A.S. 58 (1966), p. 761.

²⁰⁷ Cf. Vatican Coun. II. Dec. *Presbyterorum Ordinis*, n. 7.

which the Episcopal Conference proposes and recommends. A few examples which are already in use are suggested:²⁰⁸

a) a pastoral year or biennium in which new priests live together and divide each week between a few days of class-room work and pastoral studies, and the rest of the week in parish work:

b) pastoral training given to young priests over a number of years while they are engaged in the ministry. This involves one or two days a week of school and pastoral studies;

c) vacation courses or courses given at an opportune time when the younger priests are given pastoral questions for consideration and study, and in which they prepare for triennial examinations;

d) a "Priests' Month" after about five years of priestly ministry, during which young priests renew themselves spiritually by a retreat, and bring themselves up-to-date in doctrine and pastoral matters by means of special courses and the study of pastoral problems under the guidance of experts.

None of these projects, however, will come up to expectations and be successful unless there is coordination between the Seminary and the post-Seminary courses, nor unless they are organized by a priest who is genuinely outstanding in intellectual ability, virtue, and experience.

Finally, the fraternal cooperation of parish priests and of priests of mature age and experience is needed. They are responsible for furthering the pastoral formation of the younger clergy. But, at the same time, they must also encourage that brotherhood of priests which the Decree *Presbyterorum Ordinis* (n. 8) recommends, and make sure that there is no division between the new and older generations of priests.

This Basic Scheme for Priestly Training has been ratified, confirmed and ordered to be published by the Supreme Pontiff, Paul VI, by Divine Providence, Pope.

Given at Rome from the offices of the Sacred Congregations on the feast of the Epiphany, 6th January, 1970.

²⁰⁸ Cf. S. Cong. for the Clergy, Circular to the Presidents of the Episcopal Conferences concerning the further education of the clergy, particularly the junior clergy, 4 Nov. 1969: nn. 16-21.

LITURGICAL SECTION

COME, WORSHIP THE LORD

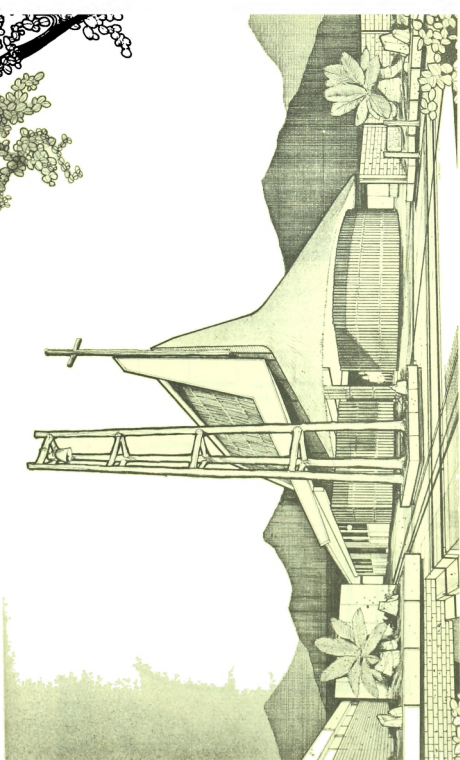
IN RESPONSE TO VARIOUS REQUESTS AND OUR DESIRE TO HELP PASTORS AND CHAPLAINS MEET THE VARIOUS LITURGICAL NEEDS BROUGHT ABOUT BY THE APOSTOLIC CONSTITUTION ORDO MISSAE ISSUED BY POPE PAUL VI LAST YEAR, WE ARE STARTING WITH THIS ISSUE A NEW FEATURE IN THIS SECTION.

DESIGNS OF CHURCHES, CHAPELS, ALTARS, CHALICES, LITURGICAL VESTMENTS, ETC. WITH EMPHASIS IN THE USE OF LOCAL MATERIALS WILL BE REGULARLY PUBLISHED IN COLLABORATION WITH THE UST COLLEGE OF ARCHITECTURE AND FINE ARTS.

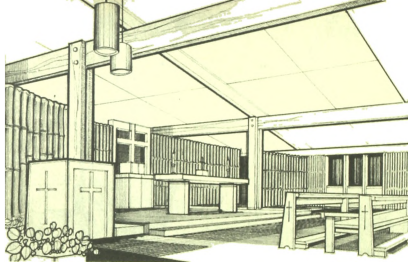
IT IS HOPED THAT THIS NEW FEATURE WILL CONTRIBUTE TO A MORE UP-TO-DATE APPLICATION OF LITURGICAL REFORMS ALONG A TRULY GENUINE AND NATIVE LINE.

A Barrio Chapel

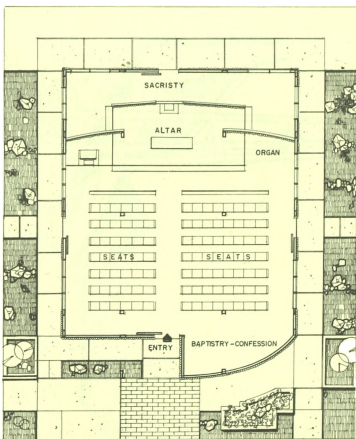
Our initial feature is a barrio chapel designed by Mr. Camilo R. Santos, a senior UST architecture student. Considering the needs of a small rural community where local materials like wood, bamboo and nipa are abundant, our designer submitted this contemporary plan adopting an architectural form characterized by a steep Malayan roof.



PERSPECTIVE



INTERIOR VIEW



FLOOR PLAN

The structural framework is of unhewn tree trunks and bamboo. The exterior cladding is made of bamboo splits while the interior wall is of sawali. For purposes of durability though, locally manufactured concrete hollow blocks, brick and other masonry materials could be utilized. The roof is of cogon grass or nipa and the sliding doors are of bamboo strips. Capiz shells are extensively used for the windows.

A three-post structure of unhewn tree-trunks anchored to a concrete footing serves as a handsome belfry.

Following the suggested specifications, the whole structure could approximately cost from P15,000 to P20,000 depending upon the locality and the availability of materials. This estimate however, can be considerably reduced if labor could be contributed in a bayanihan manner.

PASTORAL SECTION

HOMILETICS

Twentieth Sunday after Pentecost (Oct. 4)

Mk 10, 2-16 (or shorter: 10, 2-12)

For Mature Persons Only

A marriage counsellor-I am not. A married man I have never been. Yet I dare to speak about love, marriage and divorce — not necessarily in that order. My authority is neither a diploma nor experience, but something higher: nothing less than the Word of God, the Bible.

"What God has joined together, let no man put asunder." The commandment of God is explicit, categorical. There is no way of escaping from the fact that this is God's will. We know, of course, that many people break this commandment. Even in a strong-hold of conservatism like Italy, a law has been passed allowing divorce. But the law of God cannot be abolished by the majority vote of men.

One may, however, ask: is not the law against divorce cruel to those who find out after marriage that they cannot live in harmony? Men and women, being children of the first couple who made the most grievous mistake that plunged us all into a problematic world, are liable to make mistakes. Should they continue maintaining the mistake after they have recognized it for what it is?

Let me answer the difficulty by pointing out that the irremediable incompatibility of married people is not the rule but the exception. In these exceptional cases the law of the indissolubility of marriage becomes

a challenge, a call to heroism. If our country has the right to demand heroic acts from us in times of war, should we deny to God the right to demand heroic acts in exceptional cases when married couples truly find it impossible to maintain their married life? Married people who separate without hope of remarriage will certainly find themselves in a very difficult situation. But with the help of God's grace, they can remake their lives.

The heart of the problem, however, is not in the exceptional cases. Divorce, in most cases, is taken as the easy way out of difficult situations that can, in fact, be remedied by a sincere effort to understand another person's moods and psychological needs, by a little give and take, or by that kind of change in one's habits or attitudes that is normal in personal growth. To favor divorce is to deprive marriage of the function of helping married people grow as persons.

Think of the people who ask for a divorce and they remarry. Do they succeed in their second marriage? No. Not, unless they have grown as persons; not unless they have changed for the better. And if they are capable of such a change in their second marriage, they could have made a success of their first marriage had they really tried — had they been forced by the conviction that marriage is indissoluble. If they are people who really can't change to achieve maturity, then their second marriage will also end up in divorce, and so on down the line. Marriage is for mature persons.

The indissolubility of marriage must be considered not merely as a prohibition against breaking up. It is rather an invitation to continually build up unity in marriage. If married couples only remember constantly that it is God, who is Love, who has brought them together and that it is God who will help them in the daily give and take of married life guide them in harmonious personal growth, then the problem of divorce would never crop up.

Twenty-first Sunday after Pentecost (Oct. 11)

Mk 10, 17-30 (or shorter, 10, 17-27).

Are you Good Enough?

In a speech given by a well known businessman, the rich were classified into the idle rich, the profligate rich, and the working rich. I should like to add another category, one that transcends each of those mentioned, and can be combined with them, namely, the pious rich. You can find this kind among the idle, the profligate and the industrious. The piety of the profligate rich is but a sham; that of the idle is very questionable; but something good might be said about the piety of the working rich.

The rich young man in today's gospel story belongs to the category of the working rich. He was an honest man. He did not kill nor hire goons to kill his enemies. He did not play around with women. He did not falsify documents. He was a dutiful son to his parents. He was a clean, honest to goodness pious rich young man, the ideal man, I am sure, for all of the eligible young ladies here present. By our usual human standards he was certainly an outstanding person.

But was he ready and willing to be a thoroughgoing follower of Christ? Was he ready and willing to renounce his riches and join the apostolic life of Christ? He could not measure up to this demand. He failed in the crucial test of piety: the test that required putting persons above things, putting intimate friendship with Christ above abundance of material possessions.

It is indisputable that the choice given to the rich young man was very special. Christ does not ask each and every rich man to renounce all his possessions. But what is important to note is that the rich young man's choice revealed a distorted sense of values. For him, riches were more important than the company of Christ, whereas a correct sense of values would reverse the judgement.

The pious rich, especially if they belong to the category of the working rich, are often good people. But very often they are not good enough. If you think of goodness simply as consisting of obedience to the Ten Commandments, then you will find many good people even among the rich. But Christianity supersedes the Ten Commandments. Christianity sets up a standard that requires Christians to put persons above things, personal values above material goods. Measured by this standard, the rich very often fail to be good enough. There is nothing that blocks christianization more effectively, or nothing that leads to dechristianization more rapidly, than the way of life of the rich, a way of life that gives tremendous importance to things and relegates persons to secondary place. What rich man is not constantly appraising his real estate, his investments, his revenues? When choosing his friends, he prefers those who can help his business rather than those who can enrich his spirit; when trying to please his wife, he will think of buying some expensive gift for her, instead of finding out how to conform to her moods and satisfy her psychological needs; when planning for the education of his children, he will spend more time in choosing an expensive school, than in arranging his schedule so that he can give more time to them and share with them the wonderful discoveries that reveal God's presence in nature and in persons. Even when praying, his petitions will be for the success of his enterprises and the protection of his interests, rather than for growth in love and union with God. The rich man, therefore, even when pious, is in danger of missing the boat to eternal life.

The rich young man was pious. He was good. But he was not good enough. Many rich people, young and old, are pious, good. But are they good enough? In order to be good enough, they must work and pray so that they may always put personal values above material goods, and friendship with Christ above everything else.

Twenty-second Sunday after Pentecost (Oct. 18)
 Mk 10, 35-45 (or shorter: 10, 42-45)

No Need to Be "Malakas"

Some people think that parents who have a son in the priesthood or in the Seminary, or a daughter in the religious life, must be very *malakas* with God. You hear them say to such parents: "I envy you. You are now sure of your salvation!"

But is the pursuit of salvation a system of *palakasan*? Certainly not! It is the opposite system, the system of *SERVICE*. The example was set by the founder of Christianity himself, who "did not come to be served but to serve, and to give his life as a ransom for many."

Many Christians are not sufficiently aware that service to others is necessary for eternal salvation. They think it is sufficient to become *malakas* with the Lord by offering him flowers, lighting some candles, taking care of the decorations for processions, joining associations and pious movements, giving gifts to priests and nuns, making Novenas, having Masses offered, etc. etc. But Our Lord frowns upon anything motivated by the intention of being *malakas*, to the exclusion of disposing oneself for service.

Not *lakas* or "pull", but charity, achieves results in the kingdom of heaven. Charity is not a simple sentiment that moves you to dole-out something for others. It is the gift of self to God and to others by means of *service* in the name of Christ. Service, therefore, is necessary for salvation. "Christians should be taught that they do not live for themselves alone, but, according to the demands of the new law of charity, every man must administer to others the grace he has received. In this way all will discharge in a Christian manner their duties within the community of men" (Vatican II, Decree on the Ministry and Life of Priests, 6).

When the Son of Man comes to judge mankind on the last day, he will not ask you how many novenas you made, how many candles you lit, how many priests and nuns you count as your friends. To

those whom he will call to eternal life he will say: "I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me." Those who will hear these words directed to them will be those who did not even try to be *malakas* with Christ, and so they will be surprised and say: "Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick and in prison and go to see you?" And the Lord will answer: "I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me." On the other hand, those who were not consistent in service but thought they were *malakas* with Christ, will hear these words: "Go away from me, with your curse upon you . . . For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome; naked and you never clothed me, sick and in prison and you never visited me . . . In so far as you neglected to do this to one of the least of these, you neglected to do it to me" (See Mt 2, 31-46).

Service is the measure of greatness in the kingdom of heaven. In the gospel story today, James and John, the sons of Zebedee, tried to be *malakas* with Christ. They had to be taught that greatness in the kingdom of God is not a question of *palakasan* but a question of service. Like James and John, many of us have to learn the lesson that there is no need to try to be *malakas* with Christ, All that is necessary to be great in the kingdom of heaven is to become the servant of all.

Twenty-third Sunday after Pentecost (Oct. 25)

Mk 10, 46-52

The Persistent Demonstrator

Demonstrations — one-man demonstrations! Did this thought not occur to you upon hearing the story of the gospel today? The demon-

strator in our story is a blind man, and like most demonstrators he called attention to his cause by shouting. There are also anti-demonstrators in our story: those who scolded the blind man and told him to keep quiet. Now here is the special twist in our story: Jesus is at the receiving end of the demonstration. This, perhaps, is a source of consolation or reassurance for those who have been the object of demonstrations. But let them also learn a lesson. Jesus did not just ignore the persistent demonstrator. He agreed to have a meeting with him and ask: "What do you want me to do for you?"

Our attention now goes to the demonstrator himself. He is respectful. He addresses Jesus with the honorific title, "Rabboni". He does not make a demand, but a petition. He is not distrustful, but has great faith. Under these circumstances, is it surprising that our story has a happy ending?

We are all called upon to be persistent demonstrators, of the kind portrayed in the gospel story. We are blinded by a lot of prejudices, misconceptions, antagonisms. We must seek help, even by drastic means. Even when others try to calm down one voice of our conscience, let it shout, and shout even louder. Let us not lose hope. And Christ will give us light.

Suggested Structures for PARISH ADMINISTRATION

● Edward E. Ryan, C.M.F.

"This is the age of the laity." "The laity should be involved in the running of the parish." "The laity should have a say in parish matters." "Much of the administrative detail of the parish should be turned over to capable laymen!" No doubt pastors have heard or read these or similar statements many times. These ideas are being advocated quite strongly in some areas.

Many pastors are in favor of involving the laity in parish administration. However, in most cases, they do not know how to go about setting up a structure that would involve capable laywomen and laymen in the administration of the parish.

Our Protestant brethren have much to offer us in regard to involvement of the laity in parish administration. Most Protestant communities have a lay board which is in complete charge of the church. The board makes all the decisions regarding the material aspects of the parish. In this way, the minister is free to devote himself fully to the work of the ministry.

Some Protestant communities have a theme which serves as an incentive and unifying force for the whole parish. A theme which is quite prevalent in Protestant churches is that of "stewardship."

Stewardship

In this article a rather brief and simplified explanation of stewardship is given. Everyone is a steward (administrator) not an owner of

the things he calls his own — time, talents, and material blessings. All that he has is a trust to him from God. So, each parishioner is expected to assume a joint responsibility for the work of the parish.

The practice of Christian Stewardship is an art, and a difficult one to master. It must be cultivated and developed through years of nurture, training and experience. It helps to bring out Christlike qualities in parishioners — to care, to share, to love.

The Pastor

The pastor may be interested in looking into the idea of stewardship. Naturally, he should also study the documents of Vatican II concerning the role of the laity in the parish. He should share all these ideas with his parishioners by homilies, pastoral letters, and through the Sunday bulletin. He should also encourage the study groups in his parish to discuss these ideas. If he is sincerely interested in the proper use of the laity in his parish, then he will try to diffuse as many of these ideas as possible.

First Home Visit

The pastor, then should organize a group of men and women who are willing to visit every home in the parish. The pastor should instruct these volunteers that this parish wishes to serve completely every individual who lives in this area. In order to do a job of this magnitude, it must involve the laymen, and laywomen of the parish. These volunteers are to convey these ideas to all the members of the parish. Also, at this time it would be a good idea to bring the parish census up-to-date.

Two by two, the volunteers go to every home in the parish. After greeting the family, they explain the program of the parish; what the parish intends to do in the future; and that the parish needs the help of every individual. Then the volunteers could fill out the census cards. At this time, no money should be asked for, nor any pledges taken. Once the volunteers have left, the family should be left with the idea that the parish is sincere in its interest to help all who live in the area; that the parish needs their help, that the parish is not just looking for more money.

Parish Board

During the visits the pastor should be concretely planning a parish board. He also must keep his parishioners informed concerning these plans for the involvement of the laity in parish administration. The original board may be set up by the pastor in the following way: he may appoint all the presidents of the various organizations in the parish, plus appoint an additional number to serve on the original parish board.

Sub-Committees

The parish board then can set up the following sub-committees:

- The Worship Committee would be responsible for the entire liturgy program of the parish. It would attend to the scheduling of Masses, the celebration of the other sacraments. It would be responsible for the commentators, servers, ushers, and the choir. Such matters as the passing out of books, hymnals, and similar such matters for services would also be a part of the work of the Worship Committee. This Committee would also be responsible for the care of the church, altar and sacristy.

- The Education Committee would be responsible for the grammar school, the CCD Program, and adult education. In other words, the entire educational program of the parish would be in the hands of this committee. It would treat such matters as the school plan, salaries, tuition, teaching needs, playground activities, study clubs, and any other matters or programs that would be helpful for the education of the community. The principal of the school should be considered an *ex officio* member of this committee.

- The Little Parish Committee would be in charge of dividing the parish into small geographical sections. This committee would appoint a chair-couple as the leaders of this area. The chair-couple, with the aid of the other parishioners from the area, would welcome new families moving into the parish, and report those who move out. They would keep census and interest cards on all the parishioners in their section. The names of those who might be interested in a particular parish activity would be passed on to those in charge of that activity. The chair-couple would also report births, sick persons, and those who have some problems

so that the parish can help. The Little Parish Committee would be in charge of coordinating all the above mentioned activities.

- The Finance Committee would be responsible for drawing up the parish budget; banking the money from the Sunday collection (pledges) and other projects; making any necessary disbursements, and keeping detailed financial records.

- The Maintenance Committee would be responsible for the upkeep of the entire parish plant. The caretakers and custodians of the various parish buildings would report to the chairman of this committee. They may contact individual parishioners to help with the upkeep of the parish.

- The Community Relations Committee would be responsible for working with groups and other organizations outside of the parish for the good of the neighborhood and the community at large. This committee would see to it that the parish is in the community stream.

Naturally to have a smooth running parish board will take time, patience, and cooperation of all concerned. It may take a number of years to get things to run smoothly. The pastor and the parishioners should not be discouraged.

Second Parish Visit

The pastor and the board should plan in great detail a second home visit. The primary purpose of this visit is to seek from every parishioner a definite pledge of time, talents, and money for the parish programs. This, naturally, is a touchy topic and has to be delicately handled.

The whole community should be prepared for this visit by homilies and letters. They should be informed that no other form of fund-raising will be used in this parish. All the home visitors should be aware of all the parish programs. They also should be taught the techniques of securing pledges. Separate cards could be used to record the pledges of time and money. These cards later could be directed to the respective sub-committee, as finance, maintenance, etc.

Conclusion

This outline is quite simplified. However, an imaginative pastor should be able to build with this plan. Some pastors may want more detailed information. The writer of this article did a research project on this subject. The dissertation goes into quite some detail concerning the mechanics of setting up a parish board.

The laity must be allowed to play their role in parish life. This brief article offers a plan. The result could be a real, living Christian community — a real parish.

HISTORICAL SECTION

Notes on

THE HISTORY OF THE CHURCH IN THE PHILIPPINES* 1521-1898

(continued)

● Pablo Fernandez, OP

Chapter Eight WORKS OF CHARITY

"The Church in the Philippines was admirably rich in works of mercy and in all kinds of institutions of charity. Long before that unbridled thirst for material pleasures and joys, which today eats our society, had spread . . . even then, there was scarcely a Catholic of average means who did not care to perpetuate his memory after his death by leaving some pious legacy for the satisfaction somehow of the many needs of his equals. The Philippines and Manila, its capital city especially, could boast of being one of the cities in the world better provided with all kinds of charitable institutions: hospitals, orphanages, asylums, leprosaria, etc. No material or spiritual need was hidden to the generous charity of those people, Christians in heart and soul."¹ This was the observation of Fr. Tamayo. But let us begin with the hospitals.

A. Hospitals

In this work of charity, none surpassed the Franciscan fathers who, carried by the wings of love for God and for neighbor, founded or ad-

* 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 Tamayo, Serapio. O.P., *Idea general de la disciplina eclesiástica durante la dominación española*, Manila: Establ. tip. del colegio de Santo Tomas, 1906, pp. 99-100.

ministered as many, if not perhaps more, hospitals as all the other groups together.

1. *The Royal Hospital.* When they arrived in Manila in 1577, they already found in operation the Royal Hospital, which was opened to care for the sick among the Spanish soldiers and sailors. Such was the love for the sick of these religious that the Spaniards themselves petitioned the Government to entrust them the administration of the hospital. And so, its first Administrator-Chaplain, Fr. Agustín de Tordesillas († 1629), assumed its direction in 1578. The building which was of light materials at first, disappeared in the fire of 1583. Built anew, thanks to the support of charitable persons and of Governor Santiago Vera, it had to be raised again after the earthquake of 1603. To support this work, Dasmariñas, in a notarized act dated 6 May 1593, ceded a fairly extensive property which he owned in San Francisco del Monte.

The continued interference of the civil authorities in the spiritual and temporal progress of the hospital, especially during Governor Corcuera's time who, against the express will of the monarch, ended Franciscan control in 1640, forced the Franciscan to give it up definitely in 1704, never again to assume charge, despite the repeated invitations of the insular government. On 21 August 1862, the Daughters of Charity accepted it.²

2. *San Juan de Dios Hospital.* The hospital owes its foundation to a Franciscan lay brother, Fray Juan Clemente. In 1577, Fray Juan began to aid the poor and the sick who gathered at the doors of the poor convent of Saint Francis, asking food and medicine. Because the place was not suitable for so great a demand, the good brother thought of building a hospital. In a short time, aided by the poor themselves, he raised two spacious halls on the site now occupied in Intramuros by the José Laurel Lyceum. Destroyed during the fire of 1583, he had to construct it again. Years later, the holy priest Juan Fernández de León, offered his services to the hospital. With his own means and the alms solicited from charitable people, he constructed a third hall in 1593. But everything went down during the earthquake of 1603. The greatest aid this virtuous priest gave to the hospital was the establish-

² Marin y Morales, Valentin, O.P., *Ensayo de una síntesis*, II, 293-96.

ment on his own initiative of the *Mesa de la Misericordia* in 1594. In the future, it would take care of providing the means of support for the wing which he had built.

After 1603, the Franciscan fathers decided to build a leproarium for the lepers they had already sheltered, in the outskirts of Manila. They also donated the site of the ruined hospital to the *Mesa de la Misericordia*. Although this entity built a new edifice and was charged with its administration, the spiritual care of the sick continued in the hands of the Franciscans. On 13 May 1656, the Confraternity entrusted the direction of the hospital, since then called San Juan de Dios Hospital, to the Religious Hospitallers, from whose hands it passed in 1865, by express will of Queen Isabel II to the care of the Daughters of Charity. From this date, the Spanish government which enjoyed higher supervisory powers over it because of the *Patronato Real*, decided, in agreement with the ecclesiastical authority, to name a Board of Inspectors to oversee the proper functioning of this charitable institution. The presidency of the Board was given to the Franciscan Order through Royal Order in 1891. Immediate direction and supervision had been in the charge of the Daughters of Charity since 1869, in virtue of a decree of the Governor General dated 17 August 1865. In the second half of the last century, the buildings of San Juan de Dios suffered much damage from the earthquakes of 1863 and 1882.³

3. *Holy Spirit Hospital in Cavite*. In Cavite port, on the site donated by the Spaniard, Don Felipe Correo, the Franciscans built a second hospital in 1591, under the patronage of the Holy Spirit. It was intended to provide rest for the sailors and the laborers of the arsenal there.

³ Un sacerdote de la Congregación de la Misión, *Los PP. Paúles y las Hijas de la Caridad en Filipinas*, Manila, Imprenta de Santos y Bernal, 1912, pp. 159-67; Marín, *op. cit.*, pp. 297-302; Sanchez, Giner, Gregorio, *Memoria-Histórico-administrativa del hospital de San Juan de Dios*, Malabon, tipo-litgr. del asilo de huérfanos de Ntra. Sra. de la Consolación, 1897, pp. 4-25. "In 1726, Fr. Antonio de Arce began the reconstruction *a fundamentis* of the church, the hospital and the residence of the Brothers, which had sadly fallen and deteriorated in the preceding years, with the aid of the residents of Manila." (Cfr. Delgado, Juan, S.J., *Historia general sacro-profana, política y natural de las Islas del Poniente, llamadas Filipinas*, Manila, Imp. de El Eco de Filipinas, 1892, p. 154.)

In 1610, through a deed signed that year, two pious men donated to it a piece of land in Santa Ana, which henceforth would be the basis of its income. In 1640, Governor Corcuera removed the Franciscans from the hospital and in 1662, the building was demolished on orders of Don Sabiniano Manrique de Lara, as a defense measure against the threatening Chinese pirate, Kuesing.⁴

4. *Saint James Hospital in Naga.* Before the city of Naga was raised to the rank of city and head of the diocese, the Franciscan missionaries had already opened a hospital there which they named Saint James Hospital, although the people used to call it Saint Lazarus. In time, this charitable institution fell away. Its administration, by royal disposition, passed from the hands of the religious to those of lay supervisors, and in 1691, it folded up completely. Various bishops, like Bishops Andres González, Felipe de Molina and Domingo Collantes, strove in later years to have it reopened, but in vain. This resurrection was reserved to Bishop Francisco Gainza, who, with the aid of the Franciscans, had the satisfaction of inaugurating it, amid great difficulties, on 12 May 1873. And in a magnanimous act of detachment, he handed it over to the Franciscans. This new hospital was located in a spot near Naga called Palestina.⁵

5. *Holy Waters Hospital in Los Baños.* The foundation of this hospital, due to the initiative by St. Peter Baptist, goes back to 1590. The discovery of thermal springs on the site was what led this sainted martyr to open the hospital, for the hot springs were known to cure certain illnesses. But the soul of this foundation in its early years was the lay brother Fray Diego de Santa Maria, who, besides his evangelical charity, possessed no mean knowledge of medicine and surgery. By a decree of 21 July 1602, confirmed some time later by the government, the Cabildo authorized Fray Diego to open a hospital there. And putting hands to the task, a building of light materials was constructed out of nothing, which he named Holy Waters Hospital of Mainit. In 1608, some rich natives made a donation of lands to the hospital. With this and other donations, with the work of the religious, and with the aid of the government, the Holy Waters Hospital quickly reached a high level

⁴ Marin y Morales, *op. cit.*, II, p. 326.

⁵ *Ibid.*, pp. 313-18.

of prosperity. A big building of stone was constructed in 1671. But, with the years, after the Franciscans had surrendered its supervision to the *Patronato*, it began to decline visibly until, in 1727, it disappeared completely in a fire. Initiated by Governor Domingo Moriones, the Franciscans rebuilt it in 1877; but they did not bind themselves to take charge of its administration, although the government had offered it to them.⁶

6. *Other Hospitals.* There were other hospitals not founded by the Franciscans, although they had helped much to make them prosper. Such, for example, were Saint Joseph Hospital in Cebu, founded in 1864 by Señor Remualdo Jimeno; the *Casa de Socorro* established in 1884 by Bishop Martín Garcia Alcocer, and the Lucena Hospital (1892) which was administered by the Franciscan tertiaries.⁷

Here we mention just in passing the unstinting labors of the Dominican Fathers in Batáan and Pangasinan, the Jesuits in Antipolo. They founded hospitals in these places, but these must have been quite poor, judging from the inadequate means at hand. But it is good to put it on record, so that the initiative and the spirit of love of these heroic missionaries may be seen.⁸

7. *Saint Gabriel's Hospital.* The Dominicans founded only one hospital, but it was of first magnitude. We refer to Saint Gabriel's Hospital which, a few days after his arrival in the Philippines in 1587, Fr. Miguel Benavides opened to succor the sick Chinese. In the beginning it was located on the site where the present ruins of the old *baluarte de San Gabriel* now rise in front of Letran College. Moved in 1598 across to the north bank of Pasig (the site now occupied by the Hong-kong-Shanghai Bank), it continued there until its closure in 1774. In its better days, the hospital counted three big wings with a capacity for more than 70 patients. According to a Memorial of Fr. Francisco Herrera to the king in 1571, Chinese baptisms had totalled by this time 30,212.

⁶ *Ibid.*, pp. 318-26.

⁷ *Ibid.*, pp. 326-28.

⁸ Aduarte, pp. 93, col. 2; 114, col. 2; Chirino, Pedro, S.J. *Relación de las Islas Filipinas*, Manila, Historical Conservation Society, 1969, p. 174.

B. Leprosaria

One leprosarium worth mentioning, because of its brilliant history through the centuries, is that of San Lazaro. Here, as in so many other works of charity, the Franciscans took the lead. As we have already said, it began in 1578, near the door of the convent of San Francisco. In 1632, the Emperor of Japan expelled 130 poor lepers criminally guilty because they were Christians. Their arrival in the Philippines won the compassion of the Franciscans and the attention of the government. The former sheltered them in a house they had built in Dilao right after the destruction of their building in Intramuros during the earthquake of 1603. The secular government aided them with generous alm. Years later, Corcuera removed the Franciscans from administering this institution of charity. But the king, in answer to their justified complaints, restored them in 1641.

A decree signed by Governor Basco in 1784 and approved by the king in 1785 transferred the leprosarium to Mayhaligue, the site it now occupies on Rizal Avenue. In the succeeding years, this institution had to pass through difficult periods due to lack of funds. The building was not sufficient and the hacienda, mismanaged, did not provide enough to support the sick. From these straits, the energetic Fr. Felix Huertas came in 1859 to rescue the hospital. He improved the buildings and rectified the administration, so much so that by the end of the nineteenth century, San Lázaro was well established and had adequate means of support. This was the situation when the Archbishop of Manila, who had succeeded to the Spanish Government as Patron of the hospital, removed it from the administration of the Franciscans in 1907 and ceded it to the American government which, in exchange, had given up its pretensions to the other pious foundations.⁹

His Excellency, Bishop Joaquin Encabo of Cebu, founded a hospital in his diocese to succor those afflicted with the sickness of Saint Lazarus. To support it, he established an *Obra Pía* (pious trust fund) with a capital of P6,500.00. Unfortunately, this sum sustained several losses and deficits, so that the hospital would have floundered had aid not been forthcoming from the money of the provincial treasuries, the charity of the

⁹ Marin y Morales, *op. cit.*, pp. 302-13.

faithful and, above all, the help extended by the Recollect Fathers who administered the hospital at the behest of the now deceased prelate. This help was just as much, if not more than the dividends from the *Obra Pía*, had this been successful.¹⁰

C. Asylums

Just as the Franciscans were outstanding in hospitals, so the Augustinian distinguished themselves in asylums. The first asylum that they opened was the *Beaterio* of Saint Rita in Pasig. The building which was constructed by Fr. Felix Trillo, goes back to 1740. It was planned to offer shelter and education to native orphan girls.¹¹

In 1882-1883, an epidemic broke out in Manila and the suburbs. With the lives of many parents snuffed out, many native boys and girls were left orphans. To help them, the Augustinians and some charitable ladies thought of opening two asylums, one for boys, and another one in Mandaluyong for girls. The first one, built in San Marcelino (Paco) in 1883, was transferred the following year to the magnificent convento of Guadalupe. From there, it was transferred to Malabon de Tambobong, where the Augustinians built two solid and commodious halls on an extensive piece of land, to serve at the same time as home and school of arts and trades for the inmates. When the revolutionaries pillaged it in 1898, there were well established printing shops, binderies, lithographies, etc., and it served as home for about 150 boys. When the boys left the asylum, they received a sum of money equivalent to the work they performed in the shops.¹²

The girls' asylum, under the Spanish Augustinian tertiaries, was transferred from Paco to the Casa-Hacienda of Mandaluyong. For some years, it admitted only orphans. But in 1895, Fr. Benito Ubierna enlarged the building in order to accommodate boarders too. When the Revolution occurred, this asylum supported some damage from the bombardment of the American warships in February 1899. The wards

¹⁰ Sabada, Francisco, O.R.S.A., *Catálogo de los religiosos agustinos recoletos de la Provincia de San Nicolás de Tolentino de Filipinas*, Madrid, 1906. pp. 314-16.

¹¹ Marin y Morales, *Op. cit.*, pp. 59-60, 165-167.

¹² *Ibid.*, pp. 59-60, 164-166.

who reached the age of 20 years in the asylum, received, when they married, a gift of from P50 to P200 as her dowry. Those who left the asylum freely but were not married received a similar gift, as long as they had reached the age of 20 years and had lived there at least for 10 years.

Another asylum that deserves our notice is the one in Looban. It was founded in 1885 by a Daughter of Charity, a native of Pampanga. With her superiors' permission, she donated her property on behalf of neglected children. Its inauguration was held on 26 July 1885, and since then, the Daughters of Charity have been directing it.¹³

D. Hospices

In 1782, a pious couple, Don Francisco Gómez Enríquez and Doña Bárbara Verzosa, ceded to the Archbishop a great part of their property that might help found a hospice for the old, the demented, and the orphans. Three years later, Manila had the first foundation of its kind. At the first, it was located in Pandacan, then in Binondo, and later, on the left side of the descent of Ayala bridge in San Miguel. In 1895, the island which rises in the midst of the Pasig just below Ayala bridge was ceded by the administrators of San Juan de Dios Hospital. This island was formerly known as the "*isla de la convalecencia*" (island of recuperation), for the patients of San Juan de Dios used to go there to convalesce. That year, the Hospice transferred to the island. The Daughters of Charity have been in charge of this institution since 1865.¹⁴

As epilogue to this chapter, the following phrases which flowered from the pen of Rev. Mackinnon, chaplain of the American troops in Manila in 1898 are especially fitting: "Because in no other part of the world is Christian charity more in bloom and more wide-spread than in the Philippines; and the hospitals, the maternity houses, the industrial schools and other like institutions would bring honor to any nation. Enormous are the sums which each year are expended for charity."¹⁵

¹³ Un sacerdote de la Congregación de la Misión, *op. cit.*, pp. 183-87.

¹⁴ *Ibid.*, 125-31.

¹⁵ "Los frailes de Filipinas y el arzobispo de Manila juzgados por un vanqui," *El Santísimo Rosario*, Vergara, 1899, tomo 14, p. 253.

The Missionary Congregation of the Servants of the Holy Spirit

The Meaning of S.Sp.S.

The Mission Congregation of the Servants of the Holy Spirit (S.Sp.S.) for short, "Congregatio Missionalis Servarum Spiritus Sancti (C.M.Sp.S.), is consecrated to the Holy Spirit whom the Sisters venerate in a special manner. The dove in the upper part of the Congregation's shield is the symbol of the Holy Spirit. The inscription *Veni Sancti Spiritus* found on the medallion above the profession cross of the Sisters reminds them of their total dedication to the Spirit of love and the Spirit of sanctification under whose aegis they labor. Members of this Congregation were designated Servants by the Founder to stress the spirit of service and serving which in our times has been emphasized by the present Holy Father and Vatican Council II.

Origin and Aim

The mission Congregation of the Servants of the Holy Spirit was established on December 8, 1889 at Steyl, Holland by Father Arnold Janssen, founder of the Society of the Divine Word. The members of this Congregation were to dedicate themselves to build up the Church as the living temple of God and strive to be God's open door to the world. The Pentecostal wind which blew with such potent power in Father Arnold's soul also reached Mother Maria and Mother Josepha, the two co-foundresses, who with singular fidelity and devotion, cooperated with him in the development of a missionary congregation.

Father Arnold Janssen came from a family whose head Gerald Janssen, was influenced by the sublime Gospel passage, "In the beginning was the Word, and the Word was with God, and the Word was

God . . . and the Word became flesh and dwelt among us." Thus, the title of the S.V.D. came from the heart of a simple farmer and teamster. Gerald's other spiritual legacy to his son was his exceptional devotion to the Holy Spirit. On the other hand, Father Arnold's mother, Anna, was truly the *mulier fortis* of Proverbs. Affectionately, her children called her their "praying mother."

The parents' spirit of prayer and piety made a deep impression on the children, especially Father Arnold. With dispassionate objectivity, Father Broderick, S.J. could write of Father Arnold regarding his photograph:

Anyone looking at the photograph would not need to be told that he stood in the presence of greatness, but a benign greatness, transfused by some inner radiance. . . . Serenity, perhaps is the word which best describes all the features of this wonderful face, the serenity of a peace bought at the price of terrible suffering.¹

Mother Maria, Helena Stollenwerk, came to Steyl in 1882 to offer her services to the mission cause. Helena was born a Rollesbreich, a small village in the Eifel district of Western Germany not far from Aachen. Her love for the propagation of the faith started in childhood days and was well nurtured in a family milieu of trust in God, piety, and simplicity. Only after long years of waiting did she realize her life-purpose of becoming a missionary Sister. Although she was never able to perform apostolic service in the foreign missions, her desire to become a missionary Sister found fulfillment in prayer and sacrifice. Her duties as co-foundress and as first Superior of the Congregation kept her at the home front. She was an authentic witness to her dictum, "To God, the honor; to my neighbor, the benefit; to myself, the burden." Her natural dignity, childlike simplicity and modesty were an overflow of her deep and sincere gratitude toward God and man, and perfect conformity to the will of God. In compliance with the Founder's wish, she joined the cloistered branch, Sister-Servants of the Holy Spirit of Perpetual Adoration, when it was opened in 1896. It is noteworthy to state that her superiors in the cloistered branch were once her spiritual

¹ James Broderick, S.J., *The Life of Arnold Janssen*, London, Catholic Truth Society, p. 4.

daughters. As a novice, Sister Maria Virgo, she did her part well. At the end of her first year novitiate, she became seriously ill and died on February 3, 1900, "the most noble daughter of our Founder."

The providential plans of God led Mother Josepha, Hendrina Stenmans, to Steyl in 1884. Under the guidance of Father Janssen, she waited and hoped for five years until the foundation of a missionary sisterhood was realized. From the beginning, Mother Josepha was Mother Maria's most faithful helper and supporter. Of her, Mother Maria said, "Sister Josepha and I are of one heart and one soul." In the Holy Spirit they found harmonious balance. Mother Josepha's gifts of grace and nature were manifest in her noble simplicity, sincere deep humility, mild forbearance, tact, great prudence, and a clear sound judgment. She succeeded Mother Maria in governing the Congregation, from 1895 to 1903, her death year.

Spirituality of Father Arnold

The well-spring from which the Founder's spirituality flowed was his intense devotion to the triune God. Firmly rooted in the holy triune God was his deep living faith from which sprung his strong trust and love of God. Special veneration of the Holy Spirit was his distinctive characteristic. His world-wide missionary zeal led him to found this missionary Congregation for

... he recognized the definite importance of the missionary Sister for the spread of the faith as well as for the upbuilding of the Christian family and for the social, economic, and cultural development of the mission territories.²

Another outstanding trait of his spirituality was his great devotion to the Sacred Heart and to the Immaculate Heart. His spirit of ecumenism urged him to work tirelessly and ceaselessly for the reunion of the separated brethren in the Christian faith. A man of vision, he had worked ahead of his time for the interior renewal of the Church in the spirit

² Reverend Mother General Aloysine, S.Sp.S. *Genossenschaftsbote*, July 1967, Rome. Nr. 126

of the Second Vatican Council. The same Council has given new sanction to Father Arnold's preference for the vow of chastity. The German bishops assembled at the Council petitioned for the early beatification of this unpretentious, modest priest who in

God's divine providence... has become the Father of many people. With trust in divine help and in spite of many great difficulties, he glowed, yes, he actually consumed himself in burning love for holy mother, the Church. His interior life was very deeply rooted in the triune God who sent His Son into the world to save all men through the merciful work of redemption.³

Like Father Arnold, Mother Maria and Mother Josepha were charismatically gifted personalities filled with the Holy Spirit. Having imbibed faithfully the spirituality of the Founder, they handed it down to the members of the Congregation. Accordingly the spirit of the Congregation is shown in three general ways:

to love and glorify God, to love our neighbor as ourselves, and to work for the sanctification of our own soul and the perfection of the interior and exterior man.⁴

For a Servant of the Holy Spirit, every moment of the day is a living, "God Holy Spirit, all for love of Thee."

Mission Activity Spreads

Just as the Holy Spirit "broods over the bent world," so did it impel the Congregation to send Sisters for overseas mission work. The first four missionary Sisters were sent to Argentina in 1895. Soon after, more groups were sent out as the mission charism made itself felt all the more. Sisters ready to dedicate their energies and resources to the mission cause: sent to Africa, 1896; to New Guinea, 1899; and to the United States, 1901. The pioneer group of Sisters sent to the Philippines arrived in

³ *Ibid.*, p. 3

⁴ Mother Ernestina, S.Sp.S., *Address to the Provincial Chapter*, December 28, 1967 - Jan. 2, 1968; Philippines.

1912. Fittingly did Oliver Barres in his *World Mission Windows* ask: "What would the missions be without women — women who sacrifice their lives as Missionary Sisters?"

Prompted by the Holy Spirit, more houses were opened after 1895 in Germany, Holland, Italy, Austria, Poland, Switzerland, Spain, Czechoslovakia, the United States, Argentina, Brazil, Chile, China, New Guinea, India, Indonesia and Formosa. Certainly the mustard seed has grown into a luxuriant tree. The international character of the Congregation is attested to by its maintenance of training centers in 15 countries. Sacred Heart Convent at Steyl, Holland, still remains the Motherhouse. The Generalate of the Congregation has been residing in Rome since 1937. In 1939, the Congregation had its Golden Jubilee and at the same time received the Holy Father's approval of the Constitution, thereby raising the Congregation to a Pontifical Institute.

The S.Sp.S. in the Philippines

The first group of valiant and self-sacrificing Sisters sent to these "far-off Eden Isles" arrived in 1912. Manila was their first stopover where they enjoyed the hospitality of the Sisters of St. Paul's Hospital. Tayum, Abra was their destination since they came in answer to the urgent request for a Catholic school in a parish administered by Father Luis Beckert, S.V.D. Two S.V.D. priests came earlier to Abra upon the invitation of Monsignor Denis Dougherty, first American bishop of Nueva Segovia. The scarcity of priests and the rise of Aglipayanism prompted him to petition Father Arnold to send missionaries to Abra. Since Father Arnold died on January 15, 1909, it was his successor, Father Nicolas Blum, who sent the first two S.V.D. missionaries to the Philippines, Father Luis Beckert and Father Juan Scheiermann.

On January 16, 1912, the first four Sisters of the Congregation sent to the Philippines reached Tayum. They were Sister Cyrilla, Sister Hieronyma, Sister Clela, and Sister Cortona. The trip to Tayum included bamboo raft and calesa rides. In June 1912, the Sisters opened a primary school, then called Holy Ghost School. Divine and human resources enabled them to overcome the apathy and even hostility of some

townspeople. Sister Cyrilla became the first Superior of the Congregation in this country. In 1916, Sister Geroldine took charge of the school. In her forty years of office as local regional, and provincial superior Sister Geroldine has been in great measure a unique force in inspiring Rosary Province to rise Phoenix-like in its apostolic ventures and endeavor.

The Christian Witness

"The witness of a truly Christian life is our first apostolic service." Truly applicable to the Sisters is the testimony of Bourne regarding the early intrepid Spanish "misioneros:" "...it was the spirit of kindness, Christian love, and brotherly helpfulness of the missionaries that affected the real conquest of the islands."⁵ The frailties and difficulties that arise from our freckled humanity, although they cannot be ignored, do not however nullify the robustness of the Christian testimony. In the elan of its spiritual heritage and objectives, the Congregation has been a spiritual life-force for numerous families in different segments of the country through its manifold apostolic services. Certain guidelines of the Congregation have benefited many who have come within the ambit of its influence, namely: an impressive spirit of faith, deep reverence for God and man, authentic interiority, apostolic zeal, and simplicity, modesty, unpretentiousness. Likewise the motto of the Congregation, "May the holy trine God live in our hearts," is relevant to the renewal and adaptation urged by the Second Vatican Council. For God would like to fill the hearts of men with his own transcendent holiness by filling them with His Holy Spirit and his own indwelling in order to rebuild this profane world according to Christian principles.⁶

Educational Apostolate

"Education and all that it implies — catechetical work, social action — is our chief apostolate in the Philippines." This statement was issued by the committee on education of the Missionary Sisters.

⁵ Gaylord Bourne, *Historical Introduction*, Blair and Robertson I, p. 37.

⁶ Paul Hinnebusch, O.P. *The Signs of the Times and the Religious Life*, 1967.

Through the channels of education, the Sisters have proclaimed "the mystery of salvation . . . to men," and have helped "to restore all things in Christ." Thousands and thousands of graduates, on the elementary, high school and college level, have had their Christian education in twenty-five schools administered by the Holy Spirit Missionary Sisters. Located in widely separated regions, these centers of learning range from northern Luzon to the Visayan Islands. As mentors, the Sisters try to give their students a well-balanced education. On the college level, stress is placed on the humanistic and scientific disciplines, and personal maturity consistent with the dignity and destiny of the human person. The College of the Holy Spirit in Manila (formerly Holy Ghost College) and the College of the Holy Spirit in Tagbilaran (St. Joseph College) are run by the Sisters of the Congregation. Two other colleges — one in Tarlac, the other in Sorsogon — will be opened this year. In keeping with the missionary character of the Congregation, the students already in the grade school are imbued with love and zeal for the missions.

Social Apostolate

The Congregation in its various houses and in multiple ways bears witness to the kindness and goodness of God by serving "the poor, the downtrodden and the needy." To cite an example, on the premises of the Provincial Motherhouse in Quezon City is located the Holy Spirit Convent Charity Center which was opened in 1957. A free school is maintained in Sampaloc, Manila. In a special manner kindness, love and care are given to the sick through the medical and nursing professions in our Lady of Lourdes Hospital in Sta. Mesa, Manila. More in the spiritual side however, is the Holy Spirit Association, which was started in 1960 at the Provincial Motherhouse, Quezon City. This organization fosters love of God and neighbor, special devotion to the Holy Spirit, vocations to the priesthood, and assistance in the mission activities of the Church — all of which should intensify one's personal sanctification through service.

Response to the Missionary Call

As a "vibrant expression of the Church," religious should and do draw others to the special service of God and neighbor by answering the reli-

gious vocation. Since 1925, Filipino Sisters have joined the Congregation. The Novitiate is at the Provincial Motherhouse, Rosario Heights, Quezon City. In 1950, the first Filipino Sisters received foreign appointments. At present Filipino members of the Congregation are in Africa, Indonesia, New Guinea, India, Formosa, Spain and Argentina.

In brief, this is a summary of the aim, origin characteristics, and apostolate of the Congregation. It is the story of generous souls who have answered God's special call of love, that "the holy triune God may live in the hearts of men."

● Sister Constancia, S.Sp S.

St. Scholastica's College: Her First Sixty Years

● Sister M. Soledad, O.S.B.

"My dear Sisters, I see in spirit our Sisters in big numbers spread over the Philippines, in many houses working for the salvation of immortal souls for the greater glory of God." With a vision of hope, Mother Birgitta Korff, O.S.B. (the first Prioress General of the Congregation of the Missionary Benedictine Sisters of Tutzling which was then no more than a sapling though it branched from a trunk whose roots were thirteen-and-a-half centuries old) sent five of her spiritual daughters off to the Philippines, in August 1906. On the 14th of September, on the day the Catholic Church celebrates the feast of the Exaltation of the Holy Cross, the Sisters arrived in Manila.

The entrance of the Congregation into the Philippine missionary field was answer to a request expressed in November of 1905: the Philippines had newly launched a widespread system of public, secular education; and the call for new missionaries issuing from the islands reached the Prioress General in Brazil where she was founding the Congregation's first mission in South America.* It was hardly the time to open another mission on the other side of the globe. But there was the need of the Church, of God's people. And the dream of a future *St. Scholastica's College* in Manila was Mother Birgitta's answer. *St. Scholastica's* should be part of the eternal hymn of praise and glory rising to God.

* Soon after its foundation in Germany in 1885, the Congregation sent Sisters to Africa, where there are now four priories. In later years houses were established in other countries of Europe, the United States, Korea and Japan, besides South America and the Philippines.

The first house in Tondo hardly deserved the name "school". It opened classes on the 3rd of December 1906 for eight students. When the prospect of enrolment increased to eleven students, including boarders from the South, the school was considered overcrowded, and the need for larger quarters became imperative. The vacated military barracks and stables of San Marcelino, where St. Theresa's College now stands constituted the second site. Seven years of growth alongside that of the city of Manila were spent in that place. Then, in 1914, out moved blackboards, charts, desks, everything, to the swampy, little-inhabited area of Singalong district in the outskirts of Manila. Here, the first of the pre-war buildings was built, the first home *St. Scholastica's* could really call her own.

Six years after her establishment, *St. Scholastica's* branched out to Legazpi in Albay. Shortly after World War I, daughter houses opened one after the other: In Opon, Cebu; in Bacolor and Angeles, Pampanga; in Mambajao on Camiguin Island; in Boac, Marinduque; and in Mexico, Pampanga. In the 1930's schools were founded in Ormoc, Leyte; and Candaba, Pampanga. Just a few months before the outbreak of World War II, a new foundation was begun in Sta. Cruz, Laguna, only to be razed by fire in the Liberation of 1945.

St. Scholastica's, now a priory, was for a time during the Occupation, a refuge for other homeless Religious and a sanctuary for a number of other evacuees. *St. Scholastica's*, too, was a hospital for American soldiers, and then for Japanese soldiers, with the Sisters serving as nurses and orderlies. But when the smoke and furor of the Liberation of 1945 died down, *St. Scholastica's* was one stretch of rubble: only two small, old wooden buildings remained erect, badly scarred, but still standing. Old *St. Scholastica's* was down, but Benedictine roots die hard, and soon a new *St. Scholastica's* was shooting forth from the ashes and through the broken stones.

With hardly a pause for breath after the Liberation, three other schools were erected: one in Taal, Batangas; and two on the island of Leyte — in Maasin and in Carigara. A number of the schools had been destroyed during the war, or had passed on to other hands, but other houses had been opened in their stead. And so, from 1945 to

1948, *St. Scholastica's* priory concentrated on replenishing and strengthening the staff in existing houses whose personnel had been reduced in number by the War. Then, once more, she paid heed to incessant requests for additional schools. The twin-schools, *St. Benedict's Academy* in Guinobatan, Albay and *St. Scholastica's Academy* in Bacolod City opened simultaneously in 1958. Two more *St. Scholastica's* followed: in Marikina Heights in 1961 and in Tabunok, Cebu, four years later. *Assumption College* in San Fernando, Pampanga, was started for the diocese in 1963 and turned over to diocesan administration in 1966 after establishment work was done.

The Philippines in the early twentieth century was musical even as it had been before the seven thousand islands were unified under a single name, and even as it is now, at the approach of another century. But the music in the people's song and dance and rhythm had as yet not been moulded into form, nor analyzed and enriched by contact with the music of other lands, and other times in other places. *St. Scholastica's* had in her small community of Sisters one who had been a known concertist before her convent days. Through her dedication and eventually her supervision, *St. Scholastica's* conservatory was established.

In 1907, mainly because it was as yet little known locally, it was difficult to excite interest in music education. Sister M. Baptista Battig, O.S.B., *St. Scholastica's* pianist, was presented, with ecclesiastical permission, at two concerts. This introduced her gift to the Manila public and interested society in the new branch of education the year-old school was opening. The public caught enthusiasm for the new conservatory and for formal education. Sister Baptista retired behind the stage curtains to set herself to developing Filipino musicians, a task she undertook till her death in the early part of World War II, thirty-five years later. For many years, therefore, *St. Scholastica's* Conservatory of Music gave to the Philippine world of music such leaders and artists as Lucrecia Kasilag, Estrella Wijangco-Ackermann, Leonor Laperal-Arce and Sister M. Cyril Ferroils, S.SP.S.; moreover, succeeding heads of the post-war School of Music have been students of Sister Baptista.

American democracy gave new ideals to the Filipino woman of the post-World War I era. She now saw herself intellectually developed,

able to meet a man on equal grounds in the professions, and seeking equality of rights in society and government. *St. Scholastica's* had in her classrooms young girls growing up into women with these ideals. The elementary and secondary schools were made to grow; and college courses were expanded as the Filipino woman's horizon widened: by the outbreak of World War II courses for the Scholastican college student ranged from the liberal and fine arts to commerce and preparatory law and medicine, and even to graduate studies in music and education.

The years after World War II saw colleges and universities mushrooming in almost every city of the Philippines. It also saw the Filipino woman not only equipped, and further equipping herself with the benefits of higher education, but also drawn out of the home by careers and professions in what used to be man's world exclusively. The young Filipina now more than ever needed orientation and an understanding of her fundamental role; moreover, she needed to find a way by which she might successfully harmonize the dual function modern life was certain to require of her. The Filipina studying to be a teacher, a counselor, chemist, musician or business executive would not be just any of those professionals for long. *St. Scholastica's* knew that most of her students would, some years after college, be a *wife-and-mother* and teacher, a *wife-and-mother* and pianist, etc. The *wife-and-mother* part would almost invariably be there; and every Scholastican had to be prepared for so lofty a dignity as an individual, and so vital a responsibility to the Church and to her country. *St. Scholastica's* dropped many of her pre-war college courses and concentrated on a few with the special objective of preparing the woman for her role in society, in the changing society.

In September of 1957 *St. Scholastica's College* was accredited by the Philippine Accrediting Association of Schools, Colleges and Universities, the first accrediting body in the Philippines. At the same time *St. Scholastica's* became a charter member of the association. Re-accreditation was earned in 1960, and again in 1967. In 1965 *St. Scholastica's* high school department was one of the two high schools that sought and gained accreditation from the same association. Thirty-two years earlier the Board of Educational Survey, confirming the report of the Educational Survey Commission of 1925, named two schools as repre-

sentatives of those maintaining "the highest standards with reference to physical plant, equipment, teaching personnel, and methods of instruction." (*A Survey of the Educational System of the Philippine Islands by the Board of Educational Survey*, Manila, Bureau of Printing, 1925, p. 93). *St. Scholastica's College* was one of the two. Excellence as a criterion in her educational work was given to *St. Scholastica's* by her superiors as far back as her start. She has subscribed to excellence — or more correctly, striven after excellence — not for excellence's sake, but because excellence is part of her idea of service to God and the Filipino people in educating the youth. Her first directress, Sister M. Willibalda Schrader, O.S.B., gave the tone to the school when she headed it in 1908; she kept the pitch through the succeeding thirty years of her service as school-head till 1938; and passed on the heritage to her successors. Doing anything to one's utmost and one's best is but trading wisely with one's talents and living for the greater glory of God.

The past sixty years of *St. Scholastica's College* have been characterized by decisions which were a response to the needs of the moment rather than by projects resulting from long-range planning. Her pioneering in the field of music in the Philippines, the adjustments in her college curriculum to fulfill the ever-changing needs of the Filipino woman — these speak of her desire to strive after excellence in educating the Filipino woman. The pace of her progress has been irregular in her striving for ideals; she has achieved a harmony that is not dissonant with the eternal "music of the spheres," in her efforts to strike a balance between woman's unchanging role as wife and mother and her other role in the career and professional world.

St. Scholastica's has always had the poor and the sick and the ignorant with her. When she first flung her schooldoors open in 1906 to eight tuition-paying students, she at the same time opened a free school in an adjoining garage for fifty boys and girls. The school, which taught and continues to teach old and young alike, has ever been with *St. Scholastica's College*, at times sharing rooms with the college during those hours when the collegiates were not using the rooms. In 1921, the Free School was formally established, given its own quarters in a section of the college compound, and granted government recognition.

Six hundred boys and girls fill up its rooms every year. The expansion to a free high school is a cherished dream at the moment.

Little known and even less publicized is the extension work undertaken by *St. Scholastica's* to bring the Word of God to the masses. In the early years, Sundays found hardly a Sister left at home in the convent. Mission work in parishes, in barrio catechetical centers, along seashores and hills, in reformatories, in prisons and hospitals, brought the Sisters out weekends. In extension work, Manila's community of Benedictine Sisters ranged from Morong, Pateros, and similar places along the Pasig and out across the Bay to Corregidor. Summer time was "mission time" both in Manila and the provinces for Sisters engaged in the regular schools during the academic year. In 1920, *St. Scholastica's* invited her students to help the Sisters reach out to these underprivileged. This sharing in apostolic work has gone on ever since; today close to five hundred college students of the Manila college engage in it.

The care for the indigent sick in Manila has been an almost natural outgrowth of the Free School. From the very start, an ambulant dispensary tended to the families of the Free School students as well as to other poor families in the neighborhood. But in 1952, St. Stephen's Patronage, occupying a part of the Free School area, extended its menial services to the poor more widely and more professionally, with the volunteer services of two doctors. Today it has about a thousand families on its regular list. Every house of the priory carries on similar dispensary work. In 1965 the Philippine priory took on another medium for bringing God to man: it engaged in hospital work for the first time in the Philippines when it undertook the administration of St. Paul's in Tacloban City.

Up until World War II, the great majority of the Sisters working at *St. Scholastica's College* and the Philippine priory had come from the Mother-house in Germany. Since 1945, however, the Philippine novitiate has grown and has been the main source of additional personnel for the Philippine houses. In 1958, the Philippines went a step further and started to send out Filipino Sisters to mission abroad.

As *St. Scholastica's* cast a backward look through her first sixty years, she sees that the thousands of bright-eyed girls and young women who had made her halls ring with laughter and love and occasional tears,

have, all become "musicians" of a sort: their voices contribute to the "eternal music of the spheres" although admittedly in a rhythm that is not always uniform. Some voices have transcended the sublunary: Cecilia Muñoz-Palma's metes out justice; Carmen Dinglasan-Consing's has helped frame the nation's laws. Joaquina Lucas has introduced the Legion of Mary to other lands, Teresa Feria-Nieva, the Christian Family Movement to her own country. More have been heard from the helm of different educational institutions: *St. Scholastica's* own subprioress, directress, and deans at present were all once students in her classrooms. A good number have chosen to follow Our Lord in *St. Scholastica's* own and in many other convents. *St. Scholastica's* first religious vocation was one of her first pupils and boarders, Trinidad Lacson, who became a Benedictine nun in the Abbey of East Bergholt in England. The professional and scientific fields, the areas of social action, claim the time and the talents and the services of many a Scholastican alumna. Among the alumnae's latest ventures—and perhaps among the most courageous and timely—is the sponsoring, from its building to its maintenance of services, of a free vocational high school for financially poor girls in Bacolod City. But where *St. Scholastica's* daughters are shining in greatest abundance, in seeming silence and anonymity while wielding deep and unparalleled influence, is the sphere of the home. Here is their special place and here they reign and

The world is formed or torn apart as the woman nurtures or breaks the home. Thus, as *St. Scholastica's* enters a new age of big changes and bigger challenges in a world that calls for deep involvement, *St. Scholastica's* renews her commitment to service in love for each child: that each child's life might be a clear note blending harmoniously with the exquisite "music of the spheres."

THE CHURCH HERE AND THERE

THE NEW ARCHDIOCESE OF DAVAO

The Holy Father has elevated the diocese of Davao to an Archdiocese and at the same time promoted His Excellency, Bishop Clovis Thibault, pme as First Archbishop of the new Archdiocese, according to the Catholic Bishops Conference of the Philippines. Furthermore, His Holiness has also nominated His Excellency, Bishop Antonio Mabutas of the diocese of Laoag as Archbishop Coadjutor of the Archdiocese of Davao.

Msgr. Mabutas, 49 years old, a native of Agoo, La Union, was consecrated and installed first Bishop of the diocese of Laoag in July 1961, while Msgr. Thibault, 60 years old, of the Foreign Mission Society of Quebec, Canada, entrusted with the spiritual care of the province of Davao, was elected first Bishop of Davao in 1966.

Coadjutor Archbishop-designate Mabutas will be Coadjutor Archbishop to Archbishop Thibault with right of succession.

P. I. GETS SET FOR MASS ORDINATION

When Pope Paul VI visits the Philippines in November, hundreds of clerics from all over Asia will have the rarest privilege of being ordained by the Supreme Pontiff.

The mass ordination will take place at the Rizal Park where approximately 200 to 300 candidates for the priesthood are expected to take the final step to the altar. This projected mass ordination was decided during the recent Bishops Conference held in Baguio City.

On August 7, the personal secretary of the Pope, Rt. Rev. Msgr. Pasquale Macchi conferred with Fr. Jesus Diaz, OP, rector magnificus of Sto. Tomas University, concerning the visit of Paul VI to the venerable institution. Among other things, the Pontiff will also preside over the PAN-ASIAN bishops conference to be conducted at the Medicine auditorium.

The secretary was accompanied by Most Rev. Paul Marcinkus who had undertaken all the preparations for the Pope's journeys to different places, and Fr. Villenzo Farand, councilor of Apostolic Nunciature.

BISHOPS' PASTORAL CARE NECESSITATES AUTHORITY

The pastoral care of souls by bishops and priests "implies the exercise of authority," Pope Paul VI told a general audience on July 8.

Christ said that the flock should hear "the voice of the Good Shepherd. Authority, in Christ's thought, is not for the advantage of those who exercise it but for the advantage of those to whom it is directed; not from them but for them," the Pope said.

The Second Vatican Council, he said, did not limit itself to the pastoral care centered in the bishops and priests; it also stressed the concept of the priesthood of the laity. In doing so, the council "wished to create an atmosphere of collective and mutual pastoral concern. It wished to draw closer the operative bonds of charity that unite us all in Christ. It wished to restore to the Church in its modern structure the enthusiasm, the solidarity and the concern of the primitive Christian community."

LITURGICAL RESEARCH CENTRES

The Bishops' Committee on the Liturgy of the National Conference of Catholic Bishops (NCCB), Washington, has asked three centres to develop programmes of liturgical research. The centres are at the University of Notre Dame, St. John's abbey, Collegeville, Minn. and the new Woodstock College Centre for Religion and Worship in New York City.

While liturgical celebrations in specialized groups, such as small gatherings, schools, and institutions, are important, the primary goal is better understanding of parish liturgy, the committee holds. Study and research are principally needed for liturgical developments in the ordinary parish congregation with mixed interests and of average size.

CHRISTIAN RURAL COMMUNE FOUNDED IN SPAIN

A Christian rural commune has been started 45 miles from Madrid by 34 people, including married couples, single men and women, and a priest.

The commune was set up "to coincide exactly with historical narratives of the early Church," according to a spokesman for the group. Most members of the commune — or kibbutz, as it has also been called in imitation of Israeli communes — are young intellectuals who have always lived in cities. When they were asked if they were going to pronounce religious vows, their

answer was a unanimous and resounding "No." The spokesmen said the only vow they are committed to is personal dedication to three principles: the common good of the community, the Christian social doctrine, and helping the poverty-stricken farm-workers of the area.

Some members consider the commune "a style of life for the Church of the future," and are urging the rapid establishment of other similar communities.

POVERTY, FUEL FOR PUBLIC DEMONSTRATIONS

Archbishop Antonio Plaza of La Plata has told the new regime of Gen. Roberto Marcelo Levingston that Argentine's political problems stem from the poverty of so many of its people.

He has presented to the government a list of reforms that he believes to be necessary if the nation is to be "truly prosperous, dignified, independent and just." He has asked the government to "open channels of true participation to remove the abyss between the governing and the governed." Labour unions, he says, must "regain their freedom" and labour must be "effectively represented" in socio-economic planning. "There is anguish in the homes of our workers, whose salaries are not sufficient to feed their families adequately." Education suffers in the face of poor living conditions because of a lack of opportunity. Industry is threatened by politics and "foreign and national monopolies." Consumers are "helpless as the cost of living rises." "Violence springs from tensions created by injustice and poor living conditions, even though it may be supported by groups foreign to the national interest." Yet "subversive violence is as morally unjustifiable as repressive violence from the top."

The archbishop has there called upon the government to follow the teachings of the Church in an attempt to rid the country of poverty and economic imperialism. This, he says, would be "a solid foundation for eternal peace."

BOOK REVIEW

THE FOURTH DAY. By Guillermo Tejon, OP. Manila: University of Santo Tomas Press. Pp. xi + 276.

THE FOURTH DAY is a compiled and expanded form of the author's articles on Post-Cursillo which first appeared as a series in the *Boletín Eclesiástico de Filipinas*. These articles dealt with the practical application of those principles of Christian renewal to which a cursillista is introduced during the three-day Clausura. Since the response to these articles was so great, the author was prevailed upon to produce the entire work in a single book.

Although the Cursillo lasts only three days, the Fourth Day—the Post-Cursillo—has no end. It goes on for life. It covers the period from the beginning to the end of a cursillista's active apostolate to renew the world. However, the success of his mission depends largely on how much he can recall of what he had heard and on how much he can realize in practice of what he had learned. And here is where the author's book comes in timely with his eminently practical suggestions, valuable pointers and 252 pages of inspiring words written in a popular style. The book takes up such topics as piety, study, action, team reunion, family, parish, profession, candidate, and spiritual direction. Topics that will not ordinarily make for interesting and easy reading. However, the author has succeeded in coming through with the kind of book that, as Msgr. Lino Gonzaga notes in his foreword, "one would enjoy reading while he is waiting for the bus at the street corner".

Father Tejon made his cursillo in Spain and has been active in the movement in the Philippines since 1966 as spiritual director, rollista and as one of the founders of the School of Leaders in the Archdiocese of Manila. Thus, THE FOURTH DAY is written by a cursillista for cursillistas, but, without excluding non-cursillistas who wonder if it is true that all a cursillista is supposed to do is to go to mañanitas and sing "de colores".

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