

BOLETIN ECCLESIASTICO DE FILIPINAS

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● THE PHILIPPINE ECCLESIASTICAL REVIEW ●

STORY WITHOUT PARALLEL AND
ITS MESSAGE • THE FAMILY: A
SCHOOL OF HOLINESS • CORRECT
APPLICATION OF THE CONSTITU-
TION ON THE SACRED LITURGY • A
SUPERSTRUCTURE FOR A NATIONAL
MISSIONARY MOVEMENT • INDEX
FOR VOLUME XLIV

BOLETIN ECCLESIASTICO DE FILIPINAS

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TABLE OF CONTENTS

EDITORIAL	
The Story Without Parallel And Its Message	818
THE POPES SPEAKS	
The Family: A School of Holiness	820
DOCUMENTATION	
New National Director of the Pontifical Mission Societies in the Philippines	832
LITURGICAL SECTION	
Third Instruction on the Correct Application of the Constitution on the Sacred Liturgy	833
Another Multi-Purpose Chapel by EDGARDO DE LARA	849
NOTES AND COMMENTS	
A Superstructure for a National Missionary Movement by ALPINIANO M. VILLAMOR, MSP	851
PASTORAL SECTION	
Homiletics — New Year, Epiphany (Jan. 3), 1st, 2nd and 3rd Sundays after Epiphany by EFREN RIVERA, OP	855
HISTORICAL SECTION	
History of the Church in the Philippines 1521-1898 (continued) by PABLO FERNANDEZ, OP	863
THE CHURCH HERE AND THERE	872
INDEX FOR VOLUME XLIV	875
ANALYTICAL INDEX	885

The Story Without Parallel...

"AND it came to pass that when they were there, her days were accomplished that she should be delivered. And she brought forth her firstborn son and wrapped him up in swaddling clothes and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds watching and keeping the night-watches over their flock. And, behold, an angel of the Lord stood by them and the brightness of God shone round about them; and they feared with a great fear. And the angels said to them: Fear not; for, behold, I bring you good tidings of great joy that shall be to all the people, for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes and laid in a manger.

"Suddenly there was with the angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest; and on earth peace to men of good will.

"And it came to pass after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child.

"And all that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart.

"And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them ... (Lk., 2:6-20).

"When Jesus therefore was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the east to Jerusalem, saying: Where is he that is born king of the Jews?

For we have seen his star in the east, and are come to adore him... and, behold, the star which they had seen in the east went before them until it came and stood over where the child was.

"And seeing the star they rejoiced with exceeding great joy. And entering into the house they found the child with Mary his mother. And, falling down, they adored him. And opening their treasures, they offered him gifts: gold, frankincense, and myrrh ..." (*Matt.*, 2:1, 9-11).

...And its Message

"This day is born to you a Saviour, who is Christ the Lord!... The King of peace... exalted over all the kings of the whole earth... Know that the kingdom of God is at hand; I tell you the solemn truth: There will be no more delay... Lift up your heads! Look, your redemption is at hand!

"Glory to God in the highest, and peace on earth among men of good will... A child is born to us this day, and He shall be called God, the Mighty..." (*Nat. of our Lord, Rom. Brev.*).

The Family: A School of Holiness

At a special audience the Holy Father addressed almost two thousand married couples — members of the “*Equipes Notre-Dame*” (teams of Our Lady) — who have united to help husbands and wives find a spirituality of marriage. Not since his encyclical “*Humanae vitae*” has Pope Paul VI examined the Sacrament of Marriage in such depth and with such profound spirituality.

Dear Sons and Daughters:

1) First of all, We thank you heartily for your words of faith, for your nightly prayer for Our intentions, and also for your dedication in the service of vocations. We wish to tell you how happy We are to welcome you this morning, and to speak to you, and beyond you, to the twenty thousand homes of the *Equipes Notre-Dame*.

You were telling Us a moment ago about its influence all over the world, and your pre-occupation to live with Christ and to weave with Him the daily thread of your conjugal love. Among Christian couples, you constitute small teams of mutual spiritual help sustained in their efforts by a priestly presence. How could We not rejoice over this?

Dear sons and daughters, the Pope heartily encourages you and invokes the blessings of God upon your work. Too often the Church has appeared, and wrongly so, to question human love. Today, we wish to tell you this clearly: no, God is not an enemy to the great human realities, and the Church in no way whatsoever under-estimates the values lived every day in millions of homes.

On the contrary, the Good News brought by Christ the Saviour, is also good news for human love, excellent in its origins — “God saw all He made, and indeed it was very good” (*Gen. 1,31*) — corrupted

by sin, but redeemed to the point of becoming a means to holiness, with the help of grace.

2) As all baptized persons, you are called to holiness, according to the teaching of the Church solemnly reaffirmed by the Council (See *Lumen Gentium*, No. 11). But you are expected to pursue your own proper path to holiness, in and by your family life. It is the Church which teaches us that: "With the help of grace, spouses can lead a holy life" (*Gaudium et Spes*, No. 49), and make their family the domestic sanctuary of the Church" (*Apostolicam actuositatem*, No. 11).

These thoughts, the forgetting of which is so tragic for our times, are certainly familiar to you. We wish to meditate on these thoughts with you for a few moments in order to strengthen once again if need be, your will to live generously your Christian and human vocation in marriage (See *Gaudium et Spes*, No. I, 47-52), and collaborate together in the great design of God's love for the world, which is to form a people "whom God has taken for His own to make His glory praised" (*Eph.* 1, 14).

EARTHLY REALITY OF MATRIMONY

3) As Holy Scripture teaches you, marriage, before it becomes a Sacrament, is a great earthly reality: "God created man in the image of Himself, in the image of God He created him, male and female He them" (*Gen.* 1, 27). We must always return to this first page of the Bible if we wish to understand what a human couple, a family, is and should be.

Psychological analysis, psychoanalytic studies, sociological surveys, philosophical reflections will certainly be able to bring their enlightenment to sexuality and human love, but they would blind us were they to neglect this fundamental teaching given to us from the very beginning: the duality of sexes was willed by God so that man and woman together might be the image of God and, like Him, a source of life: "Be fruitful, multiply, fill the earth and conquer it" (*Gen.* 1, 28).

Moreover, an attentive reading of the Prophets, the Sapiential Books, and the New Testament, shows us the significance of this fundamental reality, and teaches us not to reduce it to physical desire and

genital activity, but to discover therein the complementariness of the values of man and woman, the nobility and weaknesses of conjugal love, its creativity and openness to the mysterious design of God's love.

4) *This teaching retains its full value today, and cautions us against the temptations of a ravaging eroticism. This phenomenon of the abnormal should at least warn us against the danger of a materialistic civilization that forces itself imperceptibly in this domain, the last refuge of a sacred value.*

Shall we rescue it from the enslavement of sensuality? Confronted with an encroachment cynically pursued by greedy industries, let us at least suppress its baneful effects on young people.

Without barrier or inhibition, we must foster an education that helps the child and the adolescent to become gradually conscious of the power of the impulses that arise within them, to integrate these impulses that in the building up of their personality, to control their mounting forces so as to realize a full affective and sexual maturity and, in this way, prepare them for the gift of self by a love that will give it its true dimension, in an exclusive and definitive manner.

IRREVOCABLE INDISSOLUBILITY

5) The union of man and woman does differ radically from every other human association, and constitutes a singular reality, namely a married couple based on the mutual gift of each other "and they become one body" (*Gen. 2, 24*).

A unity whose irrevocable engagement of two free persons who "are no longer two, therefore, but one body" (*Mt. 19, 6*). One body, one couple (we could almost say one being), whose unity will take social and legal form in marriage, and will manifest itself in a community life whose carnal gift is the creative expression.

This means that, when they marry, spouses express a desire to belong to each other for life, and for this purpose contract an objective bond whose laws and requirements, far from becoming an enslavement, are a guarantee and a protection, a real support, as you yourselves experience in your daily life.

EXCLUSIVE AND CREATIVE LOVE

6) As a matter of fact, the gift is not a fusion. Each personality remains distinct, and far from dissolving in the mutual gift of each other, affirms and refines itself, continues to grow throughout conjugal life, according to this great law of love: the mutual giving of each other in order to live together.

In fact, love is the cement that gives its solidity to this community life, and the *elan* which draws it toward an ever more perfect fullness. The entire being participates, in the depth of its personal mystery, and of its affective, sensitive, carnal and spiritual constituent parts, thus constituting a more perfect image of God which the married couple has the mission to incarnate day after day, by weaving it with its joys and sorrows, so true it is that love is more than love.

There is no conjugal love which, in its exultation, is not an elan towards the infinite, and in this elan, does not wish to be total, faithful, exclusive and creative (See Humanæ vitæ, No. 9). The conjugal act, as a means of expression, knowledge and communion, maintains and strengthens love, and its creativity leads the married couple to its full flowering: it becomes a source of life, in the image of God.

The Christian knows that human love is good because of its origin, and if it is wounded and deformed by sin, as everything in man is, then it finds its salvation and redemption in Christ. Moreover, is not this the lesson of twenty centuries of Christian history? So many married couples have found the path to holiness in their conjugal love, in this community life which is the only one based on a Sacrament!

SACRAMENT OF THE NEW COVENANT

7) The work of the Holy Spirit (See *Tit.* 3, 5), the baptismal regeneration makes us new creatures (See *Gal.* 6, 15) that "we too might live a new life" (*Rom.* 6,4). In this grandiose undertaking of the renewal of all things in Christ, marriage, also purified and renewed becomes a new reality, a Sacrament of the New Covenant.

And behold at the threshold of the New Testament, as at the entrance of the Old, a married couple stands. But whereas Adam and Eve were the source of evil unleashed on the world, Joseph and Mary are the summit whence holiness spreads all over the earth. The Saviour began the work of salvation by this virginal and holy union wherein is manifested His all-powerful will to purify and sanctify the family, this sanctuary of love and this cradle of life.

CELL OF ECCLESIAL ORGANISM

8) Henceforth, everything is transformed. Two Christians wish to marry; St. Paul forewarns them: "You are not your own property" (1 Cor. 6, 19). Both of them members of Christ "in the Lord," their union, is also made "in the Lord," like that of the Church, and that is why it is a "mystery" (Eph. 5, 32), a sign which not only represents the mystery of union of Christ with the Church, but also contains and radiates it by the grace of the Holy Spirit which is its vivifying soul.

For the very love that is proper to God is the love which God communicates to us so that we might love Him and love one another with this Divine love: "Love one another just as I have loved you" (John 13, 34).

The very manifestations of the tenderness of Christian spouses are permeated with this love which they draw from the heart of God. And should the human source happen to dry up, the Divine source is as inexhaustible as the fathomless depths of the tenderness of God. This reveals to what an intimate, strong and rich communion conjugal love tends.

As an interior and spiritual reality, it transforms the community life of the spouses into what we could call, according to the authorized teaching of the Council: "the domestic Church" (*Lumen gentium*, No. 11), a veritable "cell of the Church", as John XXIII expressed to you on May 3rd, 1959 (*Addresses of Pope John XXIII*, I, Typ. Pol. Vat. p. 298), a basic cell, germinal cell, the smallest one no doubt, but also the most fundamental of the ecclesial organism.

9) Such is the mystery in which conjugal love takes root, and which enlightens all its manifestations. It is the Mystery of the Incarnation that ennoble our human virtualities, by penetrating them from within. Far from scorning them, Christian love brings them to their fullness with patience, generosity, strength and sweetness, as St. Francis de Sales liked to underline when praising the conjugal life of St. Louis (*Introduction to The Devout Life*, II, ch. 38, *Advice to Married Peoples*, Oeuvres, Bibliotheque de la Pleiade, Paris, Nrf, Gallimard, 1969, p. 237).

Also aware of carrying their treasures in earthenware jars (See II Cor. 4, 7), Christian spouses strive, with humble fervor, to translate in their conjugal life the recommendations of the Apostle St. Paul: "your bodies are members making up the body of Christ... your body is the temple of the Holy Spirit ... use your body for the glory of God" (I Cor. 13-20).

"Married in the Lord," spouses henceforth cannot be united except in the name of Christ to Whom they belong and for Whom they must work as His active members. Therefore, they cannot dispose of their body, especially in so far as it is a principle of generation, as well as in the spirit, but for the work of Christ, since they are members of Christ.

10) "Free and responsible collaborators with the Creator" (*Humanae vitae*, No. 1), Christian spouses see their carnal creativeness acquire a new nobility. The drive which prompts them to unite themselves is a bearer of life, and permits God to give Himself children.

Having become father and mother, the spouses discover, with wonder at the baptismal fonts, that their child is henceforth a child of God "born through water and the Spirit" (John 3, 5), and that he is entrusted to them so that they might watch over his physical and moral growth, yes, but also over the budding and flowering in him of the "new self" (Eph. 4, 24).

This child is no longer just what they see, but especially what they believe "an infinity of mystery and love which would dazzle us were we to see it face to face" (Emmanuel Mounier to his wife Paulette, March 20th, 1940, *Oeuvres*, t. IV, Paris, Seuil, 1963, p. 662).

Also, education becomes a real service to Christ, according to His very words: "in so far as you did this to one of the least of these brothers of thine, you did to Me" (*Mt.* 25, 49). And if it should happen that the adolescent refuses the education of his parents, then these parents participate sorrowfully, even in their flesh, in the Passion of Christ in the face of the refusals of man.

SPOUSES COLLABORATE WITH THE CREATOR

11) Dear parents, God has not entrusted you with so important a task (See *Gravissimum Educationis*) without giving you a prodigious gift, His fatherly love. Through the love of parents for their child in Whom Christ lives, the love of the Father overflows in His well-beloved Son (See *John* 4, 7-11).

Through the authority of the parents, it is His authority that is exercised. Through the devotedness of parents, we see His providence as "Father, from Whom every family, whether spiritual or natural, takes its name" (*Eph.* 3, 15). Moreover, the baptized child, through the love of his parents, discovers the paternal love of God and, as the Council tells us: "gains his first experience of the Church" (*Gravissimum Educationis*, No. 3).

The child will become aware of this as he grows older, but Divine love already now, through the tenderness of his parents, blossoms out and develops in him his being as a son of God. This reveals the splendor of your vocation, which St. Thomas correctly compares to the priestly ministry: "For some propagate and conserve the spiritual life in a spiritual ministry only, and this belongs to the Sacrament of Orders; and some belong to the bodily and spiritual life simultaneously, which takes place in the Sacrament of Matrimony where a man and a woman come together to beget offspring and to rear them in Divine worship" (*Contra Gentes* IV, 58, trad. Dr. Charles J. O'Neil, Image Book, Garden City, N.Y., 1957, p. 250, No. 6).

12) *Homes that experience the severe trial of not having children are also called to cooperate in the growth of the People of God in*

numerous ways. We simply wish to draw your attention to hospitality, an eminent form of the home.

Is not St. Paul's recommendation to the Romans: "You should make hospitality your special care" (12, 13), addressed to homes, first of all, and in formulating it, did he not have in mind the hospitality of Aquila and Priscilla where he had been the first beneficiary, and which home was subsequently to welcome the Christian community? (See *Act* 18, 2-3; *Rom.* 16, 3-4; *I Cor.* 16, 19).

In our days, so hard on many people, what a blessing it is to be welcomed "in this little Church," according to the expression of St. John Chrysostom (*Homily* 20 on Ephesians 5, 22-24, N. 6; P.G. 62, 135-140), to enter into its warmth, to discover its maternity, to experience its mercy, so true is it that a Christian home is "the smiling and gentle face of the Church" (Description of a home of the *Equipes Notre-Dame* quoted by H. Caffarel in *L'Anneau d'Or*, No. 111-112; *Le mariage, ce grand sacrement*, Paris, Feau nouveau, 1963, p. 282).

This is an irreplaceable apostolate which you are expected to fulfill generously, an apostolate of the home for which the formation of the betrothed, assistance to newly-weds, help to homes in distress constitute privileged domains. Supporting one another, of what tasks are you not capable in the Church and in the world? With great confidence and with great hope, We invite you to this task: "The Christian family loudly proclaims both the present virtues of the Kingdom of God and the hope of a blessed life to come. Thus by its example and its witness it accuses the world of sin and enlightens those who seek the truth" (*Lumen Gentium*, No. 35).

OVERCOME TEMPTATIONS, TRIALS AND DIFFICULTIES

13) Dear sons and daughters, you are firmly convinced of this: it is by living the graces of the Sacrament of Marriage that you advance with "unwearying and generous love" (*ibid.* No. 41) towards that sanctity to which we are all called by grace (See *Mat.* 5, 48; *I Thes.* 4, 3; *Eph.* 1, 4), and not by arbitrary demands, but out of love for a

Father Who wishes the full blossoming and complete happiness of His children.

Furthermore, to achieve this, you are not left alone, since Christ and the Holy Spirit, "these two hands of God", according to the expression of St. Irenaeus, are unceasingly working for us (See *Adversus Haereses* IV, 28, 4; P.G. 7, 1, 200).

Therefore, do not allow yourselves to be led astray by temptations, trials, and difficulties which arise along the way; and when necessary, do not fear to go against the current of what is said and thought in a world of paganized behaviour.

St. Paul warns us about this: "Do not model yourselves on the behaviour of the world around you, but let your behaviour change, modeled by your new mind" (Rom. 12, 2). Nor should you become discouraged in times of failures: Our God is a Father full of tenderness and goodness, filled with solicitude and overflowing with love for His children who struggle along their way. And the Church is a Mother who wishes to help you live to the full this ideal of Christian marriage, of which she recalls to you all its requirements and its beauty.

PRIESTLY ASSISTANCE

14) Dear sons, chaplains of the *Equipes Notre-Dame*, by a long and rich experience you know this: your consecrated celibacy renders you particularly available to be, on behalf of families in their advance towards holiness, the active witnesses to the Lord's love in the Church.

Day after day, you help them to "live our lives in the light" (1 *John* 1, 7), to think correctly, that is to say, to appreciate their conduct in truth; to wish correctly, that is to say, to orient as responsible men their will towards the good; to act correctly, that is to say, to conform progressively their life in unison with the ideal of Christian marriage, which they pursue generously.

It is only little by little that the human being is able to order and integrate his multiple tendencies, to the point of arranging them harmoniously in this virtue of conjugal chastity, wherein the spouses find

their full human and Christian development. This work of liberation, for that is what it is, is the fruit of the true liberty of the children of God. Their conscience demands to be respected, educated and formed in an atmosphere of confidence and not of anguish.

The moral laws, far from being inhumanly cold in an abstract objectivity, are there to guide the spouses in their progress. When the spouses do strive to live in truth the profound demands of a holy love, patiently and humbly without becoming discouraged by failures, then the moral laws, present there as a reminder, are no longer rejected as a hindrance, but recognized as a powerful help.

15) The progress of the spouses, like all human life, has many stages. The difficult and sorrowful phases — you experience them year after year — also have their place. But this must be emphasized: never should anguish or fear be found in men of good will, for finally, is not the Gospel good news also for families and a message which, if it is demanding, is no less profoundly liberating?

To realize that you have not yet conquered your interior liberty, that you are still subjected to the impulses of your tendencies, that you find yourselves almost incapable of respecting, for the moment, the moral law in such a fundamental domain — all this naturally gives rise to a distressing reaction. But this is the decisive moment when the Christian, in his confusion, instead of giving way to a fruitless and destructive revolt, humbly accedes to the staggering discovery of man in the presence of God, a sinner in the presence of the love of Christ, the Saviour.

WAY TO HOLINESS

16) From this radical insight the entire progress of the moral life begins. The spouses find themselves thoroughly "evangelized," discovering "in fear and trembling" (*Phil. 2, 12*), but also with marvelous joy, that in their marriage, as in the union of Christ with the Church, the Paschal mystery of death and resurrection is being accomplished.

Within the great Church, this little church then recognizes what it really is: a weak community, at times sinful and penitent but forgiven,

making progress in holiness "in that peace of God which is so much greater than we can understand" (*Phil.* 4, 7).

Far from being secure from all failings, "the man who thinks he is safe must be careful that he does not fail" (1 *Cor.* 10, 12), nor dispensed from a persevering effort, at times in cruel conditions which can be borne only with the thought of participating in the Passion of Christ (See *Col.* 1, 24), the spouses at least know that the demands of conjugal life, of which the Church reminds them, are neither intolerable nor impractical laws, but a gift of God to help them come, through and beyond their weaknesses, to the riches of a love fully human and Christian.

Henceforth, far from harboring the distressing sentiment of being driven to an impasse and, as the cases may be, to sink perhaps into sensuality while abandoning all sacramental practice, even revolting against a Church considered as inhuman, or to be unyielding in an impossible effort at the price of harmony and balance or even of the survival of the home, the spouses will open up to hope, with all the assurance that all the resources of grace in the Church are there to help them advance towards the perfection of their love.

FAITHFUL HOMES, HOPE OF THE WORLD

17) Such are the perspectives in which the Christian families, in the midst of the world, live the good news of salvation in Christ, and make progress in holiness in and by their marriage, with the light, the strength and the joy of the Saviour.

Such are also the major orientations of the apostolate of the *Equipes Notre-Dame*, beginning with the testimony of their own life, whose persuasive force is so great.

Worried and restless, our world wavers between fear and hope. Many young people stagger along the road that opens up to them. Let this be for you a stimulus and an appeal. With the strength of Christ you can and should accomplish great things. Meditate on His word, receive His grace in prayer and in the Sacraments of Penance and the

Eucharist, comfort one another by giving testimony of your joy, simply and discreetly.

A man and a woman who love each other, the smile of a child, peace in the home: a sermon without words, but so wonderfully convincing, where every man can already glimpse, as through a transparency, the reflection of another love and its infinite call.

18) Dear sons, the Church, whose living and active cells you are, gives through your homes a sort of experimental proof of the power of saving love, and brings forth its fruits of holiness. Homes that are tried, happy homes, faithful homes, you are preparing for the Church and for the world a new springtime whose first buds already make Us thrill with joy.

While beholding you, and united in spirit with the millions of Christian homes spread all over the world, We are filled with irrepressible hope, and in the name of the Lord We say to you with confidence: "your light must shine in the sight of men, so that, seeing your good works, they may give praise to your Father in Heaven" (Mt. 5, 16).

In His name, We invoke upon you and your well-beloved children, upon all the homes of the *Equipes Notre-Dame* and their chaplains, especially dear Fr. Caffarel, an abundance of Divine graces, as a pledge for which We heartily impart to you Our Apostolic Blessing.

Before giving you this blessing, We would like to say a prayer with you, an Our Father which we shall recite together for all the intentions of your Movement:

— for all the homes of the *Equipes Notre-Dame*, as well as the widows and widowers who equally belong to it;

— for all their children, that God may protect them and stimulate vocations among them;

— for all the homes that suffer or are being severely tried;

— finally, that an ever greater number of husbands and wives discover the riches of a Christian marriage.

Our Father . . .

DOCUMENTATION

DECRETUM

(A new National Director of the Pontifical Mission Societies in the Philippines)

Cum munus Praesidis Pontificii Operis a Fidei Propagatione et munus Praesidis Pontificii Operis a S. Petro Apostolo in Insulis Philippinis vacaverint, Sacra Congregatio pro Gentium Evangelizatione seu de Propaganda Fide, per praesens Decretum, ad eadem munera Rev. mum Patrem GREGORIUM PIZARRO, Societatis Verbi Divini sodalem, eligit ac nominat, cum omnibus iuribus et privilegiis eisdem muneribus adnexis.

Datum Romae, ex Aedibus Sacrae Congregationis pro Gentium Evangelizatione seu de Propaganda Fide, die 18 Septembris a. D. 1970.

Third Instruction on the Correct Application of the Constitution on the Sacred Liturgy

The reforms which have so far been put into effect in application of the Liturgical Constitution of the Second Vatican Council have been concerned above all with the celebration of the Eucharistic Mystery. "For the Holy Eucharist contains the Church's entire spiritual good, that is, Christ himself, our Passover and living Bread. Through his very flesh, made vital and vitalizing by the Holy Spirit, he offers life to men. They are thereby invited and led to offer themselves, their work, and all created things together with him."¹ In the same way, when the Church assembles to offer the sacrifice of the Mass according to the renewed form of celebration, it is made manifest that the Mass is the center of the Church's life. Thus the purpose of the reform of the rites is "to promote a pastoral action which has its summit and source in the sacred Liturgy" and "to bring to life the paschal mystery of Christ."²

This work of renewal has been carried out, step by step, during the past six years, it has prepared the way for the passage from the former Mass Liturgy to the renewed Liturgy outlined in detail in the Roman Missal with the *Ordo Missae* and the General Instruction which it includes. Now it can be said that a new and promising future lies ahead for pastoral-liturgical action; the way is open to make full use of all the possibilities contained in the new Order of Scripture Readings for

¹ Conc. Oec. Vat. II, Decr. de Presbyterorum ministerio et vita, *Presbyterorum ordinis*, n. 5: A.A.S. 58 (1966), p. 997.

² Cf. S. Congr. Rituum, Instr. *Inter Oecumenici*, 26 Sept. 1964, nn. 5-6: A.A.S. 56 (1964) p. 878.

the Mass and in the abundant variety of forms contained in the Roman Missal.

The wide choice of texts and the flexibility of the rubrics make it possible to adapt the celebration to the circumstances, the mentality and the preparation of the assembly. Thus there is no need to resort to arbitrary adaptations, which would only weaken the impact of the Liturgy. The possibilities offered by the Church's reforms can make the celebration vital, moving and spiritually effective.

The step by step introduction of the new liturgical forms has taken into consideration both the over-all renewal program and the great variety of local conditions throughout the world. Thus these new forms have been well received by the majority of clergy and laity,³ although here and there they have met with resistance and impatience.

There were those who, for the sake of conserving ancient tradition, were unwilling to accept these reforms. There were others who, concerned with urgent pastoral needs, felt they could not wait for the definitive renewal to be promulgated. As a result, some individuals, acting on private initiative, arrived at hasty and sometimes unwise solutions, and made changes, additions or simplifications in the rites which at times went against the basic principles of the Liturgy. This only troubled the conscience of the faithful and impeded or made more difficult the progress of genuine renewal.

For these reasons, many bishops, priests and laymen have asked the Apostolic See to intervene; they desired that the Church use her authority to keep and increase that fruitful union of minds and hearts which is the characteristic of the Christian people in its encounter with God.

However, this was not possible as long as the "Consilium" was engaged in its task of liturgical renewal, but now it can be done on the basis of the final results of this work.

³ Cf. Paulus VI, *Allocutio in Audientia generali, habita die 20 Aug. 1969: L'Osservatore Romano*, 21 agosto 1969.

But first of all, the bishops are called upon to exercise their responsibility. It is they whom the Holy Spirit has made leaders in the Church of God⁴; they are "the chief stewards of the mysteries of God, as governors and promoters and guardians of the whole liturgical life of the Church committed to them".⁵ It is their duty to guide, direct, stimulate and sometimes correct, but always to be shining examples in carrying out the genuine renewal of the Liturgy. It must also be their concern that the whole body of the Church can move ahead with one mind, in the unity of charity, on the diocesan, national and international level. This work of the bishops is necessary and especially urgent in this case, because of the close relation between liturgy and Faith, so that what benefits the one, benefits the other.

With the help of their liturgical commissions, the bishops should be accurately informed about the religious and social condition of the faithful which they serve; in order to meet their spiritual needs in the best way possible, they should learn to make full use of the means offered by the rites. By thus evaluating the situation in their diocese, they will be able to note what helps and what hinders true renewal and engage in a wise and prudent work of persuasion and guidance, a work which both recognizes the real needs of the faithful and follows the guidelines laid down in the new liturgical laws.

A well-informed bishop will be a great help to the priests who must exercise their ministry in hierarchical fellowship with him;⁶ his knowledge will make it easier for them to work together with him in obedience for the more perfect expression of divine worship and for the sanctification of souls.

Thus it is the scope of this document to aid and encourage the bishops in putting fully into effect the liturgical norms, especially those con-

⁴ Cf. *Act.* 20, 28.

⁵ Conc. Oec. Vat. II, *Decretum de Episcoporum munere, Christus Dominus*, n. 15: A.A.S. 58 (1966), pp. 679-680; *Const. de sacra Liturgia, Sacrosanctum Concilium*, n. 22: A.A.S. 56 (1964) p. 106.

⁶ Cf. Conc. Oec. Vat. II, *Decr. de Presbyterorum ministerio et vita, Presbyterorum*, n. 22: A.A.S. 58 (1966), pp. 1014-1015.

tained in the General Instruction of the Roman Missal. In order to restore the orderly and serene celebration of the Eucharist, the center of the Church's life as "a sign of unity, a bond of charity",⁷ the following guidelines should be followed:

1. The recent reforms have simplified liturgical formulas, gestures and actions, according to the principle laid down in the Constitution on the Sacred Liturgy: "The rites should be distinguished by a noble simplicity; they should be short, clear and unencumbered by useless repetitions; they should be within the people's powers of comprehension and normally should not require much explanation".⁸ Yet this simplification must not go beyond certain limits, for otherwise the liturgy would be deprived of its sacred signs and of its appeal to the senses. These are necessary to make the mystery of salvation really effective in the Christian community and, by means of catechetical instruction, to make it rightly understood under the visible symbols.

Liturgical reform is not at all synonymous with so-called desacralization and is not intended as an occasion for what is called secularization. Thus the liturgy must keep a dignified and sacred character.

The effectiveness of liturgical actions does not consist in the continual search for newer rites or simpler forms, but in an ever deeper insight into the Word of God and the mystery which is celebrated. The priest will assure the presence of God and his mystery in the celebration by following the rites of the Church rather than his own preferences.

The priest should keep in mind that, by imposing his own personal restoration of sacred rites, he is offending the rights of the faithful and is introducing individualism and idiosyncrasy into celebrations which belong to the whole Church.

⁷ Conc. Oec. Vat. II, Const. de sacra Liturgia, *Sacrosanctum Concilium*, n. 47: A.A.S. 56 (1964), p. 109.

⁸ *Ibid.*, n. 34: A.A.S. 56 (1964) p. 109.

The ministry of the priest is the ministry of the Church, and it can be exercised only in obedience, in hierarchical fellowship, and in devotion to the service of God and of his brothers. The hierarchical structure of the liturgy, its sacramental value, and the respect due to the community of God's people require that the priest exercise his liturgical service as a "faithful minister and steward of the mysteries of God".⁹ He should not add any rite which is not contained in the liturgical books.

2. The Holy Scriptures, of all the texts proclaimed in the liturgical assembly, are of the greatest value: in the readings, God speaks to his people, and Christ, present in his word, announces the good news of the Gospel.¹⁰ Therefore:

- a) Full importance must be given to the liturgy of the Word in the Mass. Other readings, whether from sacred or profane authors of past or present, may never be substituted for the Word of God, nor may only a single Scripture lesson be read. The purpose of the homily is to explain the readings and make them relevant for the present day. This is the task of the priest and the faithful should not add comments or engage in dialogue during the homily.

- b) The liturgy of the Word prepares the assembly and leads them to the celebration of the Eucharists. Thus the two parts of the Mass form one act of worship¹¹ and may not be celebrated separately, at different times or in different places.

Another liturgical action or part of the divine office may be integrated into the liturgy of the Word; special rules for this will be indicated in the relative liturgical books.

3. The liturgical texts composed by the Church also deserve great respect. No one may make changes, substitutions, additions or deletions in them.¹²

⁹ Cf. *I Cor* 4, 1.

¹⁰ Cf. Conc. Oec. Vat. II, Const. de sacra Liturgia, *Sacrosanctum Concilium*, nn. 7, 33, A.A.S. 56 (1964), pp. 100-101, 108.

¹¹ Cf. *Ibid.*, n. 56: A.A.S. 56 (1964), p. 115.

¹² Cf. *Ibid.*, n. 22, 3: A.A.S. 56 (1964), p. 106.

- a) This rule applies especially to the *Ordo-Missae*. The formulas which it contains, in the official translations, may never be altered, not even when Mass is sung. However, some parts of the rite such as the penitential rite, the eucharistic prayer, the acclamations of the people, the final blessing, can be chosen from various alternative formulas, as indicated for each rite.
- b) The entrance and communion songs can be selected from the collections approved by the Bishops' Conferences. In choosing the songs for Mass, the Conferences should consider not only their suitability to the time and circumstances of the celebration, but also the needs of the faithful who will sing them.
- c) All means must be used to promote singing by the people. New forms should be used, which are adapted to the different mentalities and to modern tastes. The Bishops' Conferences should indicate selections of songs to be used in Masses for special groups, e.g.-young people or children; the words, melody and rhythm of these songs, and the instruments used for accompaniment, should correspond to the sacred character of the celebration and the place of worship.

The Church does not exclude any kind of sacred music from the liturgy.¹³ However, not every type of music, song or instrument is equally capable of stimulating prayer or expressing the mystery of Christ. Music in the celebration must serve the worship of God, and thus must have qualities of holiness and good form,¹⁴ be suited to the liturgical action and the nature of each of its parts, not impede the active participation of the whole assembly,¹⁵ but must direct the attention of mind and heart to the mystery which is celebrated.

¹³ Cf. S. Congr. Rituum, Instr. de Musica sacra, *Musicam sacram*, 5 martii 1967, n. 9: A.A.S. 59 (1967) p. 303 Conc. Oec. Vat. II, Const. de sacra Liturgia, *Sacrosanctum Concilium*, n. 166: A.A.S. 56 (1964), p. 131.

¹⁴ Cf. S. Congr. Rituum, Instr. De Musica sacra, *Musicam sacram* n. 4: A.A.S. 59 (1967), p. 301.

¹⁵ Cf. Conc. Oec. Vat. II, Const. de sacra Liturgia, *Sacrosanctum Concilium*, nn. 119-120: A.A.S. 56 (1964), p. 130.

It is the duty of the Bishops' Conferences to lay down guidelines for liturgical music, or, in the absence of general norms, the local Bishops may make these for their dioceses.¹⁶ Attention should be given to the choice of musical instruments: these should be few in number, suited to the place and the community, should favor prayer and not be too loud.

- d) Great freedom of choice is given for selecting the orations; especially on weekdays *per annum* these may be taken from any one of the 34 Mass formularies, from the Masses for special intentions,¹⁷ or from the votive Masses.

Furthermore, in translating these texts the Bishops' Conferences can make use of the special norms given by the "Consilium"; these are contained in the Instruction on vernacular liturgical translations for use with the people of January 25, 1969, no. 34.¹⁸

- e) With regard to the readings, besides those indicated for each Sunday, feast and ferial day, a wide choice of readings is given for the celebration of the Sacraments and for special circumstances. When Mass is celebrated with special groups, texts which are more suited to the group may be chosen, provided they are taken from some approved lectionary.¹⁹
- f) During the celebration of the Mass, the priest may say a few words to the people: at the beginning, before the readings, the preface, the prayer after communion, and before the dismissal.²⁰ But he should abstain from adding comments during the eucharistic prayer. These words should be brief and to the point, and should be prepared beforehand. If other comments or

¹⁶ Cf. S. Congr. Rituum, Instr. de Musica sacra, *Musicam sacram*, n. 9: A.A.S. 59 (1967), p. 303.

¹⁷ Cf. *Institutio generalis Missalis romani*, n. 323.

¹⁸ Cf. *Notitiae* 5 (1969) pp. 9-10; cf. etiam nn. 21-24: *ibid.*, pp. 7-8.

¹⁹ Cf. S. Congr. Pro Cultu Divino, Instr. de Missis pro Coetibus particularibus, *Actio pastoralis*, 15 maii 1969, n. 6, c: A.A.S. 61 (1969) p. 809.

²⁰ Cf. *Institutio generalis Missalis romani*, n. 11.

announcements need to be made, these should be made by the lay leader of the assembly, but he should avoid all exaggeration and limit himself to what is necessary.

- g) In the universal intercessions (prayer for the faithful), besides the prayers for the Church, the world and the needy, it is good to add some special intentions for the local community. (Other intentions should not be inserted in the Roman canon at the remembrances of the living and the dead.) These intentions should be written down beforehand, in the style of the prayer of the faithful,²¹ and can be read by different members of the assembly.

If the priest knows how to make intelligent use of these possibilities, they give him such a wide range of choice that he will have no need to resort to private adaptations. Priests should be taught to prepare their celebration, taking note of the circumstances and needs of the faithful and acting with confidence along the lines laid down by the General Instruction of the Missal.

4. The eucharistic prayer is the prayer of the priest; of all the parts of the Mass, it is that which belongs especially to him alone, because of his office.²² Thus it is not permitted to have some part of it read by a minister of lower rank, by the assembly or by a lay person. This would be against the hierarchical structure of the liturgy in which everyone must take part by doing solely and totally what is required of him.²³ Thus the priest alone must say the whole eucharistic prayer.
5. The bread used for the celebration of the Eucharist is wheat bread, and, according to the ancient custom of the Latin Church, is unleavened.²⁴

²¹ Cf. *Ibid.*, nn. 45-46.

²² Cf. *Ibid.*, n. 10.

²³ Cf. Conc. Oec. Vat. II, Const. de Sacra Liturgia *Sacrosanctum Concilium*, n. 28: A.A.S. 56 (1964) p. 107.

²⁴ Cf. *Institutio generalis Missalis romani*, n. 282.

The truth of the sign demands that this bread look like real food which is broken and shared among brothers. However, it must *always* be made in the traditional form, according to the General Instruction of the Missal;²⁵ this applies both to the individual hosts for the communion of the faithful and to larger altar breads which are broken up into smaller parts for distribution.

The need for greater truth in the eucharistic sign is met more by the color, taste and texture of the bread than by its shape.

Out of reverence for the Sacrament, great care and attention should be used in preparing the altar bread; it should be easy to break and should not be unpleasant for the faithful to eat. Bread which tastes uncooked, or which becomes dry and inedible too quickly, must never be used.

Great reverence must also be used in breaking the consecrated bread and in receiving the bread and wine, both at communion and in consuming what remains after communion.²⁶

6. Communion under both kinds is the more perfect sacramental expression of the people's participation in the Eucharist.²⁷ The cases in which this may be done are enumerated in the General Instruction of the Roman Missal (n. 242) and in the Instruction of the Sacred Congregation for Divine Worship on extending the possibilities of communion under both kinds, *Sacramentali Communione*, of June 29, 1970. Therefore:

- a) Ordinaries, within the limits established by the Bishop's Conference, should not give general permission but should clearly state the cases and celebrations in which it is given. They should avoid occasions when there are large numbers of communicants. The groups should be limited in number, well ordered and homogeneous.

²⁵ Cf. *Ibid.*, n. 283.

²⁶ Cf. S. Congr. Rituum, Instr. de Cultu Mysterii eucharistici *Eucharisticum mysterium*, 26 maii 1967, n. 48: A.A.S. 59 (1967) p. 566.

²⁷ Cf. *Institutio generalis Missalis romani*, n. 240.

- b) The faithful should be given special instruction so that when they receive communion under both kinds, they can fully understand its meaning.
- c) A priest, deacon or ordained acolyte should be present to offer the chalice to the communicants. In the absence of another minister, the priest should follow the rite given in the General Instruction of the Roman Missal, n. 245.

It is best to avoid the practice of passing the chalice from one communicant to another or of having the communicant take the chalice directly from the altar. In these cases communion should be administered by intinction.

- d) The office of administering communion belongs first to priests, then to deacons and, in some cases, to acolytes. The Holy See can permit the designation of some other worthy person, to whom this office may be entrusted. Those who have not been appointed must not distribute communion or carry the Blessed Sacrament.

The manner of distributing communion should follow the prescriptions of the General Instruction of the Roman Missal (nos. 244-252) and the above mentioned instruction of June 29, 1970. If permission is given for administering communion in a different way, the conditions laid down by the Holy See should be observed.

- e) Where there is a lack of priests, the Bishop may, with permission of the Apostolic See, designate other persons (such as catechists, especially in the missions) to celebrate the liturgy of the Word and to distribute holy communion. They may never say the eucharistic prayer, but if they find it useful to read the narrative of the Last Supper, they should use it as a reading in the liturgy of the Word. Thus such liturgical assemblies consist of the celebration of the Word, the recitation of the Lord's Prayer and the distribution of holy communion according to the prescribed rite.

- f) In whatever way communion is administered, it must be done in a dignified, reverent and orderly manner, with the respect due to the Sacrament. Attention must be paid to the nature of each liturgical assembly and to the age, condition and preparation of the communicants.²⁸
7. The traditional liturgical norms of the Church prohibit women (young girls, married women, religious) from serving the priest at the altar, even in chapels of women's homes, convents, schools and institutes.

However, norms have been published according to which women may:

- a) proclaim the Scripture readings, except the Gospel. Use should be made of modern technical means, so that they can easily be heard by all. The Bishops' Conferences can determine the place in the assembly from which women may read the Word of God;
- b) say the prayers of the faithful;
- c) play the organ and other instruments which may be used in church; lead the singing of the assembly;
- d) make announcements and give explanatory comments to aid the people's understanding of the rite;
- e) fulfill certain offices of service to the faithful which in some places are usually entrusted to women, such as receiving the faithful at the doors of the church and directing them to their places, guiding them in processions and collecting their offerings in church.²⁰

²⁸ Cf. S. Congr. Pro Cultu Divino, Instr. de ampliore facultate sacrae Communionis sub utraque specie administrandae, *Sacramentali Communione*, 29 iunii 1970, n. 6: *L'Osservatore romano*, 3 settembre 1970.

²⁰ Cf. *Institutio generalis Missalis romani*, n. 68.

8. Special care and attention is due to the sacred vessels, vestments and church furnishing. Greater freedom is given with regard to their material and design, so that the various peoples and artists may have the widest possible scope for applying their talents to divine worship. However, the following should be kept in mind:
- a) Things which are used for worship must always be "of high quality, durable and suited to liturgical use."³⁰ Thus common or household articles may not be used in the liturgy.
 - b) Chalices and patens should be consecrated by the Bishop before they are used; he will judge whether or not they are suitable for the liturgy.
 - c) "The vestment common to all ministers of whatever rank is the alb."³¹ The practice of wearing only a stole over the monastic cowl or ordinary clerical garb for concelebration is reprovved as an abuse. It is never permitted to celebrate Mass or perform other sacred actions, such as the laying on of hands at ordinations or the administering of other sacraments or blessings, while wearing only the stole over street clothes.
 - d) The Bishops' Conferences may decide whether or not materials other than those traditionally used may be employed for church furnishings and vestments. They should inform the Apostolic See about their decision.³²

Bishops' Conferences may also propose to the Holy See adaptations in the design of sacred vestments in conformity with the needs and customs of their regions.³³

³⁰ Cf. *Ibid.*, n. 288.

³¹ *Ibid.*, n. 298.

³² Cf. Conc. Oec. Vat. II, Const. de sacra Liturgia, *Sacrosanctum Concilium*, n. 128 A.A.S. 56 (1964) pp. 132-133.

³³ Cf. *Institutio generalis Missalis romani*, n. 304.

9. The Eucharist is normally celebrated in church.³⁴ The Ordinary, within his own jurisdiction, will decide when there is a real necessity which permits celebrating outside the church. In such a case, careful attention should be given to the choice of a place and a table which are fitting for the eucharistic sacrifice. As far as possible, dining halls and tables on which meals are eaten should not be used for the celebration.
10. Bishops should give special attention to a definitive arrangement of the church and especially the altar and sanctuary which is suitable for the celebration of the renewed liturgy. In doing this they should follow the norms of the General Instruction of the Roman Missal³⁵ and the document *Eucharisticum Mysterium*.³⁶

Temporary arrangement made in recent years should be given a final form. Some of these provisory solutions still in use are liturgically and artistically unsatisfactory and render difficult the worthy celebration of the Mass; the "Consilium" has ordered that they be corrected.³⁷

With the help of diocesan committees on liturgy and sacred art and after consultation, if necessary, with other experts and the civil authorities, a detailed study should be made of new building projects, and a review of temporary arrangements in existing churches; all the churches should be given a definitive arrangement which respects any artistic monuments, adapting them as far as possible to present-day needs.

11. To make the renewed liturgy understood, a great deal of work still remains to be done in translating accurately and in publishing the new liturgical books. They must be translated completely and must replace all other liturgical books previously in use.

³⁴ Cf. *Ibid.*, n. 260.

³⁵ Cf. nn. 153-280.

³⁶ Cf. nn. 52-57; A.A.S. 59 (1967), pp. 567-569.

³⁷ Cf. Epistola Em.mi Card. I. Lercaro, Praesidis "Consilii ad exsequendam Constitutionem de sacra Liturgia," ad Praesides Conferentiarum Episcopaliū, data die 30 iunii 1965: *Notitiae* 1 (1965), pp. 261-262.

If the Bishop's Conferences find it necessary and useful to add other formulas or make certain changes, these should first be presented for approval to the Holy See; in printing these additions or changes, they should be distinguished from the official Latin text by some typographical sign.

This work of translation will produce better results if it is done slowly, with the help of many experts, not only theologians and liturgists, but also writers and poets. Thus the vernacular texts will be works of real literary merit and of enduring quality whose harmony of style and richness of expression will reflect the profound significance of their content.⁸⁵

In publishing the vernacular liturgical books, the tradition should be kept of not indicating the names of the authors and translators. These books are destined for the use of the Christian community, and it is the hierarchy which orders their preparation and publication, and does not depend on the consent of private individuals, which would be an offense against the Church's freedom and the dignity of her liturgy.

12. When liturgical experimentation is seen to be necessary or useful, permission is granted in writing by this Sacred Congregation alone: the experiments will be made according to clearly defined norms, under the responsibility of the competent local authority.

With regard to the Mass, those faculties which were granted in view of the reform of the rite are no longer in force. With the publication of the new Roman Missal, the norms and the form of the eucharistic celebration are those given in the General Instruction and the *Ordo Missae*.

The Bishops' Conferences should decide first on the adaptations already foreseen by the liturgical books and submit their decision for confirmation to the Holy See.

⁸⁵ Paulus VI, *Allocutio ad Commissiones liturgicas Italiae*, die 7 februarii 1969: *L'Osservatore Romano*, 8 febbraio 1969.

If wider adaptations are necessary, in accordance with number 40 of the Constitution *Sacrosanctum Concilium*, the Bishops should make a detailed study of the culture, traditions and special pastoral needs of their people. If they find there is need for some practical experimentation, this should be done within clearly defined limits. Experiments should not be made in large assemblies, nor should they be given publicity. They should be few in number and carried out for periods no longer than a year, after which a report should be made to the Apostolic See. The liturgical changes requested may not be put into effect while awaiting the reply of the Holy See. If changes are to be made in the structure of the rites or in the order of parts as given in the liturgical books, or completely new actions or texts are to be introduced, a complete outline and program of the modifications should be proposed to the Apostolic See before any experiments are begun. Such a procedure is required both by the Constitution *Sacrosanctum Concilium* and by the importance of the matter.³⁰

13. Finally, it must be remembered that the liturgical renewal is a concern of the whole Church. At pastoral meetings, this renewal should be studied in both its theoretical and its practical aspects as an instrument for the Christian formation of the people, so that the liturgy may become for them a living and meaningful experience.

The present reform, drawing upon an ancient yet living spiritual tradition, has sought to create a liturgical prayer which is visibly the work of the whole people of God, structured in its variety of orders and ministries.⁴⁰ This unity of whole body of the Church is the guarantee of the efficacy and authenticity of the liturgy.

The Pastors of the Church should above all consider themselves ministers of the community's liturgy; in their generous fidelity to the norms and directives of the Church, and in their spirit of faith, they should be examples for the people. Thus by constantly deepening

³⁰Cf. n. 40: A.A.S. 56 (1964) p. 111.

⁴⁰ Cf. *Institutio generalis Missalis romani*, n. 58.

ing their own understanding of the liturgical mysteries and by communicating this understanding of the liturgical mysteries to the faithful, they will contribute to that growth and progress of the Church which is the fruit of the renewed liturgy which is open to the needs of our times and yet far from every kind of secularism and individualism.

By mandate of Pope Paul VI, the Sacred Congregation for Divine Worship prepared this instruction; the Supreme Pontiff approved and confirmed it by his authority on September 3 of this year, ordered that it be published and observed by all.

From the Office of the Congregation for Divine Worship, September 5, 1970.

Benno Card. Gut
Prefect

A. Bugnini
Secretary

COME, WORSHIP THE LORD

Another Multi-purpose Chapel

During the early years of christianity, the chapel formed but an integral part of a larger structure—the major churches and basilicas. Here patron saints were placed for the spiritual devotion of the faithful.

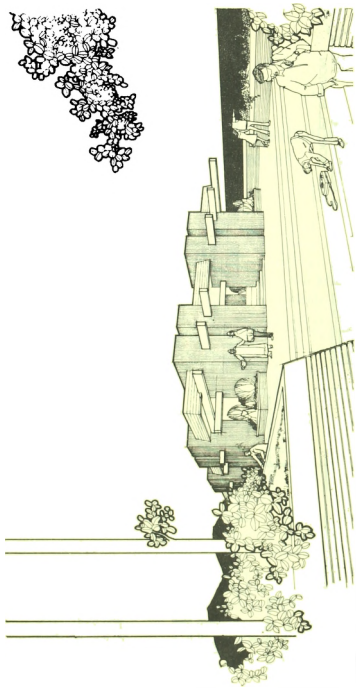
Designing, therefore, a chapel presents certain elements of architectural expression which pose an enticing challenge to structural designers. With this in mind, the current issue's design creates a form which despite its simplicity manages to bring out an impression of a soul at peace amidst a tranquil atmosphere.

Concrete though boldly used is kept at a minimum but nevertheless maintaining its essential function. Timber comes in large dimensions and contributes to the final conception of the whole structure. Cement structures are left bare after forms are removed. The only elaborate feature of the whole structure is the roofing. Water-proofing will be used to insure that wet weather shall have little effect.

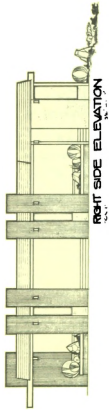
Fenestrations are at the maximum, achieving an atmosphere of openness within a massive form

Any chosen site will not affect the edifice so much since the structure can be built in any choice lot. Be it on a flat land or rolling hills, the building will retain its serenity. A solid foundation of rocks or adobe will be an ideal place where to erect this chapel.

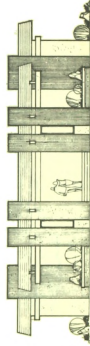
Estimated cost: ₱48,000.



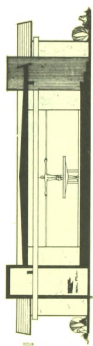
PERSPECTIVE



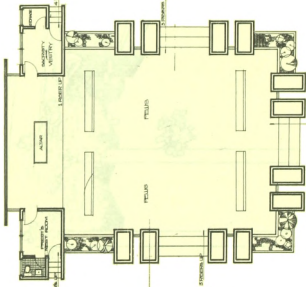
RIGHT SIDE ELEVATION
SCALE: 3/16" = 1'-0"



FRONT ELEVATION
SCALE: 3/16" = 1'-0"



SECTION THRU M-A
SCALE: 3/16" = 1'-0"



FLOOR PLAN
SCALE: 3/16" = 1'-0"



A Superstructure For A National Missionary Movement

Sometime during the fourth centennial celebration of the Christianization of the Philippines, the Philippine Hierarchy assembled in a body resolved: "We, therefore, proclaim officially our intention to undertake a national effort to orient our people to the Missions. To achieve this and to express in the concrete our gratitude to God for this gift of our Faith, we will organize the Mission Society of the Philippines". Hence, the MISSION SOCIETY OF THE PHILIPPINES (MSP) was founded with this purpose: "The propagation of the faith among the non-Christians and the preaching of the Gospel to the de-Christianized masses in those regions where the Holy See will call it to work".

Responsibility

Even without that statement of the Hierarchy, this Christian country, besides its debt of gratitude, has obligations as members of "the pilgrim Church which by her very nature is missionary, since it is from the mission of the Son and mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father".¹ Hence, the responsibility for the existence and support of a missionary movement in the Philippines does not rest upon the Hierarchy alone, but on the totality of the Philippine Church: "this duty, to be fulfilled by the order of bishops, under the successor of Peter and with the prayers and help of the whole Church is one and the same

¹ Lumen Gentium, 48.

everywhere and in every condition even though it may be carried out differently according to circumstances".² But why has this truth and reality awakened only a token response from our bishops and faithful?

Response

One would like to think that the MSP was established dramatically with all its historic trimmings as part of God's beautiful Providence. It should serve to measure our mission sense and our Christian responsibility as a nation, as represented by the Hierarchy. But when one looks back after all these years, one fears that the founders intended to put up a monolith; because there seems to be neither missionary sense nor responsibility to speak of so proudly, if one takes note of their individual and total contribution towards its support and promotion after its foundation five years ago. Perhaps, they can't be blamed for thinking like St. Paul: "we have planted; God gives the growth". But I pray that something be done to forestall its falls and to help it grow without expecting miracles.

A Suggestion

The Decree on the Missionary Activity of the Church speaks of a council or a Central Mission Board under the office of the Propagation of the Faith which may consist of the body of bishops and the superiors and/or representatives of all existing local missionary communities. Perhaps, within the framework of their real zeal and charity, a superstructure of a mission society could be built up involving not only a limited group, but opening opportunity to all to participate harmoniously in a missionary movement to Christianize defined areas in Asia. "This will take charge of searching out ways and means for bringing about and directing fraternal cooperation as well as harmonious living with missionary undertakings of other Christian communities that as far as possible the scandal of division may be removed . . . It should promote missionary vocation and missionary spirituality, zeal and prayer for the missions by making use of scientific means suited to the con-

² De Activitate Missionali Ecclesiae, ch. I, par. 6

ditions of modern times, always taking into consideration present-day research in matters of theology, of methodology, and missionary pastoral procedure . . . It should have available a permanent group of expert consultants, of proven knowledge and experience, whose duty it will be among other things, to gather pertinent information about local conditions in various regions, and about the thinking of various groups of men, as well as about the means of evangelization to be used . . . They will then propose scientifically based conclusions for mission work and cooperation".³ If these were entrusted to eight young idealistic, but inexperienced priests and some seven girls, still groping for their identity, currently filling up the structures of the MSP, could such a gigantic task be undertaken? Whereas, if all missionary communities and bishops really pool their zeal and ingenuity together, if they actually put their resources, manpower and facilities together, instead of each one doing his own thing; then, perhaps, the difficulties would not be so formidable. It is comforting to note that, intimating such an idea of cooperation, some missionary groups, realizing identical experiences as foreign mission societies of their countries, sympathized with the MSP, like the Maryknoll Fathers represented by Fr. John Walsh, M.M., who is helping with his expertise in financial drives, and the P.M.E. Fathers, who are taking in the MSP theologians to their regional seminary.

So, unity is necessary. Yes, there will be problems to establish unity in such diversities; but if they are motivated by real Christian zeal for souls and true charity, then nothing is impossible. In our times, when Catholics bend over backwards to harmonize relations with their separated brethren in the name of Ecumenism, it would be a sad irony to admit that we can't find ways and means to present a united front within our ranks to confront the common problems of evangelization on this side of Asia.

Quo Vadis MSP?

The Mission Society of the Philippines is on the right direction; but it is 300 years late when compared to the missionary movement of

³ *Idem*, ch. V, par. 29

other countries who have been sending out their indigenous missionaries while barely in their first centennial of Christianity.

The MSP is a historic monument of our Christianity which should not only be preserved, but could be used as a dynamic center of any framework of mutual missionary cooperation which Vatican II has envisioned. It has its plans and visions which only need the total unselfishness of more dedicated men and women to bring to reality and fruition.

S C H E M A

Congregation of the Propagation of Faith

Central Mission Board

Superiors-men
missionary societies

Bishops of the
Philippines

Superiors-women
missionary societies

Secretariat

Committees

Seminary-
training centers

logistics
finance

Recruiting and
promotion

Foreign Affairs
passports, visas,
etc.

Reserach; infor-
mation; co-ordi-
nation

Alpiniano M. Villamor, MSP

HOMILETICS

Solemnity of the Mother of God (Jan. 1)

Lk. 2, 16-21: Mary thought over events

Happiness is a Challenge

A new year has just begun. You have been wishing your loved ones and friends a happy new year, and you have also been receiving a similar greeting. However, some people are inclined to ask: what is so happy about the new year? What is there to look forward to?

We are living in a time of "floating rate". A lot of people have suffered from recent disasters caused by floods and typhoons. Many have lost faith in the government. Our bright young people and countless professionals are leaving the country for greener pastures. Jeepney drivers are sick and tired of the "tong" being collected from them. Farmers are getting impatient with people who obstruct land reform. More and more young people are beginning to believe that violent revolution is the only effective way of obtaining much needed change. In the minds of many, our present society is hopeless.

So, what is so happy about the new year? Nothing... if you think of happiness as a kind of delectable food spoon-fed to you as you relax in bed... if you equate happiness with euphoria... if you are happy only when you indulge in egotism... if, for you, happiness is pleasure, and pleasure happiness.

But true happiness is something else. Happiness is the sense of achievement that makes you feel great after conquering a steep mountain. Happiness is the delight you feel in finding what you are looking for

— a bargain, or a lost boy, or a good apartment — after a long, arduous, and perhaps painful search. Happiness, in a word, is facing a challenge and being the better for it.

There is another definition of happiness, indicated by the Gospel today. Happiness is thinking about events and finding their salvific meaning. Mary thought deeply about the happenings surrounding the birth of Jesus. In doing so, she found their salvific meaning — and her happiness.

As we begin the new year, let us accept its challenge. We can do this best by following the example of Mary. Let us think about our life. Let us look for the direction being traced by God. And let us proceed in the name of the Lord.

I wish all of you a **HAPPY NEW YEAR.**

EPIPHANY (Second Sunday after Christmas, Jan. 3)
Mt 2, 1-12: Magi from the east worship the king.

Who are the Kings?

Traditionally, we have celebrated the feast of the Epiphany on January 6. But now the Church transfers the feast on the Sunday nearest to January 6. This is done for practical reasons. In almost all countries today, January 6 is not a public holiday. If the Church would insist on obliging people to go to Mass and abstain from work under such a circumstance, many will not be able to comply with the obligation.

So, today, we celebrate the Epiphany. The popular name given to this feast is "three Kings". But this popular name is a misnomer. The visitors from the east are not called kings, but *Magi*, or men who studied the stars, wise men. Their number is not specified, so they could have

been three or five or ten — who knows? But this is not important. For the sake of little children, we can, perhaps, continue speaking about “three kings”. But grown ups should know better.

Today is actually the feast of Jesus Christ, the King of Kings, and all those who are kings with him. The Magi are only mentioned so that, like them, we might bring gifts to Jesus. You and I, united with Jesus Christ, are the true kings. The Second Vatican Council clearly says so: “the faithful are by Baptism, made one body with Christ... they are in their own way made sharers in the priestly, prophetic and kingly function of Christ” (Church, 31).

Long ago, God manifested the kingship of Jesus Christ by guiding wise men from the East to bring gifts to him. Nowadays, God wants to manifest the kingship of Christ through the action of Christians in the temporal sphere:

“The laity must take on the renewal of the temporal order as their own special obligation. Led by the light of the gospel and the mind of the Church, and motivated by Christian love, let them act directly and definitively with other citizens, using their own particular skills and acting on their own responsibility. Everywhere and in all things they must seek the justice characteristic of God’s kingdom. The temporal order must be renewed in such a way that, without the slightest detriment to its own proper laws, it can be brought into conformity with the higher principles of Christian life and adapted to the shifting circumstances of time, place and person. Outstanding among the works of this type of apostolate is that of Christian social action. This sacred Synod desires to see it extended now to the whole temporal sphere, including culture.” (Laity, 7; see also 13, and Church, 36).

Let children celebrate the feast of “three kings” with their parties and games, but let grown-ups celebrate the Epiphany, the manifestation of Jesus, the new-born king. Let us do this by renewing today our baptismal pledge to christianize the temporal order.

Sunday after Epiphany (Jan. 10)
Feast of the Baptism of our Lord
Year III: Lk. 3,15-16. 21-22

Thou shalt not Drown

We fail to appreciate the importance of water until we open the faucet and nothing comes out. We fail to appreciate the importance of clean air until exhaust gases make us dizzy. Yet, how long can we live without water? Only a few days. How long can we live without air? Only a few minutes.

Water and air are vital to us. So, it should be quite normal for S. Scripture to use these vital elements as symbols. Water symbolises the external and air or spirit the internal element of our sanctification. Of the two, as in the natural order, the spirit is more important. Yet, somehow, people get confused. Many have the impression that the external element, symbolized by water, is more important.

Recently, someone wrote an article in the *Government Report* condemning the Catholic Church in the Philippines for failing to achieve social reform. Now who's talking? The social and economic welfare of the people is primarily an affair of the government, and only secondarily an affair of the Church. The attack is all the more unjust, because in many areas the Church is doing its part, but the government is not. Take away the schools, hospitals, associations of the Church; take away the social work and self-help projects initiated by the Church, and what have you? By and large, the Church, in spite of its limited resources, has performed better than the government, which has much more resources at its disposal.

For the perfection of man, that the Church wants to achieve, concern for the temporal order is as important as water is for human life. Nevertheless, there is something more important. Air is more vital than water. One must first breathe, then one can seek water. If he has

water all around him but cannot breathe, he would be a drowning man. Christians must take care not to drown.

Just as man needs air more urgently than water, the Church, in its renewal, must first seek to secure its internal element, the Spirit, before it can hope to be effective in the temporal order. "The mission of the Church concerns the salvation of men, which is to be achieved by belief in Christ and by His grace. Hence the apostolate of the Church and of all her members is *primarily* designed to manifest Christ's message by words and deeds and to communicate His grace to the world. This is done mainly through the ministry of the Word and the sacraments, which are entrusted in a special way to the clergy. But the laity too have their very important roles to play if they are to be "fellow-workers for the truth" (3 Jn. 8). It is especially on this level that the apostolate of the laity and the pastoral ministry complement one another." (Vatican II, Laity, 6).

The gospel reading today, which narrates the inauguration of Jesus as the Messiah, gives us the right focus on his messianic work. Not water, but the Spirit, is emphasized. Jesus' principal work is to give us the Spirit, the breath of life. Let us not drown in the waters of temporal matters, but let us stretch out our hands to Christ, so that he can fill us with his Spirit and make us his effective co-workers in saving mankind.

Third Sunday of the year (Jan. 17)
Year III: Jn 2, 1-12, The Marriage at Cana

Blind Date

Four young gentlemen went out on a blind date with four young ladies. Of the four young men, one stood out as the most charming, witty, talented, very likely to succeed in life. We really can't blame the four young ladies for taking a liking for him. But the date was never repeated. The girls happened to think of marriage as a lasting union

between man and woman. The young man who showed himself as a very nice companion, happened to have a different idea.

The young man said he did not believe in marriage. He was very frank. He said he had been in love. He and his loved one lived together for some time, until they got tired of one another, often quarreled, and finally went their separate ways. "Why bind yourself to a miserable life," he said. "Isn't it better to live together while you are in love and separate when you are no longer in love?"

The young man's argument sounded very good. But, instinctively, none of the girls allowed herself to be convinced. Man-woman relationship for them means not only having a lover, but also a father for their children. They know that the children will need not only their father's support but his love and care even more. Their intuition told them that the young man's love is selfish and cannot be the basis of lasting happiness.

But doesn't the young man have a good point? Suppose two persons fall in love and marry. Then they get disenchanted with one another and find misery instead of happiness in each other's company. Shall we condemn them to a marriage without love?

Well, my dear friends, I frankly admit that such a situation is met with in real life. But does it really provide an argument for abolishing marriage and establishing so called "free love"? It only warns people to take marriage seriously. Many people who invest their money get bankrupt. But this is not an argument against investment. It only serves as a warning to invest wisely, taking precautions against bankruptcy.

One can still insist that, after all guarantees for success have been taken, marriage is still a risk. I agree. Marriage is always a blind date. Faith is necessary if marriage is to exist at all. The wine of love that abounds and seems inexhaustible during courtship might suddenly dry up a few months or a few years after the wedding ceremony. Marriage usually puts an end to romance.

But romance is not the only brand of love. There is a better brand that we might call intersubjective love. Its seat is not in the emotions, although it is far from cold. It is not merely intellectual, although the

mind has a great part to play in it. Nor is it just the result of will power, although one has to want it. Intersubjective love unites the very core of two beings, that innermost reality that makes a human being not just a bundle of emotions or an intellect or a will, but a PERSON. It is the love which is a revelation of self and at the same time the acceptance of another person revealing himself.

Marriage as a sacrament, a contract "in Christ", is open to intersubjective communion. Since Christ has been invited to the wedding, there is no need to worry even when the wine of romantic love is consumed. From the water of domestic quarrels and problems — which strangely reveal the true self of spouses to one another — he produces the exquisite wine of lasting intersubjective love.

Fourth Sunday of the year (Jan. 24)

Lk. 1,1-4; 4,14-21: Scripture is fulfilled

The Bitter and the Better

There are two kinds of poor people: the bitter poor and the better poor.

The bitter poor live in shaky shanties we call *barong-barong*, if they live anywhere at all. They eat only one meal a day, if you can call it a meal. Their clothes are always dirty, if you can call them clothes. They have been the victims of injustice, greed, lust for power, or lack of love.

To the bitter poor one cannot at once preach the Gospel of Salvation. One must begin by preaching and practising the good news of human solidarity and justice. To preach this gospel one need not be a Messiah. It is enough to be a man conscious of the duties of human dignity.

The better poor come from all walks of life. Most of them, of course, have just enough or barely enough to live a decent life. But

there are some who have material wealth, who nevertheless belong to the better poor. For poverty is not just lacking things. Both a rich man and a poor man can be hungry. But the rich man knows that he can get good food, while the poor man knows he can get only little food or none at all. *Poverty is knowing one's inability to satisfy his needs.*

If one knows that he is in need of salvation, and knows that he will be unable to save himself, then he is spiritually poor. But he should not become spiritually bitter. He should look to Christ — the Saviour. He should listen to the good news — that Jesus has come to save us.

The better poor are better than the bitter poor because they have HOPE. They are better than all other people because they hope for SALVATION, and Christ himself came to fulfill this hope.

Christ preached both to the bitter poor and to the better poor. However, he concentrated in preaching to the better poor. His plan was to make the better poor his cooperators in uplifting the bitter poor.

We, as christians, belong to the better poor. This means that the upliftment of the bitter poor is our task: we have to show them human solidarity and justice, and thereby prepare them for the Gospel of Salvation. Then, we can bring Christ, the Good News, to them. Our task is to help them cease to be bitter and begin to be better.

Efren Rivera, O.P.

Notes on

**THE HISTORY OF THE CHURCH
IN THE PHILIPPINES***

1521 - 1898

(continued)

● **Pablo Fernandez, OP**

Chapter Eleven

COUNCILS AND SYNODS

1. The First Synod in the Philippines Held in 1582. A resumé of its acts, apparently incomplete and published in *Philippiniana Sacra*, carries the following epigraph: "A Summary of A Meeting which was held in the form of a Council in the year 1582, in order to provide a basis for questions touching the spread of the Faith and to justify the conquests made and still to be made in the future by the Spaniards."²

* 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 Cfr. *Philippiniana Sacra*, Vol. IV, No. 12 (September-December, 1969) 431-537.

² The true acts of this assembly must have disappeared in the fire of 1583 which destroyed the greater section of Manila, then a city of wooden houses. The author of the *Anales Eclesiasticos* says: "In these archives, all the original papers perished, and with them those of the synod [just] celebrated." *Philippiniana Sacra*, Vol. II, No. 5 (May-August, 1967), p. 462. The acts published in this review are a *Summary*, that is, a resumé or compendium. The second book seems to be missing, but it has two appendices which cannot belong to the body of the acts from what we read in *Philippiniana*

Present at this meeting, besides Bishop Salazar, were the prelates and learned men of the Orders, some jurists and, on occasion, experienced captains. They worked to gain information about the land, and make sure that the discussions proceeded in truth and in justice.³

The *Summary* consists of two parts. Part One, with five brief chapters; Part Two, with six chapters divided into paragraphs according to the following topics: 1. The King's Concerns; 2. Governors; 3. Royal Officials; 4. *Alcaldes Mayores* and other Administrators of Justice; 5. Captains and Soldiers Engaged in the task of Pacification, otherwise known as "Conquest"; 6. *Encomenderos, Hacenderos, Collectors, Their Servants and Slaves*. Four other chapters are promised, but these are not discussed in the proper place, for the second part abruptly ends after paragraph 20 of Chapter VI with two appendices entitled, "Orders and Instructions for Observance by *Alcaldes Mayores*" and "Tariff Rates." These, however, are discussed in various paragraphs throughout the six chapters mentioned.⁴

According to the fourth chapter of Part One, the purpose of the meeting was "to discuss the good order and system to be followed in the administration of this new Church so that she may march forward." But because the new Church in the Philippines in her continued progress, was encumbered with many obstacles from "persons, things, usages and customs," as is clear from the *Summary*, discussions in the meeting

Sacra (Vol. IV, No. 12) p. 529: "For any crime, cause, or reason no pecuniary punishments are inflicted on the *indios* because the king has so commanded in the instructions given to Governor Perez [Dasmariñas]." Dasmariñas was appointed governor of the Philippines on 9 August 1589 and arrived in Manila 8 May 1590, a few years after the abortive synod. (cf. Perez, Lorenzo, O.F.M., "Origin de las Misiones Franciscanas en el Extremo Oriente," *Archivo Ibero-Americano*, Año 11, No. 7, (Enero-Febrero de 1915) 386-87.

³ Present at the synod, besides Bishop Salazar, were the diocesan Provisor Fr. Cristobal de Salvatierra; Fr. Antonio Sedeño and Alonso Sanchez (Jesuits); Andres de Aguirre, Juan Pimentel, Francisco Manrique, Diego Muñoz, Juan de Plasencia, Juan de Ayora, Vicente Valero and other Franciscans, the Dean of the Cathedral, Fr. Diego Vazquez de Mercado, a secular priest.

⁴ The chapters mentioned but not discussed in the *Summary* are: 7. Sailors, Commissars for the equipment of the King's galleys and other Royal Revenues; 8. Spaniards Who Live among the *Indios* and Deal with them; 9. The *Indio* Chiefs; 10. Chinese Christians Who Reside and Trade in these Islands.

concentrated mainly on removing these difficulties. Hence, the decisions give the impression of being prohibitions rather than constructive policies.

This meeting was called also "in order to remove the scruples of the confessors regarding serious matters which rightly should be settled in confession, and for the peace of conscience of the penitents."⁶

One easily concludes from reading the *Summary* that the meeting or synod of 1582 was both a religious and civil assembly.

Since in this work we cannot delay to analyze this important document for the Church in the Philippines, it will be enough to cite certain points so that the reader may have an idea of the love for justice and truth which inspired it.

On the rights of captains, soldiers, governors and judges of the Philippines, the *Summary* says that they had no claims other than what the king had granted them; and the king could give only what he had received from Christ, namely, the power or the faculty granted him by the popes to preach the gospel throughout the world. Now, since this mission was difficult, if not impossible to fulfill unless the kings of Spain took possession of the land, it was necessary to conquer or, in other words, to deprive the natives of their natural right of self-government in the order to bestow a greater good of the supernatural order: the freedom of the sons of God, based on the principles of Christianity.

On the other hand, if the Filipinos, sufficiently organized and civilized, had not resisted the Gospel, the king, in the mind of the synod, would have had no right at all to send soldiers for the protection of the missionaries and occupy the land.

However, this higher authorization did not entitle the Spaniards to deprive the natives of their natural right to their individual property or to their dependents, "since the gospel," says the *Summary*, "dispossesses no one of what is his."

"What immediately come out of this whole discussion," comments the Dominican historian Fr. Valentin Marin, "is the extreme sensitivity of those men. They were putting on trial the rights to these lands

⁶ Archivo de la Univ. de Sto Tomás, Sección de "Baceros," No. 14, fol. 1.

which the king of Spain could claim, despite the bull of Alexander VI, sheerly out of their respect for another's property."⁶ Because in that age of wars and conquests many abuses were committed against a half-civilized society, the assembly emphasized the obligation of civil officials, especially the *encomenderos*, to restore ill-gotten goods to the natives, it strictly charged confessors not to absolve the delinquents so easily, and to clearly announce to the officials of the natives that they ought to be the father and protector of the native element.

In the *Summary* there was a recommendation to the *encomenderos* to try to group the natives into organized towns, to make provision for ministers of Christian doctrine, or, if not, to teach the catechism themselves. It was also recommended that they look to the maintenance of order and Christian morality, that they build in the *encomienda* a church for religious purposes and a house for the minister.

If we accept the judgment of Fr. Chirino, the synod was a success. The synod had "laid down definite and basic formulations. The members were properly informed and freed from error; the way was cleared and eased for the administration of the sacraments; those concerned were inspired and eager to satisfy their obligations and make the proper restitution; and all the estates and offices were respected and put in order."⁷

But Fr. Hernan Suarez, also a Jesuit missionary in the Philippines at the time of the synod, wrote to the General of the Order, Fr. Aquaviva: "The bishop called the religious together to solve several

⁶ Marin, Valentin, *Síntesis de un Ensayo* etc., 320, ff. Besides the authors mentioned, the older historians who discuss even summarily and in general this synod are: San Agustín, Gaspar, O.S.A., *Conquistas* (Madrid, 1696), 319; Colin, S.J., *Labor Evangélica*, 70; San Antonio, Juan Francisco, O.F.M., *Crónica de la Apostólica Provincia de San Gregorio de Religiosos Descalzos de N.P.S. Francisco en las islas Filipinas, China, Japon* etc. (Sampaloc, 1738), Primera Parte, 175-176; 563-565; Martínez, Domingo O.F.M., *Compendio histórico de la Apostólica Provincia de San Gregorio de Filipinas* (Manila, 1756), 25, No. 62; Aduarte, Diego, O.P., *Historia* etc. (Zaragoza, 1693), 172-173; Delgado, Juan, S.J., *Historia General Sacro-Profana* (Manila, 1892) 59-60. Among the moderns: de la Costa, Horacio, S.J., *The Jesuits in the Philippines* (Harvard Univ. Press, 1961), 15-136.

⁷ Colin-Pastells, *Labor Evangélica*, (Barcelona, 1900) Vol. I, 264.

problems that demanded a solution. The secretary of the meeting was Fr. Alonso Sanchez, who drew up the minutes of the agenda. But neither his view prevailed, nor did the resolutions to a great extent effect much, for the friars held opposite views to the bishop's, and everyone is full of his own ideas." Even if we agree with Fr. Suarez, we cannot deny that the synod resulted in much good, above all in the question of restitution, thanks to the tenacity and resourcefulness of Bishop Salazar, who obliged many Spaniards to restore ill-gotten property out of which he established a fund whose interest was set aside for the construction of churches and the ransom of captives.⁸

2. **The Synod of Cebu (1600).** Two years after he had taken possession of his see in 1598, Bishop Agurto decided to celebrate a synod for the religious and secular priests of his diocese during the octave of Pentecost. He hoped, through synodal resolutions, to arrive at unanimity in teaching Christian doctrine and in the administration of the sacraments to the natives. To this end he appointed a group of six, two secular priests, two Augustinians and two Jesuits, to revise a Visayan translation of the Catechism. The synod sent a procurator to the *Royal Audiencia* to seek to outlaw polygamy as a practice against natural law but still widespread among the unconverted Visayan subjects of the king. It also sought that marriage among the natives be based on perpetual consent.⁹

3. Attempts During the 17th Century for a Provincial Council.

In 1585, the third provincial council of Mexico was held in Mexico City. Because Manila was suffragan to the archbishopric of Mexico City, Bishop Salazar was invited to attend. But he excused himself because of the distance, his old age and his infirmities.

⁸ Astrain, Antonio, S.J., *Historia de la Compañia de Jesús en la Asistencia de España* (Madrid, 1913), Tomo IV, Lib. III, cap. III, 450 as quoted by Lorenzo Pérez, *loc. cit.*, 384.

⁹ Chirino, Pedro, S.J. *Relación de las Islas Filipinas* (Manila. Historical Conservation Society, 1969) pp. 175-76: 178. Concepción, Juan de la O.R.S.A., *Historia General de Filipinas*, Tomo III, 109-111.

Since the Church in the Philippines was declared independent of Mexico in 1595 by Clement VIII, it was necessary to look to her own government and discipline. Nothing better suited the purpose than a provincial council, it seemed. And so, the fifth Prelate of Manila, Archbishop Miguel Garcia Serrano, tried to celebrate one in 1621. He could not do anything however, because of the peculiar set-up of the Philippine Church within the *Patronato Real*. The archbishop had to be satisfied with sending a Canon of his Cathedral, the licentiate Juan Cervicos, to Rome to solicit from the Holy Father, Pope Urban VIII, the Brief, dated 11 March 1626, by which the Supreme Pontiff arranged that the decrees of the third Council of Mexico should also apply to the Philippines until Manila could hold its own provincial council. There is no doubt that this council had legal validity for a long time in the Philippines. And even Fr. Benito Corominas, a professor of Canon Law at the University of Santo Tomas who died in 1881, believed that up to his time, it was still in force.¹⁰

Archbishop Poblete, who governed the archdiocese of Manila in 1653-1669, edited with the help of some learned ecclesiastics, some "Constitutions" in preparation for a provincial council he was planning to convoke. But the council remained a "plan" because in the same year, 1661, the bishops of Nueva Segovia, Nueva Cáceres and Cebu died."¹¹

¹⁰ Tamayo, Serapio, *Idea general de la disciplina eclesiástica en Filipinas durante la Dominación Española* (Manila: Establecimiento tipográfico del Colegio de Santo Tomas, 1906), 15-16.

¹¹ "Finding the three suffragan bishops with him and wanting very much to hold a provincial council to prepare for the Manila Council to prepare for the Manila Council and its synodal constitutions, his Excellency, Bishop Poblete retired for two months to the town of Silang, bringing along four [sic] of the more learned Jesuits whom he could consult for this purpose, Frs. Francisco de Roa, Juan Antonio Sanna, and Francisco Perez. All of these were doctors of theology, the first two were ex-provincials, and the last mentioned one of the most erudite in the Islands. Bishop Poblete made the spiritual exercises according to the tradition of that holy Order and then he devoted his time to study and to plan the Manila Council and the synodal constitutions of the Archdiocese. After he had finished them and returned to the city to carry out his project, he was disappointed in his efforts by the beginnings of a revolutionary movement then surfacing in Pampanga, Panga-

4. **The Provincial Council of Manila (1771).** This was the situation when by the Royal Cedula of 21 August 1769, known as the "*tomó regio*" (the Royal Decree"), Charles III decreed that the bishops of the Americas and the Philippines should celebrate provincial councils without delay. In compliance with the royal mandate, Archbishop Basilio Sancho of Manila called together early in 1771 the three suffragan bishops to plan the opening of the provincial council on 19 May. Unfortunately, the bane of discord entered the sessions of the council, occasioned by the lodging of a protest by the Franciscan Bishop Antonio de Luna of Nueva Cáceres against the appointment as secretaries of Fathers Ildefonso Garcia and Joaquin Traggia, Piarists and members of the household of the prelate of Manila. Bishop Luna took it as an insult to the Chapter, among whom there were not lacking in his judgment capable individuals for such an assignment. The final result of this, besides other motives for discord, was a decree of expulsion published on 22 July, against Bishop Luna, who retired in high dander to his see, having first appealed to the Royal Council of the Indies.

Another incident which helped envenom the procedure of the council was the absence of Bishop Miguel Lino de Espeleta of Cebu. Held back because of sickness, he had to delegate his powers to Doctor Clemente Blanco Bernudez, whom the council recognized as the bishop's delegate over the protests of Bishop Luna. But the question became embittered when word came on 27 September that Bishop Espeleta had died. Nonetheless, the delegate Bernudez continued in his post, in spite of the protests of Bishop Luna who argued, not without reason, that the delegation had ceased at the death of the delegating bishop.

Finally, after several sessions, the council was closed on 24 November. They needed only to obtain the signature of the king and of the

sinan and among the Chinese. For this reason the bishops could not come to the City, and the council had to be postponed. After the uprising had been quelled, in the same year, 1661, the three suffragans died: Most Reverend Doctor Juan de Velez of Cebu, Most Reverend Fray Antonio de San Gregorio of Camarines, and Most Reverend Fray Rodrigo de Cardenas of Cagayan. With their death, this work remained only in the following state. . . ." (The text of the *Synodal Constitutions* follow). The text is kept in AUST, Seccion de "Libros," tomo 2, folios 59-114.

pope, To obtain them, Fr. Traggia sailed for Madrid and Rome. But when the king learned of what happened, he ordered the priest on his arrival, to retire to his convent without even presenting himself at the court. And so, this messenger of the Acts failed to obtain their papal approval.

All this adversely affected the validity of this assembly which never enjoyed legal force. Historically the acts are not without interest, for they do not fail to throw light on many points of the religious life of the Philippines.

The Acts of this council consist of six *Actions*, or Sessions. The first, on 19 May, is more of a preliminary nature. The second, held on 15 August, discusses the bishops' role. The third, entitled *De cleri institutionibus* (*Clerical Discipline*), was held on 8 September. On 29 of the same month, the first discussions were held on parish priests and missionaries. During the fifth session on 27 October, they talked about the administration of the sacraments and of reform. The council was closed in the sixth session, during which the Fathers declared, without awaiting papal approbation, that from then on, the third Council of Mexico did not have any more binding force.¹²

5. **The Synod of Calasiao.** The Acts of the Manila Council of 1771 provided that the suffragan bishops should in their turn hold diocesan synods. In obedience to the ruling, Bishop Miguel Garcia of Nueva Segovia announced a diocesan meeting to be held at Calasiao in 1773. We could say that at that meeting there was not the slightest discussion. The bishop had drawn up the acts beforehand, caused them to be read to the assembly, and immediately demanded the approval of the assembly.¹³

¹² Fonseca, Joaquin, O.P. *Historia de los PP. Dominicós en las Islas Filipinas etc.* (Madrid, 1871) Tomo V, 97-124. Bantique, Pedro N., *The Provincial Council of Manila of 1771*, a Doctoral Thesis (Wash., D.C., The Cath. U. Press, 1957). In the Dominican archives, Quezon City, there is a preparatory plan of this council which is of greater literary and historical value than the Acts of the Council, since the former has a more elaborate style and is more detailed.

¹³ Barrion, Sister M. Caridad, O.S.B., *Religious Life of the Laity in the Eighteenth Century Philippines* (A Doctoral thesis, Mss., Manila, 1960).

The synodal acts consist of 28 chapters. The first two discuss Christian doctrine and preaching; the following seven, the sacraments; one chapter follows regarding property and the administration of ecclesiastical goods; and two chapters are about the veneration of the Blessed Virgin and of the holy cross. Also included in the acts are known important themes such as the celebration of feasts, public morality, schools, the organization of the services in the parishes.

Even if these acts did not receive royal or papal approval, they are an abundant source of information on the life and religious customs of an important sector of the Filipino people in those days.

Because of these frustrations, besides the interference of the *Patronato* which obstructed the convocation of councils and synods, it is not surprising that the bishops in the Philippines felt little enthusiasm for these meetings, although Popes Pius V, Gregory XIII and Paul V had ordained that they be held after every few years.¹⁴

Despite these failures, the Church in the Philippines has not been lacking in adequate ecclesiastical legislation. For, besides the Tridentine decrees, the papal briefs and bulls dispatched to the Indies in general or to the Philippines in particular, the Church could still count on the Laws of the Indies, Royal cédulas, the decrees of the third Mexican council, the ordinary and extraordinary privileges promulgated by both the popes and the kings of Spain for the spiritual government of the people, which the canonists in the Philippines so ably interpreted here.

¹⁴ Tamayo, *Op. cit.*, 20. A copy of the Acts of this synod, made towards the middle of the 19th century, is kept in the Archives mentioned above.

THE CHURCH HERE AND THERE

CARDINAL AGAGIANIAN RETIRES: CARDINAL ROSSI NEW PREFECT OF CONGREGATION FOR EVANGELIZATION OF PEOPLES

Cardinal Gregory Peter Agagianian, Pro-Prefect and then Prefect of the Congregation for the Evangelization of Peoples (formerly for the Propagation of the Faith) since 1958, has resigned the Prefectship.

He was ordained as a priest of the Armenian rite in 1917 and was consecrated bishop in 1935. In 1937 he became Universal Patriarch of Cilicia of the Armenians. He was made Cardinal in 1946. He was appointed Pro-Prefect of the Congregation for the Propagation of the Faith, to use the title then in use, in 1958. This was one of the last appointments made by Pope Pius XII.

Pope Paul VI has accepted his resignation and has appointed Card. Angelo Rossi, Archbishop of Sao Paulo, Brazil, to succeed him.

The new Prefect, Cardinal Rossi, has been a bishop since 1956 and has been archbishop of Sao Paulo since 1964. He was made a cardinal in 1965. He has attracted notice in recent months by his refusal to join in the denunciation of the Brazilian government and his suggestion that there is a spice of political opportunism in the widespread allegations of official use of torture.

CARDINAL VILLOT APPOINTED CHAMBERLAIN

The Pope has appointed his Secretary of State, Cardinal Villot, to the vacant office of Chamberlain of the Holy Roman Church.

Between the death of one Pope and the election of another, the Chamberlain is responsible for the goods and temporal rights of the Holy See and is assisted by the heads of the three orders of cardinals: cardinal bishops, cardinal priests, and cardinal deacons. When the Pope dies the Cardinal Chamberlain must take up residence in the Vatican and becomes responsible for its operation as well as that of the Lateran Palace and the papal summer residence at Castigandolfo. He seals off the private apartments of the Pope and arranges for the funeral. At the beginning of the conclave he is responsible for seeing that all the attendants who go into the conclave with the cardinals take the oath

of secrecy not to reveal what takes place in the conclave and he is also responsible for assuring that the sealing off of the conclave from the outside world is complete.

Cardinal Villot succeeds Cardinal Benedetto Aloisi-Massella, who died on September 30 having held the post for 12 years.

PRIEST TORTURED BY POLICE

The Brazilian Bishops' Conference has issued a statement signed by 15 bishops charging that a young priest, Father Jose Antonio da Magalhaes Monteiro, was tortured by police during his imprisonment in the state of Maranhao. The bishops said they have sworn statements from two physician verifying this.

Last May the bishops' conference denounced police torture and asked the government to put a stop to the practice. The recent charges were made after bishops from the northern states of Maranhao, Piaui, and Ceara met in Sao Luis, the capital of Maranhao, to discuss the case of Father Magalhaes. The priest was allegedly tortured on August 6, two days after his arrest on charges of subversion. The bishops said that Father Magalhaes was subjected to police brutality, and that "he was tied by the wrists and feet and hung from a pole that went from a window to a table as though he were a pig." He was left there for two hours, they said, during which time he was kicked, beaten and insulted. He was also threatened by fire, but this threat was not carried out because a guard was warned not to leave any scars. Father Magalhaes was untied after agreeing to sign a confession asserting he was a Communist and that he and another priest, Father Xavier Gilles Maupecu, had attended a three month course in guerilla training, the bishops said. The confession by itself "should suffice to demonstrate under what conditions it was obtained," a spokesman for the bishops declared.

Police claimed they found "subversive works" in the rectories of Father Magalhaes and Father Maupecu. Among those listed as "subversive" were copies of the Medellin guidelines on social reform and Church renewal issued by the Latin American bishops at their meeting in Medellin, Colombia, in 1968. These two Fathers had been helping peasants to form cooperatives.

MORE COURAGE IN SPEAKING AGAINST INJUSTICES

Thirty members and consultors of the Pontifical Commission on Justice and Peace at its fifth general assembly met to assess its past efforts and to continue to work out its programme of stimulating active efforts around the world in favour of peace and against various forms of injustice.

Kinhide Mushakoji of Sophia University in Tokyo said that there is a need for the commission to work outside its present area and to deal "with others who are not members of formal groups." "I hope to see more ecumenical activity," he said. "In Asia it is necessary to find a common cause and we must think of non-Christians and non-believers. All the problems we are discussing are also being discussed by other men of goodwill."

Barbara Ward, an English economist, said the commission is already changing in its approaches to world problems. "When we began we were concerned with the need for the rich to help the poor, but now we are trying to seek ways of saving a society which is galloping towards environmental holocaust," she said.

Participants in the assembly were in general agreement for the need for greater courage and the necessary freedom in denouncing injustices wherever found.

DANGERS OF DRUG ABUSE

The Pope's recent speech on drug abuses was made to a group of Italian doctors who had met in Rome to discuss the drug problem, which has surfaced only now in Italy.

Doctors, the Pope said, must teach everyone who is concerned about the health of man, and particularly the health of the younger generations "...what these mysterious drugs are that are now spreading like a dangerous disease, encouraged by a secret and commercial traffic." "They must denounce the gravity of a danger which threatens to spread all the more as the allure becomes greater and as the commercial interests which favour it become wider and vaster." The Pope said that men today listen more attentively to doctors than to any others. Doctors, must "speak out loud while we still have time to ward off the spreading and the social denegration of the problem." Paul VI pledged the Church's cooperation in facing the drug problem. Priests, parents and teachers, all in positions of responsibility, should be sensitive to the tremendous and insidious phenomenon of the spreading of drugs and should be exhorted to see to it that this phenomenon shall be properly watched and limited."

The Church abhors drug abuse because of the effects it has on the mental balance of the person and on his self-control.

INDEX FOR VOLUME XLIV

January, 1970

A HOLY CHRISTMAS AND A YEAR OF PEACE	2
THE POPE SPEAKS	
● The Day of Peace	3
LITURGICAL SECTION	
● Liturgy and the Mystery of the Church	9
DOCTRINAL SECTION	
● Papal Infallibility in the Two Vatican's, by LEONARDO Z. LEGASPI, OP	13
NOTES AND COMMENTS	
● Mixed Priestly Training (continued), by JESUS MA. CAVANNA, CM	23
PASTORAL SECTION	
● Homiletics — Sexagesima, Quinquagesima, 1st and 2nd Sundays of Lent, by DAVID TITHER, CSSR	33
● De Colores — You and Your Service Sheet, by GUILLERMO TEJON, OP	42
HISTORICAL SECTION	
● History of the Church in the Philippines 1521-1898, by PABLO FERNANDEZ, OP	49
● The Religious of the Assumption	61
LAYMAN'S VIEW	
● The Parish Priest and the Parish Credit Union, by ISMAEL B. MISOLAS	66

CASES AND QUERIES

- May the Pope Speak "Ex Cathedra" Independently of the College of Bishops? by QUINTIN MA. GARCIA, OP 72

THE CHURCH HERE AND THERE 82

BOOK REVIEW 85

February, 1970

VATICAN ONE 88

DOCUMENTATION

- Decisions of the Bishops' Annual Meeting 90
- CBCP on Responsible Parenthood 96
- Circular Letter from Sacra Congregatio Pro Clericis 100

DOCTRINAL SECTION

- Vatican Council I: Its Historical and Doctrinal Significance 113

PASTORAL SECTION

- Homiletics — 3rd, 4th and 5th Sundays of Lent, Palm Sunday, Holy Thursday and Easter Sunday, by DAVID TITHER, CSSR 130
- De Colores — You and Your Service Sheet (continued) by GUILLERMO TEJON, OP 145

HISTORICAL SECTION

- History of the Church in the Philippines 1521-1898 (continued) by PABLO FERNANDEZ, OP 153

LAYMAN'S VIEW

- Lethargy to Liturgy, by ROBERT LAZARO 162

CASES AND QUERIES

- The High Mass Without Choir, by H. J. GRAF, SVD 166

March, 1970

FOREIGN AID AND BIRTH CONTROL	170
THE POPE SPEAKS	
● On Priestly Celibacy	172
● Brief Messages and Excerpts	177
DOCUMENTATION	
● Pontifical Bulls, etc.	180
● CBCP on Non-Partisan Constitutional Convention	185
LITURGICAL SECTION	
● Applying and Adapting the Reformed Funeral Rites, by H. J. GRAF, SVD	187
NOTES AND COMMENTS	
● Mixed Priestly Training (continued) by JESUS MA. CAVANNA, CM	196
PASTORAL SECTION	
● Homiletics — 2nd, 3rd, 4th and 5th Sundays of Easteride, by DAVID TITHER, CSSR	208
HISTORICAL SECTION	
● History of the Church in the Philippines 1521-1898 (continued) by PABLO FERNANDEZ, OP	218
CASES AND QUERIES	
● 7 Questions on Artificial Birth Control by QUINTIN MA. GARCIA, OP	227
● Holy Week 1970, by H. J. GRAF, SVD	238
SPECIAL REVIEW	
● Studies in Philippine Church History, by LEONARDO Z. LEGASPI, OP	242
THE CHURCH HERE AND THERE	254

April, 1970

THE CHURCH AND SOCIAL DISORDERS	260
THE POPE SPEAKS	
● On the Spirit of Community	263
DOCUMENTATION	
● Answers to Questions on Population	270
● Priestly Celibacy	284
LITURGICAL SECTION	
● The Mass We Always Knew	288
NOTES AND COMMENTS	
● Mixed Priestly Training (continued), by JESUS MA. CAVANNA, CM	294
PASTORAL SECTION	
● Homiletics — 5th Sunday after Easter, Ascension, Pentecost, Trinity, Corpus Christi Sundays, by FERNANDO YUSINGCO, CSSR	302
● Constitutional Convention Sermons	310
● De Colores — You and Your Service Sheet (continued) by GUILLERMO TEJON, OP	317
HISTORICAL SECTION	
● History of the Church in the Philippines 1521-1898 (continued) by PABLO FERNANDEZ, OP	322
CASES AND QUERIES	
● Stockholing and Board of Directors, by BERNABE ALONZO, OP	330
● Prayers, Baptismal Water, and Creed, by H. J. GRAF, SVD	331
SPECIAL REVIEW	
● The Church as Mission, by M. J. DICKSON, CSSR	335
THE CHURCH HERE AND THERE	342

May-June, 1970

POPE JOHN XXIII GUIDELINE TO YOUTHFUL REFORMERS	348
THE POPE SPEAKS	
● On Mixed Marriages	351
DOCUMENTATION	
● Pontifical Bulls, etc.	359
DOCTRINAL SECTION	
● Is Christian Ethics Out-Moded? by JESUS DIAZ, OP,	363
● Situation of the Church after the Synod	371
NOTES AND COMMENTS	
● Postscript to Mixed Priestly Training, by JESUS MA. CAVANNA, CM	380
● Indonesia at the Crossroads, by JUAN SANZ, SJ	392
PASTORAL SECTION	
● Homiletics — 3rd to 8th Sundays after Pentecost, by FERNANDO YUSINGCO, CSSR; 9th and 10th Sundays after Pentecost, by EFREN RIVERA, OP	298
● Constitutional Convention Sermons	412
HISTORICAL SECTION	
● History of the Church in the Philippines 1521-1898 (continued) by PABLO FERNANDEZ, OP	419
● St. Anthony Mary Claret and Vatican Council I, by ALFONSO MA. SIERRA, CMF	427
CASES AND QUERIES	
● Fertilization "In Vitro", its Morality, by MANUEL PIÑON, OF	433
● Questions on the Ordinary of the Mass	437
THE CHURCH HERE AND THERE	438

July, 1970

BISHOP-PRIESTS RELATIONSHIP	444
DOCUMENTATION	
● Ordo Professionis Religiosae, etc.	446
● A Basic Scheme for Priestly Training	448
LITURGICAL SECTION	
● Universal Prayer for World Communications Day 1970	468
DOCTRINAL SECTION	
● Situation of the Church after the Synod (continued)	470
NOTES AND COMMENTS	
● Evolution and the Dutch Catechism, by JESUS MA. CAVANNA, CM	479
PASTORAL SECTION	
● Homiletics — 11th to 15th Sundays after Pentecost, by JEPHTE LUCENA, OP	485
HISTORICAL SECTION	
● History of the Church in the Philippines 1521-1898 (continued) by PABLO FERNANDEZ, OP	494
CASES AND QUERIES	
● The Case of a Demonstration against the Bishop, by JOSE ORTEA, OP	503
THE CHURCH HERE AND THERE	516

August, 1970

A PARAGON FOR TODAY'S PRIESTS	524
DOCUMENTATION	
● A Basic Scheme for Priestly Training (Part Two)	526

LITURGICAL SECTION

- Graduale Simplex, by H. J. GRAF, SVD 553

NOTES AND COMMENTS

- Marriage Counseling, by FLORENCIO TESTERA, OP 565

PASTORAL SECTION

- Homiletics — 16th to 19th Sundays after Pentecosts,
by EFREN RIVERA, OP 575

HISTORICAL SECTION

- History of the Church in the Philippines 1521-1898
(continued) by PABLO FERNANDEZ, OP 583

CASES AND QUERIES

- Absolution and Abortion, by BERNABE ALONSO, OP 593
- General Norms of the Roman Missal and other matters 595

THE CHURCH HERE AND THERE 597

BOOKS REVIEWS 599

September, 1970

RENUNCIATION AND SELF-DENIAL OUTMODED? 604

DOCUMENTATION

- CBCP on Civic Responsibility 606
- A Basic Scheme for Priestly Training (Last Part) 609

LITURGICAL SECTION

- An Architectural Plan for a Barrio Chapel, by
CAMILO R. SANTOS 636

PASTORAL SECTION

- Homiletics — 20th to 23rd Sundays after Pentecost,
by EFREN RIVERA, OP 638

- Suggested Structures for Parish Administration, by
EDWARD E. RYAN, CMF 645

HISTORICAL SECTION

- History of the Church in the Philippines 1521-1898
(continued) by PABLO FERNANDEZ, OP 650
- The Missionary Congregation of the Servants of the
Holy Spirit, by Sister CONSTANCIA, SSPS 658
- St. Scholastica's College: Her First Sixty Years, by
Sister M. Soledad, OSB 666

THE CHURCH HERE AND THERE 673

BOOK REVIEW 676

October, 1970

THE FIRST WOMEN SAINTS "DOCTORS OF THE CHURCH" 678

THE POPE SPEAKS

- Mission Sunday (October 18) 680

DOCUMENTATION

- Pontifical Bulls 686

LITURGICAL SECTION

- Priestless Sunday Services, by H.J. GRAF, SVD 689
- . . . With H. Communion for Sundays in Advent, by
H.J. GRAF, SVD 699
- Designs for Sacred Chalices, by J.T. LEE, M.M. YLLANA
and R.O. LORENZANA 710

NOTES AND COMMENTS

- Message of the New Doctors of the Church, by
F. DEL RIO, OP 711

PASTORAL SECTION

- Homiletics — Feast of All Saints, 25th 26th and Last Sundays after Pentecost, by EFREN RIVERA, OP 714

HISTORICAL SECTION

- History of the Church in the Philippines 1521-1898 (continued) by PABLO FERNANDEZ, OP 721
- The Franciscan Missionaries of Mary 729

CASES AND QUERIES

- Permission of Priest-Candidates to the CCP, by BERNABE ALONZO, OP 736
- The Absentee Pastor, by JOSE TINOKO, OP 738

THE CHURCH HERE AND THERE 740**November, 1970****A FREE-FOR-ALL 744****DOCUMENTATION**

- CBCP on Papal Visit 746
- Pontifical Bull 752

LITURGICAL SECTION

- Schema Calendarii Generalis 1971 753
- "Sacramental Communion" 776
- Practical Arrangement of the Introductory Part of the Mass, by H.J. GRAF, SVD 781
- A Multi-Purpose Chapel, by RAUL DELMENDO 786

PASTORAL SECTION

- Homiletics — 1st and 2nd Sundays of Advent, Immaculate Conception, 3rd and 4th Sundays of Advent, Christmas, and Holy Family, by EFREN RIVERA, OP 788

HISTORICAL SECTION

- History of the Church in the Philippines 1521-1898
(continued) by PABLO FERNANDEZ, OP 789

CASES AND QUERIES

- Q's and A's on Liturgical Matters, by H.J. GRAF, SVD 808
- Burial of a Public Sinner, by BERNABE ALONZO, OP 813

THE CHURCH HERE AND THERE 815

December, 1970

THE STORY WITHOUT PARALLEL AND ITS MESSAGE 818**THE POPES SPEAKS**

- The Family: A School of Holiness 820

DOCUMENTATION

- New National Director of the Pontifical Mission
Societies in the Philippines 832

LITURGICAL SECTION

- Third Instruction on the Correct Application of the
Constitution on the Sacred Liturgy 833
- Another Multi-Purpose Chapel by EDGARDO DE LARA 849

NOTES AND COMMENTS

- A Superstructure for a National Missionary
Movement, by ALPIANO M. VILLAMOR, MSP 851

PASTORAL SECTION

- Homiletics — New Year, Epiphany (Jan. 3), 1st, 2nd
and 3rd Sundays after Epiphany, by EFREN RIVERA, OP 855

HISTORICAL SECTION

- History of the Church in the Philippines 1521-1898
(continued), by PABLO FERNANDEZ, OP 863

THE CHURCH HERE AND THERE 872**INDEX FOR VOLUME XLIV 875****ANALYTICAL INDEX 885**

ANALYTICAL INDEX

- Abortion, Absolution and —**, 593.
- Absolution and Abortion**, 593.
- Academy, Twelve New Members of Pontifical — of Sciences**, 518.
- Administration, Suggested Structures for Parish —**, 645.
- Agagianian, Card. — Retires from Congregation for Evangelization of People**, 872.
- Aid, Foreign — and Birth Control**, 1970.
- Alonso, OP, Bernabe. Stockholding and Board of Directors**, 330; **Absolution and Abortion**, 593; **Permission of Priest-Candidates to the CCP**, 736; **Burial of a Public Sinner**, 813.
- Appointments, MRev. Manuel Salvador as Bishop of Palo, VRev. Reginald Arliss as Titular Bishop of Cerbali and Prelate Ordinary of Marbel, Rev. Jose Lazo as Titular Bishop of Selja and Auxiliary Bishop of Tuguegarao**, 82; **Msgr. Victorino Ligot as Bishop of La Union**, 254.
- Arliss, Reginald, as Titular Bishop of Cerbali and Prelate Ordinary of Marbel** 82.
- Assumption, The Religious of the —**, 61.
- Authority, Bishops' Pastoral Care Necessitates —**, 674; **— in Renewing the Life of the Church**, 598.
- Baptism, Agreement on — reached in Scotland**, 257.
- Belief: What Catholics Believe Today**, by Msgr. Paul Poupard, 600.
- Birth Control, Foreign Aid and —**, 170; **Seven Questions on Artificial —**, 227.
- Bishop(s), May the Pope Speak "Ex Cathedra" Independently of the College of —? 72; — Priests Relationship**, 444; **The Case of a Demonstration Against the —**, 503; **USA — Meet**, 519; **— Alone Speak in the Name of the Church**, 741.
- Board of Directors, Stockholding and —**, 330.
- Bulls, Pontifical — Re Bishop Salvador Lazo and Bishop Manuel Salvador**, 180; **MRev. Francisco Cruces, etc.**, 359; **Davao Archdiocese, MRev. Antonio Mabutias**, 686; **MRev. Nicolas Mondejar**, 752.
- Burial of a Public Sinner**, 813.
- Candidates, Permission of Priest — to the CCP**, 736.
- Canonization(s) of Maria Soledad Torres Acosta**, 254; **Four — Announced**, 442.
- Catechism, Evolution and the Dutch —**, 479;
- Catechists, Congregation for Evangelization Discusses —**, 516.
- Cavanna, CM, Jesus Ma. Mixed Priestly Training**, 23, 196, 294, 350; **Evolution and the Dutch Catechism** 479.
- CBCP On Annual Meeting**, 90; **Responsible Parenthood**, 96; **Constitutional Convention**, 185; **Civic Responsibility**, 606; **Papal Visit**, 746.
- Celibacy, Priestly —**, 172, 284.

- Chalice, Designs for —, 710.
- Chapel, An Architectural Plan for a Barrio —, 636; A Multi-Purpose —, 785; Another Multi-Purpose —, 849.
- Childhood, The Values of —, 179.
- China, Historia de las Misiones Dominicanas de —, by Jose Ma. Gonzales, OP, 85.
- Choir, The High Mass Without the —, 166.
- Christmas, A Holy — and a Year of Peace; 2; The Story Without Parallel and Its Message, 818
- Church, Liturgy and the Mystery of the —, 9; History of the — in the Philippines 1521-1898, 49, 153, 218, 322, 419, 494, 583, 650, 721, 798, 863; — and Social Disorders, 260; — as Mission, 335; The Situation of the — After the Synod, 371, 470.
- College of Bishops, May the Pope Speak "Ex Cathedra" Independently of the —? 72.
- Commune, Christian Rural — founded in Spain, 674.
- Communications, Universal Prayer for — Day 1970, 468.
- Communion in Hand, 597; Instruction on Sacramental —, 776.
- Community, The Spirit of —, 263.
- Congregation, The Missionary — of the Servants of the Holy Spirit, 658; — for Evangelization of Peoples, 872.
- Consecration of Virgins Rite Renewed, 815.
- Constancia, SSPs, Sister. The Missionary Congregation of the Servants of the Holy Spirit, 658.
- Constitution on the Sacred Liturgy, 833.
- Convention, CBCP on Constitutional —, 185; Sermons on Constitutional —, 310, 412; Permission of Priest-Candidates to Constitutional —, 736.
- Council I, Vatican —, 113; St. Anthony Mary Claret and Vatican — (1870-1970), 427.
- Counseling, Marriage —, 565.
- Credit Union(s), The Parish Priest and the Parish —, 66; Missionaries to Work for —, 816.
- Creed, Prayers, Baptismal Water and —, 331.
- Crossroads, Indonesia at the —, 392.
- Davao raised to Archdiocese, 673.
- De Colores, You and Your Service Sheet, 42, 145, 317.
- Del Rio, OP, F. Pope John XXIII Guideline to Youthful Reformers, 348; The First Women Saints Doctors of the Church, 678; Message of the New Doctors of the Church, 711.
- Delmendo, Raul. Multi-Purpose Chapel, 786.
- Demonstration, The Case of a — Against the Bishop, 503.
- Devotion, Cardinal Opts for Retaining — Practices, 598.
- Diaz, OP, Jesus. Is Christian Ethics Outmoded? 363.
- Dickson, CSSR, M.J. Review on The Church as Mission, 335.
- Disorders, The Church and Social —, 260.
- Doctors, The First Women Saints — of the Church, 678; Message of the New — of the Church, 711.
- Documents, Curial —, 182, 446.
- Drug, Dangers of — Abuse, 874.
- Dupont, Hubert. R.I.P., 521.
- Education, Updating Methods in Catholic —, 177.
- Ethics, Is Christian — Outmoded? 363.
- Evolution and the Dutch Catechism, 479.

- Ex Cathedra, May the Pope Speak**
 _____ Independently of
 the College of Bishops? 72.
- Faith, All** _____ to Vocation
 Drives, 84.
- Family, The** _____: A School of
 Holiness, 820.
- Fernandez, OP, Pablo.** The History
 of the Church in the Philippines
 1521-1898, 49, 153, 218, 322, 419,
 494, 583, 650, 721, 798, 863.
- Fertilization "in Vitro": Its Mora-**
 lity, 433.
- Fourth Day, The** _____, 676.
- Free-for-All, A** _____, 744.
- Garcia, OP, Quintin Ma.** May the
 Pope Speak "Ex Cathedra" In-
 dependently of the College of
 Bishops? 72; Vatican One, 88;
 Seven Questions on Artificial
 Birth Control, 227; A Free-for-
 All, 744.
- Gonzaga, Archbishop Lino.** Letter
 from the SPCP, 99.
- Graduale Simplex, 553.**
- Graf, SVD, H.J.** The High Mass
 Without Choir, 166; Applying
 and Adapting the Reformed
 Funeral Rites, 187; Prayers,
 Baptismal Water and Creed, 331;
 Graduale Simplex, 553; Priest-
 less Sunday Services, 689;...
 With Holy Communion for Sun-
 days in Advent, 699; Practical
 Arrangement of the Introductory
 Part of the Mass, 781; Q's and
 A's on Liturgical Matters, 808.
- Guideline, Pope John XXIII** _____
 to Youthful Reformers, 348.
- Hilario, Fr. Pablo.** Decree of Sus-
 pension, 184.
- Historia de las Misiones Domini-**
 canas de China, by Jose Ma.
 Gonzales, OP, 85.
- History, The** _____ of the Church
 in the Philippines 1521-1898, 49,
 153, 218, 322, 419, 494, 583, 650,
 721, 798, 863; Studies in Philip-
 pine Church _____, 242.
- Holiness, The Family: A School of**
 _____, 820.
- Homiletics, Sexagesima, Quinqua-**
 gesima, 1st and 2nd Sundays of
 Lent, 33; 3rd, 4th and 5th Sun-
 days of Lent, Palm Sunday, Holy
 Thursday and Easter Sunday,
 130; 2nd, 3rd, 4th and 5th Sun-
 days of Eastertide, 208; 5th Sun-
 day after Easter, Ascension,
 Pentecost, Trinity and Corpus
 Christi, 302; 3rd to 8th Sundays
 after Pentecost, 398; 11th to
 15th Sundays after Pentecost,
 485; 16th to 19th Sundays after
 Pentecost, 575; 20th to 23rd
 Sundays after Pentecost, 638; All
 Saints, 25th, 26th and Last Sun-
 days after Pentecost, 714; 1st
 and 2nd Sundays of Advent, Im-
 maculate Conception, 3rd and
 4th Sundays of Advent, Christ-
 mas and Holy Family, 788; New
 Year, Epiphany, 1st, 2nd and
 3rd Sundays after Epiphany,
 855.
- Illiteracy, Church's Support to Up-**
 root _____, 815.
- Impasse, Step Beyond** _____, by
 Lucien Roy and Forest Ingram,
 600.
- Indonesia at the Crossroads, 392.**
- Infallibility, Papal** _____ in the
 Light of Two Vatican's, 13.
- Injustices, More Courage in Speak-**
 ing Against _____, 873.
- La Union Raised to Diocese, 254.**
- Lazaro, Robert.** Lethargy to Litu-
 rgy, 162.
- Lazo, Salvador.** As Titular Bishop
 of Selja and Auxiliary Bishop
 of Taguegarao, 82; Pontifical
 Bull on _____, 180.
- Lee, J.T.** Design for a Chalice, 710.
- Legaspi, OP, Leonardo, Z.** Papal
 Infallibility in the Light of Two
 Vatican's, 13; Foreign Aid and
 Birth Control, 170; Review on
 Studies in Philippine Church
 History, 242; The Church and
 Social Disorders, 260; Bishop-
 Priests Relationship, 444.

- Lethargy to Liturgy, 162.
- Life, Priestly ——— and Parish, 254; The Apostolic ———, by M.H. Vicaire, OP, 599.
- Ligot, Victorino, Appointed Bishop of La Union, 254.
- Liturgy and the Mystery of the Church, 9; Lethargy to ———, 162; ——— Consilium Hands Over Its Work, 438; Q's and A's on Liturgical Matters, 808; Constitution on the Sacred ———, 833.
- Lorenzana, R. O. Design for a Chalice, 710.
- Lucena, OP, Jephthe. Homiletics, 485.
- Marbel, Prelature of ———: Appointment of Rev. Reginald Arliss, 82.
- Marriage(s), Paul VI on Mixed ———, 351; ——— Counseling, 565.
- Mass(es), The High ——— Without Choir, 166; The ——— We Always Knew, 288; Q's on the Ordinary of the ———, 437; Practical Arrangement of Introductory Part of ———, 781; Local ——— and Prayers, 742.
- Maturity, Growing to ———, by Dorothy M. Berridge, 599.
- Meeting, CBCP's Annual, 90.
- Misiones, Historia de las ——— Dominicanas de China, by Jose Ma. Gonzales, OP, 85.
- Misolas, Ismael B. The Parish Priest and the Parish Credit Union, 66.
- Missal, General Norms of the Roman ——— and other matters, 595.
- Mission(s), The Church as ———, 335; Paul VI on ——— Sunday, 680; New National Director of the Pontifical ——— Societies in the Philippines, 832; A Superstructure for a National Missionary Movement, 851.
- Missionaries, The Franciscan ——— of Mary, 729.
- Mondejar, Nicolas. Appointed Auxiliary Bishop of Cebu, 740.
- Morality, Fertilization "in Vitro" and Its ———, 433.
- Morrow, Bishop Louis. R.I.P., 344.
- Murray, Gratian. Review on Growing to Maturity, 599.
- Mystery, Liturgy and the ——— of the Church, 9.
- Nuns in the Modern World, 83.
- Opus Dei. Wins Case Against Ministry of Information, 441.
- Ordination, P.I. Gets Set For Mass ———, 673.
- Orten, OP, Jose. The Case of a Demonstration Against the Bishop, 503.
- Paguio, Wilfredo. Reviews on Historia de las Misiones Dominicanas de China, 85; on In the Christian Spirit, 86.
- Palo. Appointment of MRev. Manuel Salvador, 82.
- Paragon, A ——— for Today's Priests, 524.
- Parenthood, CBCP on Responsible ———, 90.
- Parish, Priestly Life and the ———, 254; New Rizal ——— Erected, 597.
- Pastor, The Absentee ———, 738.
- Peace, A Holy Christmas and a Year of ———, 2; Day of ———, 3; Vatican and World ———, 601.
- Philippines, The History of the Church in the ——— 1521-1898, 49, 163, 218, 322, 419, 494, 583, 650, 721, 798, 863; Papal Visit to the ———, 516.
- Pinon, OP, Manuel. Fertilization "in Vitro" and Its Morality, 433.
- Population, Answers to Questions on ———, 270.
- Poverty, Poor Nations Getting Poorer, 345; Fuel for Public Demonstration, 675.

- Prayer(s). Baptismal Water and Creed, 331; Universal ——— for World Communications Day 1970, 468; Local Masses and ———, 742.
- Press, Catholic ——— Duties, 257.
- Priest(s), The Parish ——— and the Parish Credit Union, 66; Bishop ——— Relationship, 444; A Paragon for Today's ———, 524; ——— Senate Consultative Only, 741; Permission of ——— Candidates to the CCP, 736.
- Reformers, Pope John XXIII Guideline to Youthful ———, 348.
- Relationship, Bishop-Priests ———, 444.
- Religion Course in Canberra University, 84.
- Religious, The ——— of the Assumption, 61; Modification of Canonical Rules for ———, 741.
- Renewal of Priestly Life, 740.
- Renunciation and Self-Denial Outmoded? 604.
- Research, Study and ——— Centre on St. Thomas, 342; Liturgical ——— Centres, 674.
- Responsibility, CBCP on Civic ———, 606.
- Rite(s), Applying and Adapting the Reformed Funeral ———; 187; Consecration of Virgins' ——— Renewed, 815.
- Rivera, OP, Efren. Homiletics, 575, 638, 714, 788, 855.
- Rossi, Card. ——— New Prefect of Congregation for Evangelization, 872.
- Rules, Modification of Canonical ——— for Religious, 741.
- Ryan, CMF, Edward E. Suggested Structures for Parish Administration, 645.
- Sacraments, Catholics Granted ——— for "Pastoral Reasons", 439.
- Saint(s), Study and Research Centre on ——— Thomas, 342; ——— Anthony Mary Claret and Vatican Council I (1870-1970), 427; ——— Scholastica's College, 666; The First Women ——— "Doctors of the Church", 678.
- Salvador, Manuel. Bishop of Palo, 82; Pontifical Bull, 181.
- Santos, Camilo R. An Architectural Plan for a Earrío Chapel, 636.
- Sanz, SJ, Juan. Indonesia at the Crossroads, 392.
- Schema Calendarii Generalis Pro Anno Domini 1971, 753.
- Schema, A Basic ——— for Priestly Training, 448, 526, 609.
- Scotland, Agreement on Baptism Reached in ———, 257.
- SCPC Circular Letters to the Heads of Episcopal Conferences, 100.
- Secretariat General of Bishops' Synod, 438.
- Self-Denial, Renunciation and ——— Outmoded? 604.
- Senate, Priest ——— Consultative Only, 741.
- Sermons on Constitutional Convention, 310, 412.
- Services, Priestless Sunday ———, 689; With Holy Communion for Sundays in Advent, 699.
- Sierxa, CMF, Alfonso Ma. St. Anthony Mary Claret and Vatican Council I (1870-1970), 427.
- Soledad, OSB, Sister M. St. Scholastica's College, 666.
- Spirit, In the Christian ———, by Louis Evelyn, 86; The ——— of Community, 263.
- Stockholding and Board of Directors, 330.
- Study and Research Centre on St. Thomas, 342.
- Suspension, Decree of ——— on Pablo Hilario, 184.

- Synod, The Situation of the Church After the —, 371, 470; Secretariat General of Bishops' —, 438.
- Tejon, OP, Guillermo. You and Your Service Sheet, 42, 145, 317.
- Testera, OP, Florencio. Marriage Counseling, 565.
- Tinoko, OP, Jose B. A Paragon for Today's Priests, 524; Renunciation and Self-Denial Outmoded? 604; The Absentee Pastor, 738.
- Tither, CSSR, David. Homiletics, 33, 130, 208.
- Torture: Priest Tortured by Police, 873.
- Training, Mixed Priestly —, 23, 196, 294, 380; A Basic Scheme for Priestly —, 448, 526, 609.
- Tuguegarao: Appointment of Rev. Jose Lazo, 82.
- University, Religion Course in Canberra —, 84.
- Vatican(s), Papal Infallibility in the Light of the Two —, 13; — One, 88; — Council I, 113; Women in — Posts, 343; St. Anthony Mary Claret and — Council I (1870-1970), 427; The — and World Peace, 601.
- Villamor, MSP, Alpiniano M. A. Superstructure for a National Missionary Movement, 851.
- Villot, Card. — Appointed Chamberlain, 872.
- Visit, CBCP on Papal —, 746.
- Vocation, All-Faith to — Drives, 84; Falling Ratio of Priests, 343.
- Water, Prayers, Baptismal — and Creed, 331.
- Week, Holy — 1970, 238.
- World, Nuns in the Modern —, 83; But Not of This —, 342.
- Yllana, M.M. Design for a Chalice, 710.
- Yusingco, CSSR, Fernando. Homiletics, 302, 398.

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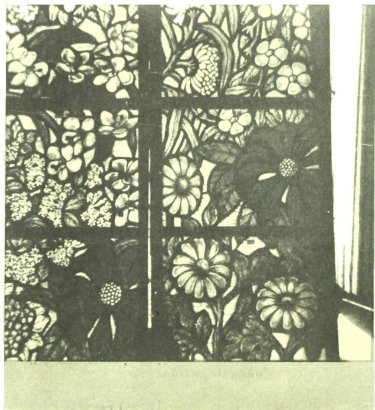
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