

BOLETIN ECLESIASTICO DE FILIPINAS

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● THE PHILIPPINE ECCLESIASTICAL REVIEW ●

VIOLENCE IN UNIVERSITIES ● ENGLISH TRANSLATION OF THE NEW PREFACES AND EUCHARISTIC PRAYERS ● THE REFORMED ORDINATION RITE FOR DEACONS ● THE PROPHETICAL FUNCTION OF THE LAITY ● THEOLOGY OF CONCELEBRATION ● DE COLORES: YOU AND YOUR CANDIDATE

BOLETIN ECLESIASTICO DE FILIPINAS

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TABLE OF CONTENTS

EDITORIAL	182
DOCUMENTATION	
Seminary Renewal	184
Extraordinary Synod of Bishops	189
English Translation of New Prefaces and Eucharistic Prayers	194
DOCTRINAL SECTION	
The Church Has Spoken JESUS MA. CAVANNA, C.M.	209
The Reformed Ordination Rite for Deacons H. J. GRAF, S.V.D.	219
PASTORAL SECTION	
Homiletics — Easter, Low Sundays, Second, Third Sundays after Easter DAVID TITHER, C.S.S.R.	233
De Colores — You and Your Candidate GUILLERMO TEJON, O.P.	241
LAYMAN'S VIEW	
The Prophetical Function of the Laity MARY JOYCE ONG	249
CASES AND QUERIES	
Theology of Concelebration LEONARDO Z. LEGASPI, O.P.	258
THE CHURCH HERE AND THERE	266
BOOK REVIEWS	273

VIOLENCE IN THE UNIVERSITIES

The wave of student unrest and violence that has swept across campuses of Europe, Americas and Asia has finally shown its menacing figure within our own campuses. Beginning from the State University, the student demonstrations swallowed other universities, culminating within the 358-year old Dominican University.

Reactions to this phenomenon were varied; the range of interpretation of the behaviour of young people, wide. There are those who are prone to attribute the outbreaks to everything from communistic instigation to mere whims of fashion. Many accuse youth of following its violent impulses without knowing what it wants to achieve. The students themselves seem unable or unwilling to offer any clear rationale for what they are doing, beyond the sweeping explanation that they are in protest against "the system". Many go so far as to say that the uneasiness and the revolt of the young is artificially induced.

On the other hand, there are the people who believe blindly in student power and think of youth as the infallible judge. Blame, they say, should be placed on the successive generations of parents who have faithfully brainwashed their children with false ideals, for having placed the emphasis wrongly on acquiring rather than giving, on hoarding rather than sharing. Universities too should be blamed, for instead of being centres of education, they had become commercial bastions, intent not in the pursuance of knowledge but of money.

It should surprise no one that the University be the target of unrest and violence.

For a University is becoming more and more the centre of promotion of human progress. It is the ideal and natural meeting point of past and present, where the historical and cultural heritage of mankind is gathered, preserved and presented in all its fruitfulness to the rising generation. It should not be surprising then, that where a society, like ours, is engaged in a careful re-appraisal of

its laws and structures, in order to strengthen authentic values and eliminate obsolete elements, it is just to be expected that reform movement be most ardent at the University. To prevent the University from lagging behind instead of being in the vanguard, thereby failing in its mission of education, urgent reforms are indeed necessary.

Due recognition then must be given to these positive aspects of student unrest. For behind the peremptory tones and ways of the students' demands, lie their awareness of the primary role their noble effort must play in determining the fate of society, the healthy sign that they already consider themselves jointly responsible for the fate and evolution of society, and their refusal to take refuge in a lazy period of waiting for their tomorrow. It is well to note these positive elements in the youth phenomenon. These we must recognize and accept.

But, with the same firmness and equal interest, we repudiate the violence, the university disorders, the salaried agitators, and the prophets of violence. We exhort the students to reflection and wisdom, which are necessary virtues in every pursuit and, at the same time, the guarantee of a fruitful and lasting result. As one local president of our universities had said: "We all love liberty and freedom. But liberty has restraints, and freedom can flourish only in a framework of rules and regulations. There is no such thing as the freedom to be free of the rules and regulations." If the students, if our youth had proposals for the constructive adaptation of our political, educational and social systems, and if their agitations took the form of reasoned argument and discussion instead of aimless protesting, then we could view their protests with respect. But when we are offered, as the only valid argument for change and upheaval, the fact that a number of people are angry and excited, then we have no choice but rally to the defense of peace and order. Just and legitimate aspiration for new things must never give in to the temptation of imagining that the latter cannot arise from a land laid waste.

Our University problems demand the cooperation and support of all. The students must be encouraged to formulate their requests reasonably and intelligibly. Their elders must be prepared to listen and respond sympathetically. But both must meet in a sincere effort to identify, study and solve problems of mutual concern. The experience on the one hand, strength and enthusiasm on the other, will be the assurance of a joint effort to build the strong bridge to a peaceful and better future.

DOCUMENTATION

SACRA CONGREGATIO PRO INSTITUTIONE CATHOLICA

Rome, 16th December 1968

Letter addressed to Seminaries through the Chairman, C.E.A.P. Department of Seminaries, on the occasion of its Annual Convention held on January 5-8, 1969, Manila.

SEMINARY RENEWAL

The dominant note in the Vatican Council as regards the formation of the clergy is precisely that of adaptation "ad peculiaria locorum temporumque adiuncta" as is clearly shown in Section I of the Decree "Optatam totius." This adaptation, at the request of the Council, is to be realized in the drafting by each country of a "Ratio institutionis sacerdotalis" for itself, a document which the Bishops of the Philippines has already drawn up, and had approved "ad experimentum" on August 31st of this year by the Sacred Congregation for Catholic Education.

This is therefore an occasion which gives us great pleasure to express our thanks to all those present at the meeting who, in collaboration with the Bishops, have had a part to play in drafting that document which now remains the basis for the actual up-dating of the formation given in the Seminaries of the Philippines.

We should like to dwell a little on the work of putting into actual practice the norms drawn up by the Council and the lines of approach as provided for in your country's "Ratio institutionis sacerdotalis." What we say is merely to offer you, the members at the Congress and those who are involved in the formation of the clergy, some points for reflection which are suggested to us by our experience gained through daily contact with all the countries of the world.

1. In the work of adaptation of priestly formation to the particular needs of each country it is above all necessary to avoid the methodological errors which here and there one encounters. One example among many is to be found in the abundant literature where the very notion of the priesthood is frequently altered. Frequently, in fact, almost without noticing it, they pass from the plane of pastoral activity, with its basic appeal "How can the priesthood fit into the world of today," to the doctrinal level: "What is the priesthood." And then they continue to discuss and argue this new problem with the principles which are proper to the pastoral question. This transposition of method from the pastoral to the theological level can only have serious results.

2. In view of this danger, I insist that any form of adaptation demands a continual referring back to those solid, unchanging principles on the notion of the priesthood which are only to be sought in Revelation and the Church. The Council emphasized this teaching above all in "Lumen Gentium," "Presbyterorum ordinis" and in the Decree "Optatam totius." Therefore any "adaptation which does not wish to take into account these fundamental, theological and guiding lines of the Council is inevitably doomed to failure, since neither sociology nor pedagogics nor any other science is capable of studying in any depth the notion of the priesthood, a problem which is essentially theological and which must be approached in a theological way. It is only therefore when one is clear on what the Council and the tradition of the Church teach on the nature of the priesthood that one can begin to relate it to local situations or to the particular historical moment in which the Church is living.

3. If then you wish to give a brief outline of the doctrinal elements which the Council highlighted in view of the adaptation to be undertaken in the formation of the clergy, and which one must bear in mind, I think they can be reduced to these three points:

a) the personalization of education: that is, the Council has stressed the importance of the person who is being educated, with all the consequences which stem from this—such as the active part which the student plays in his formation and even in his intellectual work; the profound, calm and frank dialogue between superior and student, etc.;

b) the unity in the teaching of Theology, which must be centered on Sacred Scripture with the consequent coordination of the various subjects so as to eliminate a too diffuse approach to the different disciplines, and the whole organically assembled and directed to a pastoral end;

c) relevance to the real world and the resulting formation which is not isolated from the social context in which the students live and in which they will be called to work one day as ministers of the altar.

4. Perhaps you would also permit us, Father, in all charity and sincerity, to draw to your notice some pitfalls which can arise if the wise instructions of the Council are not adhered to properly and which have come to light from our contact with the Seminary world. We should like to point them out to those who are to attend this important Congress.

a) By no means rarely, in the praiseworthy effort to put the Council's teaching into practice as regards the development of the students' personality, schemes are introduced which agree with neither the letter nor the spirit of the Council. An example would be the experiments undertaken in various countries to divide Major Seminaries into small scattered communities, far from and almost independent of each other, with the result that one loses the very idea of a Seminary. Or else the tendency to abolish all notion of a disciplinary rule of life instead of integrating it with an intelligent dialogue and a considered exercise of authority. One might also list the suppression of Minor Seminaries on the pretext, cited by some people, that these wonderful institutions which have played such a large part in the preparation of the clergy throughout the world are not capable of favoring the harmonious development of the human personality of our young seminarians.

b) The justified desire to form priest for the world of today can produce, apart from the formation of the small communities mentioned above, a certain sort of laicization by which we mean that anxiety to be in touch with people which slowly assumes the tone of an increasing assimilation of the priest to the layman.

c) The pastoral orientation of theological studies can lead seminarians to regard their share in pastoral activity as of the utmost importance right from the beginning of their seminary life. It is as if their whole College life consists in learning apostolic techniques and methods without realizing that the pastoral life of the Seminary is rather the final, necessary result of their whole formation; that the true fulcrum and springboard for all their future genuine apostolate is to be found in the Faith lived in a conscious and convinced spiritual life, above all in their interior and enduring meeting with Christ. On this point which is fundamental to the spiritual life of the Seminary may I refer you to a statement which I have sent to all the Bishops of the world. I enclose a copy with this letter.

d) That dialogue which is essential for the ordered life of discipline and spirituality in the Seminary must be well-supervised as regards its method and purpose if it is not to lead to confusion and disorder and seriously damage authority which must in every case remain in charge of the formation of future priests.

Seminary authorities must certainly accept and indeed, encourage in every way discussion with your seminarians. But at the same time they must make clear what is the purpose of this dialogue, that the essential ends of the Seminary, the nature of the priesthood, etc. are outside of discussion. These things they must simply accept as presented by the Church. They can, by their discussions, range over the means of realizing these essential aims, the organization of the life of the Seminary, the time table, the various schemes in which they can and must play their part, etc.

You will excuse us if we have dwelt at length on these problems especially since we know fully well that so far they do not affect Seminarians in the Philippines as they do Seminaries in other parts of the world. Nevertheless, we have thought it as well to point out these dangers in an attempt to forewarn the fine students of your country. We know the great development which is so consoling that has been taking place in the Seminaries in the Philippines through the efforts of Bishops, Superiors, Professors and students themselves. But modern means of communications banish distances and bring the experiences and

experiments of one to the knowledge of all, so that one day your students may be obliged to confront the difficulties we have mentioned.

Our words therefore are a fraternal invitation to persevere with constancy and tirelessly on the highway marked out by the Council, avoiding the pitfalls and the experiments which might compromise the great hopes which burn in the hearts of all good thinking Catholics. If we have done this we shall at least have done something worthwhile for the good of Seminaries throughout the world. We have already expressed our mind in various documents sent to the Bishops everywhere, particularly in the Circular of May 23rd 1968, in a statement on religious exercises in the Seminaries which will shortly be followed by another on authority and obedience likewise in the Seminary.

It is with the certainty that the members of this Congress will adhere to both the letter and the spirit of the teaching of the Council that we send all of you our sincere good wishes for the success of your labours and invoke abundant heavenly blessings on everyone.

We should be especially grateful to you, Father, if you would let us know the results of your work to enable us to inform His Holiness the Pope of the conclusions which you reach with regard to the formation of priests.

Finally to you, Reverend Father, who has to carry the burden of organizing and guiding the Congress, I send you my own personal good wishes, and remain,

Yours devotedly in Christ,

GABRIEL MARIA CARDINAL GARRONE
Prefect

MSGR. JOSEPH SHROFFER
Secretary

TRUE COPY

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EXTRAORDINARY SYNOD OF BISHOPS

At the Press Conference on January 10th Monsignor Rubin, Secretary-General of the Synod of Bishops, discussed the forthcoming Extraordinary Synod which is due to open on October 11th next. Among other things, Monsignor Rubin said:

It is obvious that the first General Assembly of the Bishops' Synod which was held in October, 1967, could only have its effect on the life of the Church when the advice and proposals formulated during the discussions and accepted by the majority of the Members of the Assembly were, in the judgment of the Holy Father, put into effect. But these proposals and advice and their implementation must be inserted into the context of the life of the Church and in the functioning of the competent offices concerning the questions proposed by the Synod discussions. And this requires sufficient time for a calm maturing.

When the implementation of various proposals of the Assembly permitted. I sent to the Presidents of the Episcopal Conferences and to all the members who participated in the Assembly, a circular letter on the progress made in the realization of the principal working conclusions which emerged from the synod debates. In this letter, among other things, I informed the Presidents of the Episcopal Conferences that the Holy Father had constituted a study Commission for the examination of the proposals and observations sent by the Episcopal Conference concerning the *Ordo Synodi Episcoporum* (The Regulations) and the relative problems.

With regard to the first General Assembly there is an almost unanimous positive opinion among all the participants about the progress of its work and about the results of the Assembly. As for the structure of the Synod and its regulations, the proposals are often extremely diverse. Before the First General Assembly of the Synod some observations concerning the Regulations had already been made. And at the beginning of the work of the first General Assembly (September 30, 1967) the Delegate Presidents gave some "Explications" which were to ensure a more orderly procedure of the debates.

OPINIONS SOUGHT TO PERFECT SYNOD

On this same occasion the Delegate Presidents invited the Members of the Synod to express themselves, in writing, if they so wished, about the Regulations of the Synod. In addition the Holy See, through its own channels, ever since October 1967, immediately following the closing of the Synod, collected opinions about the work of the first General Assembly together with proposals and suggestions concerning future synod meetings. The purpose of this was to perfect the Institution of the Synod of Bishops which had a positive trial in its first General Assembly. The Holy Father himself affirmed in the "Motu Proprio" with which he established the Synod, that like every human institution, with the passing of time the Synod will become more perfect.

The material collected was studied by the study Commission and the conclusions will be sent to the Holy Father for the necessary decisions.

The basic conclusions which emerges from the vast number of observations sent to the Commission concerns the Synod institution itself and points out its usefulness and importance. This positive opinion is shared by the entire Episcopate. The Synod, they feel, indicates the new path upon which the Church enriched by new experience, is moving. The Holy Father, with his concern for the universal Church and in the light of the positive opinions about the Synod, has called for a new meeting. The Synod will meet in Extraordinary Assembly beginning on October 11th, the liturgical feast of the Divine maternity of Mary, Mother of the Church, and the seventh anniversary of the beginning of the Council.

The Motu proprio *Apostolica sollicitudo* and the *Ordo Synodi Episcoporum* establish that the Synod can meet in General Assembly, in Extraordinary Assembly, and in Special Assembly. According to the norms of the *Ordo* it meets in Extraordinary Assembly when the subjects to be discussed concerning the good of the Church, demand a quick decision.

The essential factor deciding the Extraordinary character of the Assembly depends upon the subject to be discussed and its special importance. In this way an Extraordinary Assembly is distinguished from a General Assembly which is a normal periodic Assembly of the Synod. The subject of special importance for the life of the Church in the post-conciliar period, during which the entire Church is working to realize the proposals of the Council, is the activity of the Episcopal Conferences.

The Extraordinary character of the subject indicated and made advisable the convocation of the Extraordinary Assembly which is also extraordinary in its composition. The majority its members will be the Presidents of the Bishops Conferences since they are the most qualified and competent to express the opinions of the groups over which they preside.

SMALLER NUMBER FOR MORE RAPID PROGRESS

The forthcoming Extraordinary Assembly, the first of its kind since the Holy Father established the Bishops' Synod, it is hoped, will lead to a new and promising experience for the development of the Institution of the Synod itself. On the basis of the opinions expressed by the Episcopal Conferences with regard to the Regulations of the Synod, this next assembly will be able to formulate a more adequate and complete judgement on the extraordinary character of a Synod Assembly and will be able to judge its values and its positive elements in comparison with a General Assembly.

This experience will help in improving the organization and the structural character of the Synod. The Extraordinary Assembly, due to the smaller number of participants and their particular qualification as Presidents of the Episcopal Conferences, will permit a more rapid progress in the perfecting of the Institution as urged by the Pope in his *Motu Proprio* "Apostolica Sollicitudo".

As is known according to the norms of the Regulations, the "Synodus Episcoporum" meeting in an Extraordinary Assembly includes the Patriarchs, the Major Archbishops, the Metropolitans outside of the Patriarchates of the Oriental Catholic Church, the Presidents of the National Episcopal Conferences, the Presidents of the multi-national Episcopal Conferences established for those Nations which do not have a Conference of their Own; three religious, representing the clerical religious Institutes who are elected by the Union of Superior Generals, and the Cardinals in charge of the Departments of the Roman Curia.

The subject the Holy Father proposed for examination by the Extraordinary Assembly of the Synod was outlined in the latter sent to all those who have the right to participate in the assembly. It was set out as follows: "The Supreme Pontiff, inspired by the spirit of the Second Vatican Council and by the brotherly trust and charity which unites him with the Bishops, desires with all his heart that the unity of the Episcopal College with him in the pastoral concern for the good of the Church of Christ, become continually stronger. And since, particularly in recent times, the Episcopal Conferences have already given proof of a more fruitful apostolate, it is fitting that to achieve further results from the Council and to promote better the mission of the Church, the forthcoming extraordinary Assembly of the Bishops Synod should discuss the closer union between the Episcopal Conferences and the Apostolic See, as well as the union between the various Episcopal conferences themselves in order to favour and promote these reciprocal relations. In this way the Conferences, in union with the clergy and the laity, will be more effective in carrying out the responsibility entrusted to them by the Vatican Council II. This subject should be discussed in the Synod under the aspects of its functional character and especially with a view to the responsibility to maintain unity in this cooperation so that the goal of the Bishops' Synod may be achieved."

COLLEGIALITY TO PROMOTE MUTUAL RELATIONS

In his allocution of December 23rd when the Holy Father announced the convocation of the Extraordinary Assembly, he emphasized the importance of the subject to be discussed in the following words: "The importance which We attach to this possibility of mutual help, based on the principle of Collegial collaboration and common responsibility, approved and encouraged by the Second Vatican Council, led Us to this decision which We trust, with the help of God, will bring results of great usefulness for the Church."

As can be seen, the subject refers to the more effective realization and practical application, for the good of the Universal Church, of the collegiality of the Episcopate, that is the participation of all Bishops in the responsibility of the Universal Church. This common responsibility comes through the collegial collaboration of the Episcopate, and it must inspire and promote mutual, confident, and continual relations between the Episcopal Conferences and the Holy See and between the various Episcopal Conferences so that they can make a considerable contribution to the vitality of the church and to the solution of common problems.

Obviously, the Council itself and the Holy Father in the post-conciliar period have established some ways for contact between the Episcopal Conferences and the Holy See. However, when one thinks about the conditions in which the Church is carrying out her mission and work of renewal, and when one takes into consideration the difficulties and the crises which she is encountering along her path, it seems appropriate to study the concrete ways to strengthen the reciprocal relations between the Holy See and the Episcopal Conferences, and between the Conferences themselves.

Until now these relations were few and fragmentary and mostly of an administrative nature. Thus it was not possible to manifest fully the concern of the Holy See for the Episcopal Conferences and their responsibilities as outlined by the Council, and the effort which the Holy See wishes to dedicate to the promotion of the reciprocal exchanges between the various Episcopal Conferences, in order to contribute to the improvings of each other's pastoral programmes. In addition these relations would permit the Episcopal Conferences to coordinate their work, and programmes for their own common good.

Such would be the practical application of Episcopal collegiality and of the participation of all Bishops in the responsibilities of the Universal Church. The conciliar decree "Christus Dominus" concerning the pastoral office of Bishops, encourages this responsible collaboration in these words: "The Bishops, whether as legitimate successors of the Apostles, or as members of the Episcopal College must remain united among themselves, and must take an interest in all the Church..."

OPINIONS REQUESTED BY FEBRUARY 1ST.

The concern for all the Churches is expressed through adequate collaboration between the various Episcopal Conferences and between the Conferences and the Holy See, applying in the most concrete and constructive way the principle of Episcopal Collegiality. This is also affirmed by the dogmatic Constitution "Lumen gentium": "The Episcopal Conferences can today make a vast and fruitful contribution so that collegiality will have concrete applications." This then is a general outline of the subject to be discussed in the First Extraordinary Assembly of the Synod.

In order to ensure a better preparation of the subject to be discussed in the letter of the convocation I asked all those who have the right to participate in the Extraordinary Assembly to send their opinions, proposals and suggestions concerning the above subject to the Secretariat of the Synod by the 1st of February 1969.

The material sent by the participants will then be studied by a Commission which will be made up of some of the Presidents of Episcopal Conferences. The Commission will have the task of preparing a detailed schema. The detailed schema will then be sent to all the Members of the Assembly towards the middle of April, 1969, six months before the beginning of the Assembly as established in the Regulations of the Synod, in order to give each Episcopal Conference or Assembly of Bishops of the Oriental Rite, an opportunity to study the subject.

MEMBERS OF THE PREPARATORY COMMISSION

During the Press Conference, Mons. Rubin announced the names of the members of the Commission for the preparation of the agenda for the Assembly and of the Commission responsible for examining the opinions and suggestions concerning the "Ordo Synodi" and the relative problems. The first will be headed by the Prefect of the Sacred Congregation of Bishops, Cardinal Carlo Confalonieri, and its Secretary will be Mons. Rubin. Members of the Commission are Cardinals Giovanni Villot, Prefect of the Sacred Congregation for the Clergy, Julius Doeffner, Archbishop of Munich Freising; Valerian Gracias, Archbishop of Bombay; Paolo Zoungtrana, Archbishop of Ouagadougou; and Mons. John F. Dearden, Archbishop of Detroit and Mons. Brandao Vilela, Archbishop of Teresina.

The other Commission headed by Cardinal Pericle Felici, President of the Pontifical Commission for the revision of the Code of Canon Law, is made up of Cardinals Giovanni Villot, Prefect of the Sacred Congregation for the Clergy; William Conway, Archbishop of Armagh; Carlo Confalonieri, Prefect of the Sacred Congregation for Bishops; Mons. Ambrogio Marchioni, Apostolic Nuncio in Switzerland; Mons. Ladislao Rubin and Rev. Father Prof. Guglielmo Bertrams, S.J.

NATIONAL LITURGICAL COMMISSION OF THE PHILIPPINES

DECREE

RE: Use of English Translation of New Prefaces & Eucharistic Prayers

The Philippine Hierarchy of the Philippines, having received from the S. Congregation of Rites (Prot. A 477/68) the permission of using the English translation of the new Prefaces and of the 4 Eucharistic Prayers, as confirmed by the CONSILIUM, has set February 15, as the official date of their use in the Philippines.

Considering however a few changes introduced in the English text of the ROMAN CANON, which use was granted only AD INTERIM (S. Cong. R. Prot. n.2425/67-cfr. also decree Dec. 13, 1967) the new English translation with the added changes, will be the only official text allowed from May 1, 1969.

Baguio, January 31, 1969.

For the Philippine Hierarchy
W. BRASSEUR, CICM
Vicar Apostolic of the Mt. Province
Chairman of National Liturgical Commission

APPROVED ENGLISH TEXT FOR THE NEW EUCCHARISTIC PRAYERS

RULES FOR THE USE OF THE EUCCHARISTIC PRAYERS

Eucharistic Prayer I

I. The first eucharistic prayer, that is, the Roman Canon, may be used on all occasions. It is particularly suitable on days with *Communicantes* of their own, in Masses with their own *Hanc igitur*, and on feasts of apostles and saints mentioned in the prayer itself. It is also suitable on Sundays unless, for pastoral reasons, another eucharistic prayer is preferred.

II. For concelebration and when parts of this prayer are sung, the rules in inn. 35-42 of the *Ritus servandus in concelebratione Missae* (March 7, 1965) should be followed.

Eucharistic Prayer II

I. Because of its own characteristics, the second eucharistic prayer is particularly suitable on weekdays and in special circumstances.

Although this prayer has its own preface, it may also be used with the other prefaces especially those which proclaim the mystery of salvation succinctly for example, the prefaces for Sundays of the year and the common prefaces.

When Mass is celebrated for a dead person, the special formula may be inserted at the proper place, namely, before *Remember our brothers and sisters* . . .

II. For concelebration:

1. *Father, it is our duty and our salvation* . . . is said by the principal celebrant alone, with his hands extended.

2. From *Let your Spirit* . . . to *May all of us* . . . all the concelebrants say the prayer together as follows:

(a) They say *Let your Spirit* . . . with hands outstretched towards the offerings; at the end they join their hands together.

(b) They say *Before he was given up to death . . . and When supper was ended . . .* with their hands joined, bowing their hands at *gave you thanks*.

(c) While saying the words of our Lord, they hold their right hands extended towards the bread and towards the chalice, if this seems appropriate; at the elevation they look at the host and chalice and afterwards bow low.

(d) They say *In memory of his death . . .* with their hands extended.

(e) They say *May all of us . . .* bowing low and with their hands joined.

3. The intercessions for the living (*Lord, remember your Church . . .*) and for the dead (*Remember our brothers and sisters . . .*) may be assigned to one or other of the concelebrants; he says the text alone, with his hands extended.

4. The final doxology may be said by the principal celebrant alone or by all the concelebrants with him.

5. After the consecration the principal celebrant begins the acclamation with the words: *Let us proclaim the mystery of faith*; the people continue the acclamation with the formula proposed.

III. The following parts of this eucharistic prayer may be sung: *Before he was given up to death . . . When supper was ended . . . In memory of his death . . .* and the final doxology.

Eucharistic Prayer III

I. The third eucharistic prayer may be said with any preface. Like the Roman Canon, it is especially suitable for Sundays and feasts.

The special formula for the dead may be inserted in this eucharistic prayer at the proper namely, after the words: *In mercy and love unite all your children wherever they may be*.

II. For concelebration:

1. *Father, you are holy indeed*, is said by the principal celebrant alone; with his hands extended.

2. All the concelebrants say the prayer together from *And so, Father, we bring . . . to Look with favor on your church's . . .* as follows:

(a) They say *And so, Father, we bring you . . .* with their hands outstretched towards the offerings; at the end, that is, at the words: *at whose command we celebrate this eucharist*, they join their hands together.

(b) They say *On the night he was betrayed . . . and When supper was ended . . .* with their hands joined, bowing their heads at the words: *He gave you thanks . . .*

(c) While saying the words of our Lord they hold their right hands extended towards the bread and towards the chalice, if this seems appropriate; at the elevation they look at the host and chalice and afterwards bow low.

(d) They say *Father, calling to mind . . .* with their hands extended.

(e) They say *Look with favor on your Church's offering . . .* bowing low and with their hands joined.

3. The intercessions (*May he make us an everlasting gift . . . Lord, may this sacrifice . . .*) may be assigned to one or other of the concelebrants; he says the text alone and with his hands extended.

4. The final doxology may be said by the principal celebrant alone or by all the concelebrants with him.

5. After the consecration the principal celebrant begins the acclamation with the words: *Let us proclaim the mystery of faith*; the people continue the acclamation with the formula proposed.

III. The following parts of this eucharistic prayer may be sung: *On the night he was betrayed . . . When supper was ended . . . Father, calling to mind . . .* and the final doxology.

Eucharistic Prayer IV

I. The fourth eucharistic prayer has an unchangeable preface and gives a fuller compendium of the history of salvation. It may be used whenever the Mass has no preface of its own; it is particularly suitable for assemblies of the faithful who have a deeper understanding of holy scripture.

Because of the structure of this prayer, no special formula for the dead may be inserted.

II. For concelebration:

1. The preface and *Father, we acknowledge your greatness . . . down to and bring us the fullness of grace* are said by the principal celebrant alone, with his hands extended.

2. All the concelebrants say the prayer together from *Father, may this Holy Spirit . . . to Lord, look upon this sacrifice . . .* as follows:

(a) They say *Father, may this Holy Spirit . . .* with their hands outstretched towards the offerings; at the end, that is, at the words *which he left us as an everlasting covenant*, they join their hands.

(b) They say *He always loved those . . .* and *In the same way . . .* with their hands joined, bowing their heads at *gave you thanks* (which in this eucharistic prayer is said only before the consecration of the wine).

(c) While saying the words of our Lord they hold their right hands extended towards the bread and towards the chalice, if this seems appropriate; at the elevation they look at the host and chalice and afterwards bow low.

(d) They say *Father, we now celebrate . . .* with their hands extended.

(e) They say *Lord, look upon this sacrifice . . .* bowing low and with their hands joined.

3. The intercessions (*Lord, remember those for whom we offer . . .*) may be assigned to one of the concelebrants; he says the text alone, with his hands extended.

4. The final doxology may be said by the principal celebrant alone or by all the concelebrants together with him.

5. After the consecration the principal celebrant begins the acclamation with the words: *Let us proclaim the mystery of faith*; the people continue the acclamation with the formula proposed.

III. The following parts of this eucharistic prayer may be sung: *Father, may this Holy Spirit . . . He always loved those . . . In the same way . . . Father, we now celebrate . . .* and the final doxology.

EUCCHARISTIC PRAYER II

THE EUCCHARISTIC PRAYERS OF THE ROMAN LITURGY

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Father, it is our duty and our salvation, always and everywhere to give you thanks through your beloved Son, Jesus Christ. He is the Word through whom you made the universe the Savior you sent to redeem us. By the power of the Holy Spirit He took flesh and was born of the Virgin Mary. For our sake He opened His arms on the cross he put an end to death and revealed the resurrection. In this he fulfilled your will and won for you a holy people. And so we join the angels and the saints in proclaiming your glory as we sing (sav) : Holy, holy, holy . . .

With hands extended, the priest says:

Lord, you are holy indeed, the fountain of all holiness.

He joins his hands together and holding them outstretched over the offering says:

Let your Spirit come upon these gifts to make them holy, so that they may become for us

He joins his hands together and, making the sign of the cross over host and chalice, says:

the body \dagger and blood of our Lord Jesus Christ,

He joins his hands.

The words of the Lord in the following formulae should be spoken clearly and distinctly, as their meaning demands.

He takes the host in both hands and holding it slightly raised above the altar, continues:

Before he was given up to death, a death he freely accepted,

He bows his head

he took bread and gave you thanks. He broke the bread, gave it to his disciples, and said: Take this, all of you, and eat it: this is my body which will be given up for you.

He shows the consecrated host to the people, places it on the paten, and genuflects in adoration. Then he uncovers the chalice and says:

When supper was ended, he took the cup.

He takes the chalice in both hands and, holding it slightly raised from the altar, bows his head and continues:

Eucharistic Prayer II

Again he gave you thanks and praise, gave the cup to his disciples, and said: Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all men so that sins may be forgiven. Do this in memory of me.

He shows the chalice to the people, places it on the corporal, covers it, and genuflects in adoration.
Then he says:

Let us proclaim the mystery of faith:

The people continue the acclamation:

Christ has died, Christ is risen, Christ will come again.

Or other approved acclamations.

With hands extended, the priest says:

In memory of his death and resurrection, we offer you, Father, this life-giving bread, this saving cup. We thank you for counting us worthy to stand in your presence and serve you.

He joins his hands and, bowing low, says:

Eucharistic Prayer II

May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit.

He stands upright and, with hands extended, continues:

Lord, remember your Church throughout the world; make us grow in love, together with N. our Pope. N. our bishop, and all the clergy. Remember our brothers and sisters who have gone to their rest in the hope of rising again; bring them and all the departed into the light of your presence. Have mercy on us all; make us worthy to share eternal life with Mary, the virgin Mother of God, with the apostles, and with all the saints who have done your will throughout the ages. May we praise you in union with them, and give you glory

He joins his hands.

through your Son, Jesus Christ.

He uncovers the chalice and, lifting it and the host up together, sings or says aloud:

Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.

The people reply:

Amen.

* In Masses for the Dead the following may be added:

Remember N., whom you have called from this life. In baptism he (she) died with Christ, may he (she) also share his resurrection.

EUCCHARISTIC PRAYER III

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With hands extended, the priest says:

Father, you are holy indeed, and all creation rightly gives you praise. All life, all holiness comes from you through your Son, Jesus Christ our Lord, by the working of the Holy Spirit. From age to age you gather a people to yourself, so that from east to west a perfect offering may be made to the glory of your name.

He joins his hands together and, holding them outstretched over the offerings, says:

And so, Father, we bring you these gifts. We ask you to make them holy by the power of your Spirit,

He joins his hands together and, making the sign of the cross over host and chalice, says:

that they may become the body † and blood of your Son, our Lord Jesus Christ, at whose command we celebrate this eucharist.

He joins his hands:

The words of the Lord in the following formularies should be spoken clearly and distinctly, as their meaning demands.

He takes the host in both hands and, holding it slightly raised above the altar, continues:

On the night he was betrayed,

He bows his head.

he took bread and gave you thanks and praise. He broke the bread, gave it to his disciples, and said: Take this, all of you, and eat it: this is my body which will be given up for you.

He shows the consecrated host to the people, places it on the paten, and genuflects in adoration. Then he uncovers the chalice and says:

When supper was ended, he took the cup.

Eucharistic Prayer III

He takes the chalice in both hands and, holding it slightly raised from the altar, bows his head and continues:

Again he gave you thanks and praise, gave the cup to his disciples, and said: Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all men so that sins may be forgiven. Do this in memory of me.

He shows the chalice to the people, places it on the corporal, cover it, and genuflects in adoration.

Then he says:

Let us proclaim the mystery of faith:

The people continue the acclamation:

Christ has died, Christ is risen, Christ will come again.

Or other approved acclamations.

With hands extended, the priest says:

Father, calling to mind the death your Son endured for our salvation, his glorious resurrection and ascension into heaven, and ready to greet him when he comes again, we offer you in thanksgiving this holy and living sacrifice.

He joins his hands together and, bowing low, says:

Look with favor on your Church's offering, and see the Victim whose death has reconciled us to yourself. Grant that we, who are nourished by his body and blood, may be filled with his Holy Spirit, and become one body, one spirit in Christ.

He stands up and, with hands extended, continues:

May he make us an everlasting gift to you and enable us to share in the inheritance of your saints, with Mary, the virgin Mother of God; with the apostles, the martyrs, (Saint N. — *the patron saint or the saint of the day*) and all your saints, on whose constant intercession we rely for help. Lord, may this sacrifice, which has

Eucharistic Prayer III

made our peace with you, advance the peace and salvation of all the world. Strengthen in faith and love your pilgrim Church on earth; your servant, Pope N., our bishop N., and all the bishops, with the clergy and the entire people your Son has gained for you. Father, hear the prayers of the family you have gathered here before you. In mercy and love unite all your children wherever they may be. Welcome into your kingdom our departed brothers and sisters, and all who have left this world in your friendship.

He joins his hands.

We hope to enjoy for ever the vision of your glory, through Christ our Lord, from whom all good things come.

He uncovers the chalice and, lifting it and the host up together, sings or says aloud:

Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.

The people reply:

Amen.

• **In Masses for the Dead the following is said:**

Remember N. In baptism he (she) died with Christ: may he (she) also share his resurrection, when Christ will raise our mortal bodies and make them like his own in glory. Welcome into your kingdom our departed brothers and sisters, and all who have left this world in your friendship. There we hope to share in your glory when every tear will be wiped away. On that day we shall see you, our God, as you are. We shall become like you and praise you for ever through Christ our Lord, from whom all good things come. Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.

The people reply:

Amen.

EUCCHARISTIC PRAYER IV

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Father in heaven, it is right that we should give you thanks and glory: you alone are God, living and true. Through all eternity you live in unapproachable light. Source of life and goodness, you have created all things, to fill your creatures with every blessing and lead all men to the joyful vision of your light. Countless hosts of angels stand before you to do your will; they look upon your splendor and praise you, night and day. United with them, and in the name of every creature under heaven, we too praise your glory as we sing (say): Holy, holy, holy . . .

With hands extended, the priest says:

Father, we acknowledge your greatness: all your actions show your wisdom and love. You formed man in your own likeness and set him over the whole world to serve you, his creator, and to rule over all creatures. Even when he disobeyed you and lost your friendship you did not abandon him to the power of death, but helped all men to seek and find you. Again and again you offered a covenant to man, and through the prophets taught him to hope for salvation. Father, you so loved the world that in the fullness of time you sent your only Son to be our Savior. He was conceived through the power of the Holy Spirit, and born of the Virgin Mary, a man like us in all things but sin. To the poor he proclaimed the good news of salvation, to prisoners, freedom, and to those in sorrow, joy. In fulfillment of your will he gave himself up to death, but by rising from the dead, he destroyed death and restored life. And that we might live no longer for ourselves but for him, he sent the Holy Spirit from you, Father, as his first gift to those who believe, to complete his work on earth and bring us the fullness of grace.

He joins his hands together and, holding them outstretched over the offerings, says:

Father, may this Holy Spirit sanctify these offerings.

He joins his hands together and, making the sign of the cross over host and chalice, says:

Let them become the body † and blood of Jesus Christ our Lord.

He joins his hands,

as we celebrate the great mystery which he left us as an everlasting covenant.

The words of the Lord in the following formularies should be spoken clearly and distinctly, as their meaning demands.

He always loved those who were his own in the world. When the time came for him to be glorified by you, his heavenly Father, he showed the depth of his love.

He takes the host in both hands and, holding it slightly raised above the altar, continues:

While they were at supper, he took bread, said the blessing, broke the bread and gave it to his disciples, saying: Take this, all of you, and eat it: this is my body which will be given up for you.

He shows the consecrated host to the people, places it on the paten, and genuflects in adoration. Then he uncovers the chalice and says:

In the same way, he took the cup, filled with wine.

He takes the chalice in both hands and, holding it slightly raised above the altar, bows his head and continues:

He gave you thanks, and giving the cup to his disciples, said: Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all men so that sins may be forgiven. Do this in memory of me.

He shows the chalice to the people, places it on the corporal, covers it, and genuflects in adoration.

Then he says:

Let us proclaim the mystery of faith:

The people continue the acclamation:

Christ has died, Christ is risen, Christ will come again.

Eucharistic Prayer IV

Or other approved acclamations.

With hands extended, the priest says:

Father, we now celebrate this memorial of our redemption. We recall Christ's death, his descent among the dead, his resurrection, and his resurrection, and his ascension to your right hand; and, looking forward to his coming in glory, we offer you his body and blood, the acceptable sacrifice which brings salvation to the whole world.

He joins his hands together and, bowing low, says:

Lord, look upon this sacrifice which you have given to your Church, and by your Holy Spirit, gather all who share this bread and wine into the one body of Christ, a living sacrifice of praise.

He stands upright and, with hands extended, continues:

Lord, remember those for whom we offer this sacrifice, especially N. our Pope, N. our bishop, and bishops and clergy everywhere. Remember those who take part in this offering, those here present and all your people, and all who seek you with a sincere heart. Remember those who have died in the peace of Christ and all the dead whose faith is known to you alone. Father, in your mercy grant also to us, your children, to enter into our heavenly inheritance in the Company of the Virgin Mary, the Mother of God, and your apostles and saints. Then, in your kingdom, freed from the corruption of sin and death, we shall sing your glory with every creature through Christ our Lord.

He joins his hands,

through whom you give us everything that is good.

He uncovers the chalice and, lifting it and the host up together, sings or says aloud:

Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.

The people reply:

Amen.

OTHER ACCLAMATIONS

Priest: Let us proclaim the mystery of faith:

People: Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.

When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.

Lord, by your cross and resurrection you have set us free. You are the Savior of the world.

DOCTRINAL SECTION

"The Church has spoken; let then real catholics hold their peace and submit themselves once and for all."

THE CHURCH HAS SPOKEN!

Anent the Supreme Magisterium

• **Jesus Ma. Cavanna, C.M.**

It was once customary to adduce the phrase: "Rome has spoken; the matter is closed!" Now, however, we have to be cautious; even among many catholics there exists a kind of allergy to the word "Rome" For this reason I prefer to state it more clearly thus: "The Church has spoken; let then real catholics hold their peace and submit themselves once and for all."

Because, indeed, it is strange to hear in our days voices often raised—not from outside, but from the very bosom of our big Catholic family—that dare dissent or openly contradict the teachings of the Church, and consequently act as if she had not spoken. What is worse is that the loudest objections come from persons qualified by their knowledge and prestige, priests, theologians and professors who think they understand more and judge things better than the very Vicar of Christ.

Naturally confusion grows among the faithful; christian people feel as if the solid foundations of the faith of their fathers are being undermined. The harm caused by this situation is incalculable. It is imperative to clarify matters and inculcate time and again, in season and out of season, what Our Lord said to "the people and his disci-

ples: You have only one Master. . . , you have only one Teacher, the Christ"¹ whose voice is heard, today as ever, authentic and infallible, only *through* the Magisterium of the Church.²

Hence, it seems timely to recall certain ideas—apparently forgotten by some modern theologians—about the doctrinal value of the official pronouncements of the ecclesiastical Magisterium.

We know that the *authentic* Magisterium of the Church may be exercised in two ways: one, extraordinary, that of the *Solemn Magisterium occasionally* resorted to in the *solemn definitions*, always *infallible* and *unreformable*, pronounced by the Pope or by an Ecumenical Council;³ aside from these cases we have the other, more common and usual, that of the *Ordinary Magisterium* verified in the teachings of the Supreme Pontiff or of the Bishops when they regularly perform their pastoral function.

Whenever this *ordinary* Magisterium is *universal*, i.e., whenever, it teaches what *the whole Church* has *always* believed, or simply what she actually believes (regardless of particular deviations which do not effect the universal agreement) "showing by the whole people's supernatural sense of faith, a universal consensus, *from the bishops down to the last of the lay faithful*, in matters of faith and morals",⁴ then its teachings are as *infallible* and *unreformable* as those of the *Solemn Magisterium*.⁵ Otherwise, if the *Ordinary Magisterium* is not *universal*, then it remains as *merely authentic*, and as such it is *not infallible*, though it still demands from the faithful a "religious submission of mind and will."⁶

From another point of view (i.e., not with respect to the way it is exercised, but rather with regards to the degree of authority it holds) the Church Magisterium is classified as *Supreme* or as *Subordinate*. The

¹ Mt. 23, 5.10

² LK. 10, 16; 22, 32.

³ Vatican I, Dogm. Const. *Dei Filius*, cap. 3: ap. Denz Schon. (ed. XXXIV), n. 3011; cf. C.I.C., can. 1323.

⁴ Vatican II, Dogm. Const. *Lumen Gentium*, n. 12.

⁵ Vatican I, loc. cit.; C.I.C., loc. cit.

⁶ Vatican II. *ibid.* n. 25.

Supreme Magisterium is that exercised either by the Roman Pontiff alone or together with the Bishops of the whole Christendom "gathered in an Ecumenical Council, or even dispersed through the world"⁷ whenever in either case, the Pope or the Episcopal College teach *to the whole Church*, either in a *solemn* or in an *ordinary* way (in the sense indicated above). The *Subordinate* Magisterium, on the contrary, is that exercised, not by the Pope, but by any other Bishop individually, when he teaches the flock entrusted to his care, in the legitimate performance of his pastoral ministry.

The *Supreme* Magisterium may well be called *universal* by the very fact that it is addressed *to the whole Church*, although not necessarily and precisely in the sense that it teaches what has been *always* held or believed *in the whole Church* as a revealed doctrine (in the way explained above when we referred to the *Ordinary universal* Magisterium).

The *Subordinate* Magisterium, on the other hand, can never be *Solemn*, but it is always *Ordinary* only; more, it is neither *universal* in the sense of being addressed to the whole Church, although it could be universal if it teaches what the whole Church has always believed or actually believes as a revealed truth.

Leaving aside for now what concerns the *Subordinate* Magisterium, let us come to the most interesting side of our problem. What is the doctrinal value of the teachings of the *Supreme* Magisterium? When the Pope speaks in his Encyclicals or when the Bishops in union with the Pope teach in the Constitutions, Decrees or Declarations of an Ecumenical Council, what dogmatic value do such official pronouncements have?

To answer with accuracy these momentous questions we shall point out here the various kinds of pronouncements of the *Supreme* Magisterium indicating for each one the corresponding doctrinal value they have, the kind of certitude they produce, and the binding force they engender.

⁷ Vatican II, loc. cit.

Let us begin with the *Solemn Supreme Magisterium*. This offers us *solemn decrees or definitions* about truths of faith, either proposed as *expressly revealed (dogmas of faith)*, or as *infallibly certain* (on account of their *necessary connection* with the *dogmas*). In either case, the *definitions* given may be called *dogmatic definitions* (at least in a sense, since they are not always strictly and properly speaking such) because they refer to truths either *expressly* contained, or *necessarily* presupposed or deduced from "Sacred Tradition and Sacred Scripture, the one sacred deposit of the word of God, committed to the Church".⁸

(a) The truths *expressly* revealed by Our Lord, and *explicitly* preached by the Apostles to the primeval Church, constitute what we call "original dogmas of faith" which serve as the parting point of all further development of the Catholic doctrine.⁹ Among others, an example of these original dogmas of faith is found in the articles of the Creed we learned in the Catechism. Evidently, these articles of the Apostles' Creed, as original *dogmas of faith*, are *infallible* and *unreformable* truths; and who denies any one of them is guilty of *heresy* incurring the penalty of *excommunication*.

(b) Other truths *expressly* revealed, although not so clearly since they were only *implicitly* contained in the preaching of the Apostles, are from time to time *solemnly* proposed as *dogmas of faith* by the Supreme Magisterium of the Church, in a gradual manner and according to the demand of circumstances. These successive *definitions*, strictly and properly dogmatic, do not imply a discovery of new revealed truths, but only a greater and more precise *exposition* of the sacred deposit of the word of God, entrusted to the Church. And as the Holy Spirit assists the Church, not only in the faithful *custody* but also in the genuine interpretation or *exposition* of the deposit of faith,¹⁰ the *dogmas* truly and properly *defined* by the *solemn* Supreme

⁸ Vatican II, Dogm. Const. *Dei Verbum*, n. 10.

⁹ cf. Francisco Marin-Sola, O.P., *La Evolución Homogénea del Dogma Católico*, B.A.C., Madrid 1968; G. Van Noort, *The Sources of Revelation — Divine Faith*, Mercier Press, Cork 1961 pp. 231-259.

¹⁰ Vatican I, Dogm. Const. *Pastor Aeternus*, cap. 4: ap. Denz.-Schön., n. 3070; Vatican II, Dogm. Const. *Dei Verbum*, n. 10.

Magisterium are *infallible* and *unreformable*. They exact belief with *divine and catholic faith*;¹¹ and those who deny them incur *heresy* and the penalty of *excommunication*. Recent examples of such true and proper *dogmatic definitions* are those of the Immaculate Conception and of the Assumption of the Blessed Virgin Mary, as well as those of the Primacy and Infallibility of the Supreme Pontiff.

(c) Finally, other truths *not expressly* contained in the sources of revelation, are nevertheless logically and *necessarily* deduced from the *dogmas* of faith, and thus proposed by the *solemn Supreme Magisterium* as *infallibly certain*, that is, they are *defined*, not precisely as dogmas revealed by God, but rather as incontestable truths *necessarily connected* with the revealed dogmas, either as their necessary posit, or as necessary deductions (*theological conclusions*), or finally as necessary truths for the *preservation* of the said dogmas.¹² For the same reason indicated in the above section (b), these truths thus defined are *infallible* and *unreformable*; they should be believed with *catholic faith*, with absolute and unconditional religious certitude, under pain of sin, *not* of open *heresy*, but certainly or grievous temerity or rashness *very proximate to heresy*, for serious *disobedience* to the *infallible Magisterium* of the Church. Examples of these truths *infallibly certain*, though not dogmas of faith, are many doctrines (unfortunately questioned today by certain theologians) such as nature of original sin, transmitted through propagation (and not merely through imitation), inherited from our first parent Adam, and proper of each human person;¹³ the existence of angels and devils,¹⁴ the mystery of the Transubstantiation in the Eucharist and the necessity of sacramental con-

¹¹ Vatican I, Dogm. Const. *Dei Filius*, cap. 3: Denz-Schön., 3011.

¹² cf. G. Van Noort, *The Sources . . .*, op. cit., loc. cit.; *Christ's Church*, Mercier Press, Cork 1961, pp. 99-124; 289-312.

¹³ Council of Trent, Sess. V, 17, *Decr. de peccato originali* ap. Denz-Schön., nn. 1510-1516; cf. *Professio Fidei* of Pope Paul VI, 30 June 1968. Consequently we cannot agree with what is published in *The Sign*, National Catholic Magazine, Union City, N.J., U.S.A., August 1968, p. 43.

¹⁴ Lateran Council 14: ap. Denz-Schön., n. 800; Vatican I, Dogm. Conts. *Dei Filius*, cap. I: ap. Denz-Schön., n. 3002; cf. *Professio Fidei* of Pope Paul VI, 30 June 1968. We again have to disagree with *The Sign*, loc. cit., p. 41.

fession in Penance, etc. Same case with the *solemn* condemnation made by Pius XI in his Encyclical *Casti Connubii* (31 December 1931) against "any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life," since that condemnation was made in the name of "the Catholic Church to whom God has entrusted the defense of the integrity and purity of morals; the Church who "standing erect in the midst of the moral ruin which surrounds her, raised her voice in token of her divine ambassadorship, to proclaim *anew* the uninterrupted Christian tradition,"¹⁵ These doctrines or truths certainly *infallible* and *unreformable* could be some day defined as dogmas of faith. Such was the case with the dogma of the Immaculate Conception, for instance, which before its proclamation as *dogma of faith* on December 8, 1854, was already held by the Church as *infallibly certain*, at least after the Council of Trent in all probability.

Of more vital interest than the *solemn* Supreme Magisterium of the Church is the *ordinary* Supreme Magisterium that more usually and frequently guides the faithful in their search for truth in matters of faith and morals. What doctrinal value have the teachings of the Pope in his Encyclicals, or the declarations and doctrines of an Ecumenical Council (or those of the Bishops of the whole Christendom, even though dispersed through the world but in communion among themselves and with the Roman Pontiff) when their pronouncements are not *solemnly* made with official *definitions*; in other words, when in the exercise of their *universal* Supreme Magisterium, they do not use the *supreme power* of the Magisterium, that is, their magisterial power in its *supreme degree*?¹

We know that the *solemn* Supreme Magisterium can proclaim: (a) *original dogmas of faith*; (b) other *dogmas of faith* gradually defined in the course of time; and (c) other truths *infallibly certain* as necessarily included or deduced from the *dogmas of faith*. Now, these

¹⁵ cf. A.A.S., 22, 1930, pp. 559-565.

¹ cf. Daniel Boira, *Valor Doctrinal de la "Humanae Vitae"*, en *Cruzado Español*, 1 Octubre 1968, p. 3.

three kinds of teachings of the *solemn* Supreme Magisterium can be — and in fact they are — often reiterated by the *ordinary* Supreme Magisterium, with the same doctrinal *infallible* and *unreformable* value. The *ordinary* Supreme Magisterium in these cases does nothing but *redefine* or *reaffirm* the *definitions* dogmatically made by the *solemn* Magisterium.

Thus, we have, for instance, that the Vatican II, although due to its pastoral character did not intend to pronounce new *definitions* of *dogmas of faith* or of *infallible truths necessarily connected* with the *dogmas*, still in many parts it clearly *confirms* anew the *unreformable definitions* of the Tridentine, of the Vatican I and of other previous Councils. Hence, in the said parts, the texts of the *ordinary* Supreme Magisterium of Vatican II have the same force and dogmatic value as those from which they were taken. The same is true with the *Profession of Faith* recently made in a solemn occasion (30 June 1968, Closing of the Year of Faith) by Pope Paul VI. His formula, both in the articles of faith borrowed from the Nicene Creed, and in the “explanations added as the spiritual conditions of our age demanded”,² is in its totality *infallible* and *unreformable*, although the Holy Father did not intend then to make any “dogmatic definition in the true and proper sense of the word”.³ Our contention is based on the fact that the aforementioned *explanations* served precisely as a necessary *exposition* to preserve the dogmas of faith free from the errors of our day so disturbed by doctrinal confusion; and we know that the infallibility of the Supreme Magisterium is guaranteed not only in the custody of the deposit of faith but also in its faithful *exposition*.⁴

We should say the same about the *confirmation* given by the same Pontiff in his recent Encyclical *Humanae Vitae* to the *definitive* solemn condemnation of all *anti-natural* contraceptive means proclaimed already years ago by Pius XI in *Casti Connubii*. And it is worth noticing that

² cf. L'Osservatore Romano, 1-2 Luglio 1968, p. 1.

³ Ibid., loc. cit.

⁴ Vatican I, Dogm. Const. *Pastor Aeternus*, cap. 4: ap. Denz.-Schon., n. 3070; Vatican II, Dogm. Const. *Dei Verbum*, n. 10.

the infallibility and unreformability of the *Humanae Vitae* should be extended even to the wider explanation made by Paul VI on this particular, since *Humanae Vitae* "adds nothing substantially new, but something entirely coherent with the dogmatic content of the previous papal document"⁵ when it puts the clause "*whether done before the act.*" The conclusive pronouncement of *Humanae Vitae* in the part that reaffirms the *definitive* judgment of *Casti Connubii* is equally *infallible* and *unreformable*, although *Humanae Vitae* is an act of the *ordinary* Magisterium, while *Casti Connubii* in this particular point was a *solemn* pronouncement of the Supreme Magisterium, as can be easily seen from the very words of Pius XI: "the Catholic Church... raises her voice in token of her divine ambassadorship and *through* Our mouth proclaims anew the uninterrupted Christian tradition."⁶

Aside from the aforementioned three kinds of teachings that the *ordinary* Supreme Magisterium can give as *redefinitions* or mere confirmations and reiterations of previous infallible and unreformable definitions, the same *ordinary* Magisterium can also propose two other kinds of doctrines, namely:

(d) Some truths proposed as *universal* Christian doctrine, i.e., either as a *perennial tradition* of the Church (taught and constantly believed as revealed truths from the apostolic times),⁷ or as belonging to the "*supernatural sense of faith* of the holy People of God, when *from the bishops down to the last of the lay faithful* a universal consensus is manifested"⁸ (regardless of particular aberrations) in any given time of Church history, and about matters of faith or morals. We know for sure that such truths, in themselves, are guaranteed by the charism of infallibility, because "the entire body of the faithful cannot err in matters of belief."⁹

⁵ Daniel Boira, loc. cit., p. 6.

⁶ cf. "Five Great Encyclicals", The Paulist Press, New York 1939, pp. 92-93

⁷ Vatican I, Dogm. Const. *Dei Filius*, cap. 3; ap. Denz.-Schön., n. 3011; cf. C.I.C., can. 1323.

⁸ Vatican II, *Lumen Gentium*, n. 12.

⁹ *Ibid.*, loc. cit.

We have to admit, however, that the judgment of the *ordinary* Supreme Magisterium on the *universality* (*constancy* and *continuity*) of such doctrines is but a human judgment, and therefore *not infallible*, unless it be explicitly *defined*. "But it is obvious that such a judgment could have been pronounced without great guarantees of historical truth."¹⁰ For this reason, although the judgment of the *ordinary* Supreme Magisterium on the universality of a doctrine may not be infallible in all cases, still it should be held always as, at least, *morally certain*, and accepted "with religious submission of spirit"¹¹ under pain of *grievous* disobedience to the Supreme Magisterium and *grievous* rashness *proximate to heresy*.

(e) Finally, the *ordinary* Supreme Magisterium is wont to propose many other truths, certainly *not defined* still, but held as *catholic doctrine, sure and certain*. These teachings (as are most of the contents of papal Encyclicals) are *not indeed infallible and unreformable*; but they should be held as *morally certain*; to deny or contradict them would be equal to a *grievous* disobedience to the Church, and to a *serious* rashness or temerity *proximate to heresy*. In these case (such are the greater part of the Vatican II teachings) the faithful are bound to render a *religious assent, morally certain* "accepting and adhering to such teachings with religious submission of mind and will."¹²

"It should not be thought that what is proposed in Encyclical Letters does not exact by itself our assent when the Pontiffs do not exercise the supreme power of their Magisterium in them. Indeed, they are teachings of the *ordinary* Magisterium, to which is applicable also the words: "*Anyone who listens to you, listens to Me*" (Lk. 10, 16); and often what is proposed and inculcated in the Encyclical Letters appertains already, on other account, to the patrimony of catholic doctrine. And if the Supreme Pontiffs in their official acts purposely pronounce a sentence in matters heretofore

¹⁰ cf. Marcelino Zalba, S.J., *La regulación de la natalidad*, B.A.C., Madrid 1968, p. 139.

¹¹ Vatican II, *Lumen Gentium*, n. 25.

¹² *Ibid.*, loc. cit.

disputed, it is evident to all that, in the mind and will of these Pontiffs, such questions cannot be held any longer under free discussion among theologians."¹³

Later on, the same Pontiff Pius XII in his Apostolic Constitution *Sedes Sapientiae* (31 May 1956), addressing himself to Professors of Higher Centers of Catholic learning (and with greater reason his words may be extended to all teachers of the Christian people, priests and pastors) affirmed:

"Let then Professors of Christian Philosophy and Theology know that they occupy their posts, not in their own name nor by their own right, but rather only in the name and by the authority of the Supreme Magisterium of the Church, from which they have received their office, in a way canonical, and under whose vigilance and moderation they should consequently fulfill it. For this reason, granted indeed the just freedom to opine in matters still debatable, *'they should well remember that not on this account do they have the right to teach in such a way — as to communicate to their students, opinions more pleasing to them, but rather they should impart doctrines that are most approved by the Church Magisterium.'*"¹⁴

These last words are quoted from the *Motu proprio* "*Doctoris Angelici*" of Pius X.¹⁵ Would that many doctors of today who sow confusion among the faithful, were able to take notice of these preemptory injunctions of the Vicar of Christ, so as not to become like those referred to by St. Paul when he foretold: "The time is sure to come when, far from being content with sound teaching, people will be avid for the latest novelty and collect themselves a whole series of teachers according to their own tastes; and then instead of listening to the truth, they will turn to myths."¹⁶

¹³ cf. A.A.S., 42, 1950, 561 ss.: ap. Denz.-Schön., n. 3885.

¹⁴ cf. A.A.S., 48, 1956, 354-365.

¹⁵ cf. A.A.S., 6, 1914, 338.

¹⁶ II Tim. 4, 3-4.

THE REFORMED ORDINATION RITE FOR DEACONS

• H. J. Graf, S.V.D.

I. INTRODUCTION

On June 18, 1968 Pope Paul VI published an Apostolic Constitution "Pontificalis Romani recognitio" wherein he approved the reformed rites for the ordination of deacons, priests and bishops. The text of these rites, however, appeared in print only in December 1968. Concerning the ordination of deacons the Pope settled anew the question of the essence of this sacramental step, and stated that "the matter is the imposition of hands of the bishop, which takes place in silence over each one of those to be ordained, before the ordination prayer. The form consists of the words of the same prayer of consecration, of which the following pertain to the essence of the rite, and hence are required for validity: "Send forth upon them, O Lord, we pray, the Holy Spirit, by whom they may be strengthened by the gift of your seven-fold grace in the faithful carrying-out of the work of service.'"

At the beginning of the ordination rite certain rules are given concerning *time* and *place* of the ordination. The ordination should be conferred with as many people as possible in attendance, which obviously requires that the prayers etc., are pronounced in the mother tongue. Therefore, the appropriate day of ordination is a Sunday or holyday of obligation, except when pastoral reasons should advise another suitable date.

According to an ancient Roman tradition, as witnessed by the Gelasian Sacramentary¹ the ordination takes place usually at the cathedral

¹ Liber Sacramentorum Romanae Ecclesiae (ed. L. C. Mohlberg, Rome 1960) n. 142. Referred to in this article as GeV with the marginal number f the text.

of the bishop. But again, because of pastoral reasons, foremost of which is the participation of the faithful, the rite may take place at a more conspicuous place, e.g., in front of the altar, or any other suitable place in the church or chapel.

As usual, the rite takes place within the Mass, but *after* the Gospel. Since the allocution of the bishop in its first part is directed to the faithful, there is no other homily to be held, immediately after the Gospel. All the ordination ceremonies are to be performed after the liturgy of the word and before the offertory. The principle laid down in the Instruction "Inter oecumenici" of Sept. 26, 1964 n. 65 for the sacrament of Confirmation, and in the Constitution on the Liturgy for the sacrament of Matrimony² has been extended to all ordination rites and also to a number of more important sacramentals, as the blessing of an abbot, or the taking of religious vows. The rubrics prescribe also that the newly ordained should receive holy Communion in the Mass of their ordination under both kinds. For this reason the chalice should be big enough as to be sufficient for holy Communion of all.

II. THE LITURGY OF THE WORD

Following the Instruction "Pontificales Ritus" of June 21, 1968 the bishop vests in the "secretarium," or, if there is none, in the sacristy. Fully vested for Mass he enters in procession. This procession proceed in the usual order, but with some significant changes. There should be only *one* processional cross which may be used during the Mass as the cross of the altar. A subdeacon carries the Gospel book, which, after the bishop has kissed the altar and the book at the beginning of the Mass, is to remain in the center of the altar until the reading of the Gospel (n. 23). The subdeacon carrying the Gospel book is to be followed by the ordinandi. Last of all the bishop enters the church, flanked by two deacons, or, if there are no deacons available, two priests. In view of the mentality of our times and following the true meaning of the liturgical signs, if there are no real deacons

² Art. 78.—Repeated in the Instruction "Inter oecumenici" n. 70.

available, the priests accompanying the bishop should also vest as priests and not as deacons (Ibid, nn. 3 and 4).

The Mass formulary is that of the day. But the lessons may be taken from among those given in the new ordination rite (in the appendix). One is free to take these lessons wholly or in part, thus retaining one from the Mass of the day. Some of the lessons given in the appendix may be taken for any ordination, others only for the ordination of deacons, as e.g., Num. 3,5-10a (in the Hebrew Bible 3,5-9), Acts 6,1-7a; Acts 8,26-40 and 1 Tim 3,8-13. The same appendix contains interlectionary chants, in the form as the future reformed Missal will contain them. An introductory rubric indicates that the lessons from the Old Testament should not be read during Easter time. During the same time the Gospel readings should preferably be taken from St. John, as offered in the same appendix.

Ordination Masses will never have the Creed in the future, nor a Prayer of the Faithful. The elimination of the latter has been occasioned by the fact that throughout the ordination rites the whole community prays for the candidates, especially in the Great Litany.

III. THE ORDINATION RITES

1. The Summoning of the Candidates

In harmony with an ancient tradition the deacon is now once again the one, who forms the connecting link between the celebrant and the people. He is to give instructions concerning good order and bodily posture to the assembly. Thus one of the two deacons flanking the bishop is also the one who calls the future deacons with the following words:

Let those who are to be ordained deacons come forward.
Each one, called by him with his name, answers:

Present (Adsum).

The general admonition at the beginning of the ordination rites which spoke of the legal conditions of the candidates, and the punishments incurred, if the ordinand had not observed them, has been abolished.

2. Presentation and Election of the Candidates

It is no longer an imaginary archdeacon who now presents the ordinandi to the bishop, but a priest designated by the bishop, i.e., the rector of the seminary or someone else who was truly responsible for the education and training of the candidates, as specifically foreseen for married deacons in the *Motu Proprio* "Sacrum Diaconatus Ordinem," nn. 14 and 15.³ He addresses the bishop:

Most Reverend Father, our holy Mother the Church ask that you ordain these our brothers to the office of deacons.

Those to be ordained are in first line members of the People of God,⁴ and are here elected from among their fellow Christians. This is the reason why the rite refers to them as "our brothers." We may here also have an indication that, eventually, in the future, not all who are to be ordained deacons, must previously receive the minor orders and the subdiaconate. There seem to exist already some precedents in this line. One would think here in particular of those who are ordained deacons as mature, married men. — The question of the bishop remains the same as in the traditional ordination rite:

Do you know them to be worthy?

The answer to this question refers now to the previous consultation of the Christian people and to the voting that took place among the teachers and educators of the candidates. Here we must also not forget that according to the *Motu Proprio* "Sacrum Diaconatus Ordinem" the consent of the wife of the future married deacon must have been obtained previously (n. 11). It must be certain that "they have been tested first; then if they have proved themselves blameless... let them manage their children and their household well" (1 Tim 3,10-12).⁵ In view of all this, the one designated by the ordaining bishop declares:

The Christian people has been asked. Those who were in charge of them gave a favorable vote. So I do attest, that they have been found to be worthy.

³ A.A.S. 59 (1967) 697-704.

⁴ Cf. Const. on the Church, ch. 2.

⁵ Cf. *Motu Proprio* "Sacrum Diaconatus Ordinem", nn. 12 and 13.

Concluding this rite with the formal election of the candidates, the bishop says:

With the help of our Lord God, and of our Savior Jesus Christ, we choose these our brothers for the order of the diaconate.

From the foregoing we see, that the people and the former educators of the candidates may raise objections, but it is the bishop who makes the choice and he is therefore lastly responsible for the ordination. All those present at the ordination rite answer to the bishop's election, and thus give in some way their consent to the election of the bishop, saying:

Thanks be to God.

3. The Allocution of the Bishop

The bishop addresses first the people and then the candidates themselves. A model sermon is offered the bishop in the new Pontifical, but the rubrics expressly state that it is optional. He may prefer to address both the people and the candidates in his own words. Here follows now a translation of the newly composed text, offered in the new ordination rite:

Dearly beloved brothers and sisters! These our sons, your relatives and friends are now to be promoted to the order of deacons. Carefully consider to what exalted rank of ministry they are about to rise.

Strengthened by the gift of the Holy Spirit they are to assist the bishop and his college of priests in the ministry of the word, of the altar and the work of charity. They are to show themselves as the servants of all. As ministers of the altar they have to announce the Gospel, to provide for the sacrifice of holy Mass and to distribute the body and the blood of the Lord to the faithful. In accordance with the bishop's orders they have to exhort unbelievers as well as believers; they are to instruct them in our holy faith; they are to preside over prayer meetings; they have to administer Baptism and to assist at weddings, whereby they have to bless the couples. Their task is also to bring the Viaticum to the dying and to assist at funerals.

"Strengthened by that imposition of hands which has come down from the apostles and bound them more closely to the altar" they are to execute the service of charity in the name of the bishop or of the parish priest. In the performance of those tasks they are, with the help of God, to behave in such a way, that you may recognize them as disciples of Jesus who came not to be served but to serve (Mt 20,28; cf. Jn. 13,35).

But to you, my dearly beloved sons, who are to be promoted to the order of deacons, our Lord Jesus gave an example, that you also should do as he has done (Jn 13,15).

As deacons you are the servants of Jesus Christ.⁷ The Lord himself seemed to be in the midst of his disciples their servant (Lk 22,27). Therefore, you too must do the will of God from the heart in love (Eph. 6,6), and serve the Lord and men with gladness (cf. Ps. 100 (99),2). No one can serve two masters (Mt. 6,24). Therefore, consider all impurity and all kinds of avarice as idolatry (cf. Eph. 5,5).

Like those seven men whom the Apostles chose to the service of charity, you must be men of good repute, full of the Holy Spirit and of wisdom (Acts 6,3). Being rooted and grounded (Eph. 3,17) in faith, present yourselves blameless and irreproachable (Col 1,22) before God and men, as befits servants of Christ and stewards of the mysteries of God (1 Cor 4,1). Do not let yourselves be estranged from the hope of the Gospel (cf. Col 1,23). You are not only to be hearers of the glad tidings (cf. Jas 1,22) but also ministers of the word (cf. Acts 6,4). Holding the mystery of faith with a clear conscience (1 Tim 3,9), show forth in your deeds what you preach with your mouth, so that the Christian people, vivified by the Holy Spirit⁸ becomes a pure sacrificial gift wel-

⁶ Vatican II, Decree on the Missions, art. 16.

⁷ S. Ignatius of Antioch, Ad Smyrn. 10, 1; S. Polycarp, Ad Phil. 5, 2.

⁸ Cf. Vatican II, Decree on the Lay Apostolate, art. 29.

come in the eyes of God.⁹ May you, when you meet the Lord on the Last Day, hear his word: "Well done, good and faithful servant, enter into the joy of your master" (Mt. 25,21).

More as can be seen from the references quoted, is this allocution permeated with thoughts, taken from the documents of Vatican II, especially from the Constitution on the Church, ar. 29, which introduces the permanent diaconate into the Latin Church; then from art. 41 of the same Constitution which speaks of the obligation of deacons to strive for personal holiness equally from the Decree on the Missionary Activity of the Church, which refers in art. 16 to catechists who already now perform many tasks proper to deacons, and encourages their ordination to the diaconate; finally from the Constitution on Divine Revelation, which in art. 25 speaks of the ministry of the word, also entrusted to deacons and draws from this the conclusion that they are to study the Bible diligently and to develop a truly biblical spirituality. Therefore, we must not wonder that the allocution in that part which directly addresses the ordinandi is full of quotations from Sacred Scripture.

4. The Scrutiny

A sacrament necessarily involves man's personal consent and cooperation; it demands the free consent of the candidates. Therefore, the bishop addresses the future deacons who stand before him and asks them whether they are willing to accept the burden of this office:

My beloved sons, before you are ordained deacons, proclaim openly before the people that you are willing to accept this public office.

Are you willing to be ordained for the service of the Church by the imposition of my hands and the gift of the Holy Spirit?

After each question all candidates answer together:

Yes, I am willing.

⁹ Cf. Roman Missal, Pentecost Monday, Secret: "... make of ourselves an eternal gift to you." -- Eucharistic Prayer III: "Grant that we ... may be filled with his Holy Spirit ... and become one body, one spirit in Christ." -- Eucharistic Prayer IV: "... by your Holy Spirit, gather all ... into the one body of Christ, a living sacrifice of praise."

Are you willing to fulfill the office of deacons by assisting the priests for the spiritual advancement of the Christian people in humility and charity?

Are you willing to hold the mystery of faith, as Sacred Scripture says, with a clear conscience (1 Tim 3,9) and proclaim this faith according to Sacred Scripture and the Tradition of the Church in word and deed?

Are you willing to conform your conduct always to the example of Christ, whose body and blood you handle at the service of the altar?

After this last question, they all answer:

Yes, I am willing, with the help of God.

5. Promise of Reverence and Obedience

The diaconate is not to remain simply a stepping-stone to the presbyterate; many will, in the future, remain deacons throughout their lives and in this state they are to remain members of the hierarchy. They too depend on the bishop of the diocese and owe him reverence and obedience. They promise this now before their ordination, as is clearly stated in the *Motu Proprio* "Sacrum Diaconatus Ordinem:" "Deacons have to promise reverence and obedience to the bishop" (n. 30). Formerly, in the ordination of priests, the promise came after the ordination. Thus the bishops asks them:

Do you promise to me and my successors reverence and obedience? Each one of the candidates, asked individually by the bishop, answers:

I do.

During this rite the bishop holds the folded hands of the future deacon in his own, as is done in the ordination rite for presbyters. The bishop concludes:

May God, who began in you his good work, bring it to perfection.

6. The Great Litany

All rise now and the bishop, facing the congregation, invites all present to pray with him for the candidates and their life as deacons

in the service of the Church. The Litany has the same structure as the Prayer of the Faithful, consisting of an invitatory, the litany proper and a conclusion. The invitatory is the first part of the former prayer "Oremus, fratres carissimi, Deum Patrem omnipotentem,"¹⁰ with a few but significant changes:

Dear beloved brothers and sisters, let us ask God, the Father Almighty, that he may graciously pour out his grace, and bless these his servants whom he assumes to the order of deacons.¹¹

Then the deacon assisting the bishop directs the congregation to kneel during the Litany. The ordaining prelate kneels in front of his seat while the candidates prostrate themselves.

The Litany has been shortened considerably, both in the number of saints directly mentioned and in the subsequent invocations. The three divine persons are not mentioned explicitly at the beginning. After the double Kyrie eleison, *Christe eleison*, *Kyrie eleison* the saints are invoked. They follow one another in the usual order: Our Lady, the angels, the patriarchs, some apostles, the martyrs, the bishops and doctors of the Church and the confessors. The women saints are mentioned immediately in their own group, and not at the end of the list of men. After the apostles, the name of St. Mary Magdalen is mentioned, whom the Middle Ages liked to call "apostolorum apostola." In the list of martyrs we find some names of women after those of men: St. Agnes, Perpetua and Felicity. In a more universal, Catholic mentality some names of Fathers of the Eastern Churches have been inserted: Sts. Athanasius and Basilus. In order to avoid the impression that the holiness of the Church had been completed in Christian antiquity or the Middle Ages (13th century Sts. Francis and Dominic were the last included in the Litany of All Saints), the names of saints who lived later have been added: St. Francis Xavier (16th century), St. John Vianney (19th century), St. Theresa (16th century), and St. Catherine of Siena (14th century). The rubrics encourage the insertion of the names of other saints: one may invoke the patron of

¹⁰ Its earliest source is the Leonine Sacramentary, Ed. L. C. Mohlberg, n. 949.

¹¹ In the former rite we read: "... into the office of diaconate."

the church or place, the founder of the respective religious order or congregation and also the patron saints of the candidates for ordination.

Formerly the rubrics prescribed that after the invocation for the souls of purgatory the bishop had to stand and petition God that he bless, sanctify and consecrate the ordinandi. But now he remains kneeling throughout the Litany. He rises only for the concluding prayer which is the last section of the aforementioned prayer "Oremus, fratres carissimi" of the former Roman Pontifical, from "preces nostras" on.¹²

Lord God, graciously hear our prayers. By your loving assistance bring to perfection what we are about to perform. By your blessing sanctify those who, according to our knowledge are worthy to be offered for the discharge of this sacred ministry. Through Christ our Lord.

All answer:

Amen.

The assisting deacon orders then the whole congregation to rise with the words:

Let us stand.

7. The Ordination Proper

Formerly the ordination prayer for all three major orders had the structure of a eucharistic prayer, starting with the introductory dialogue of the preface. This has been abolished, as not in harmony with the ancient sources. In the ordination of deacons the bishop had formerly to interrupt this prayer, in order to place *one* hand on the head of the individual candidate with the words: "Receive the Holy Spirit, for the power and to resist the devil and his temptations. In the name of the Lord." Historically speaking these words are of relatively recent introduction. But a number of theologians sought in them the form of the sacramental rite until the decision of Pope XII.¹³ But it

¹² In the Leonine Sacramentary it was an independent prayer, as it is now again. Ed. L. C. Mohlberg, n. 948. Similarly in GeV 151.

¹³ Apostolic Constitution "Sacramentum Ordinis" of Nov. 30, 1947: Denz. 2301/3860.

is only the words that come *after* this interruption of the ordination prayer that have been declared to be decisive in the ordination rite. The text of the ordination prayer remained basically intact. Only in its second part a section has been omitted and substituted by a newly formulated text. Otherwise only slight changes, mostly of a stylistic nature have been introduced. The imposition of *both* hands of the bishop has been transferred before the ordination prayer and is done in complete silence, as in the ordination of presbyters. While the ordinandi kneel before him the bishop lays his hands on their heads. They remain kneeling while the bishop with outstretched hands sings or says:¹⁴

Be ready to assist us, almighty God! You give honors, assign rank and bestow offices. Abiding in yourself, you renew all things: disposing all things through the word, power and wisdom of Jesus Christ, your Son, our Lord, you prepare and dispense with eternal providence what is needful in due time. You adorned with a variety of heavenly gifts his Body, the Church. Its members are distinct, but you have united them by a wonderful law which governs its whole structure. Thus you make it grow and expand and your temple enlarge. You have ordained that those who are in charge of the sacred ministry should serve your holy name in three orders. Of old the sons of Levi were chosen as faithful guardians to devote their lives in the service of the holy Tabernacle and to possess as their abiding portion the heritage of a blessing which was to endure forever. In similar manner in the first times of the Church, the apostles of your Son elected, in virtue of the authority of the Holy Spirit, seven men of good repute, who were to assist them in the daily ministry, so that they could devote themselves more extensively to prayer and the ministry of the word. To these chosen men they committed through prayer and the imposition of hands the service of the tables.

Look down, graciously, O Lord, on these your servants whom we, with humble prayer, ordain to the office of the diaconate, that they may serve your holy altars.

¹⁴ As far as the text remained unchanged, it is that, approved by the Catholic Bishops of the United States, and confirmed by the Apostolic See.

Send forth, O Lord, upon them the Holy Spirit, we ask you that they may be strengthened by Him, through the gift of your sevenfold grace, for the faithful discharge of your service. May the pattern of all virtues abound in them: love without false show, care of the sick and poor, modest authority, purity of innocence and the observance of spiritual discipline. Let your precepts shine forth in their lives, so that, by the example of their chastity, the faithful may be aroused to holy imitation. Above all things may they prize the testimony of a good conscience, persevere firm and steadfast in Christ. Here on earth they imitate Christ who came, not to be served but to serve. May they be made worthy to reign with him in heaven.

Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

All answer:

Amen.

New in this prayer¹⁵ is the whole section from "Thus, in the first times..." up to "... service of the tables." The whole part from "Et nos quidem tamquam homines... quae agenda sunt, concedere," has been left out.¹⁶

In the last part the bishop asks for some further desired virtues for the new deacons. Its last sentence has been eliminated, since it considered the diaconate a stepping stone on the road to the presbyterate: "May your grace make them worthy to rise in due succession from a lower to a higher order." The latest editions of the Pontifical had already prescribed that these words, not being applicable in the case of those ordained to the permanent diaconate, be omitted. Its place has been taken by the sentence: "Here on earth... reign with him in heaven."

8. Explanatory Rites

a. The Investiture

¹⁵ The one or other copying mistake has been corrected as proposed by B. Botte, *Holy Orders in the Ordination Prayers*, in: *The Sacrament of Holy Orders*, The Liturgical Press Collegeville (1962) p. 10, n. 1.

¹⁶ It is essentially GeV 153, the first sentence excepted.

After the ordination prayer the bishop sits down and receives the mitre. Some deacons or priests present invest the new deacons with the stole and the dalmatic. They do not say anything. In the meantime Psalm 83 may be sung, whereby the antiphon "Beati qui inhabitant in domo tua, Domine" is repeated after every second versicle. The Latin version of this psalm is still that of the Vulgata. One would have expected that now, five years after the promulgation of the Constitution on the Liturgy, article 91 of the same Constitution had been implemented which prescribed that "the work of revising the psalter... is to be finished as soon as possible." One is, however, not obliged to sing the psalm. It may be substituted by any other suitable hymn, preferably in the vernacular.

b. The Gospel Book

The newly ordained then approach the bishop vested in the garments of a deacon. To each one of them he hands over the Gospel book and says:

Receive the Gospel of Christ, whose herald you have been made. See to it, that you believe what you read, that you teach what you believe and perform what you teach.

We find in the texts of all new ordination rites a marked tendency to a "Romanization"; they try generally to eliminate the texts of non-Roman origin and retain only genuine Roman texts as found preferably in the oldest Roman sources. The beautiful text which forms the second part of the bishop's word accompanying the handing-over of the Gospel book has been retained, though it is of non-Roman origin; it is part of an old ordination prayer from another rite, probably Gallican.¹⁷

c. The Kiss of Peace

Then the bishop gives the newly ordained deacon the kiss of peace, and says:

Peace be with you.

¹⁷ It is taken from the prayer "Deus sanctificationum omnium auctor" of the former ordination rites for the presbyterate, already part of GeV 148, and of the *Missale Francorum* (Ed. L. C. Mohlberg, n. 32).

The newly ordained answers:

And with your spirit.

If the situation warrants it, the other deacon present may also give the kiss of peace to the newly ordained. During these rites Psalm 145 with the antiphon "If any one serves me, my Father who is in heaven, will honor his (Jn 12,26), says the Lord," after every second versicle of the Psalm, may be sung. The psalm (as also the previously mentioned Ps 83) is interrupted as soon as the rites they are supposed to accompany, are over, without the concluding "Gloria Patri."

IV. THE CELEBRATION OF THE EUCHARIST

Some of the newly ordained deacons bring the sacrificial gifts to the altar for the celebration of holy Mass. The traditional offering of candles, therefore, has been abolished. One of the deacons assists the bishops during holy Mass. If Eucharistic Prayer I (Roman Canon) is used, a special "Hanc igitur" is to be said, a text which is basically the same for the ordination Mass for deacons, presbyters and bishops. Only the indication of the newly accepted hierarchical and sacramental rank differs:

Father, accept this offering
 from your whole family
 and from these, whom you have chosen
 to the order of deacons.
 Protect the gifts you have given them,
 and let them yield a harvest worthy of you.
 Through Christ our Lord. Amen.

The newly ordained receive holy Communion under both kinds, the bishop distributing the hosts, the deacon assisting the bishop at Mass, offering the chalice to his fellow deacons. Some of the newly ordained help the bishop in the distribution of holy Communion to the faithful.

There is no special rite for the imposition of a "penance" at the end of the ordination Mass, neither a special blessing for the newly ordained. After the episcopal blessing at the end of the Mass and the subsequent "Ite missa est", pronounced by the assisting deacon, all leave the church in procession as they entered.

HOMILETICS

• David Tither. C.S.S.R.

EASTER SUNDAY (April 6)

CHRIST, OUR JOY, OUR HOPE:

The story of the coming of Jesus Christ we call the Gospel; and the Gospel is the great and good news, the announcement of the complete victory of Christ over death, over sin, and over Satan. The prayers and Bible readings of today's Mass remind us clearly and forcibly that Christ's victory over death, over sin, and over Satan is our property. He has conquered for us, or to put it another way, we in Him have conquered the forces of evil. "Who by dying has destroyed our death: and by rising again has restored us to life." (Easter Preface). How great then should be our joy and happiness today—the day on which we solemnly commemorate and dramatically reproduce the victory of Christ, Our Hope, Our Joy.

When we look around the world we live in we see much sadness and unhappiness. There is the drawnout war in Vietnam, the senseless slaughter in Biafra. Here in our own country many private citizens and government officials have been murdered. In America there is bitter racial animosity, while in many countries the poor and the unjustly treated must be counted in millions. And so we ask ourselves: has Christ really conquered the forces of evil? Why is there so much suffering and evil in the world, if Christ has won a complete victory? We must renew our faith, stir it up. We must listen humbly and joyfully to the message of Easter. "Christ our Hope is risen!" Christ, not Satan, conquered on Easter Sunday morning. Men may be slow in opening up their minds and hearts to Christ. They may follow more loyally the forces of evil. But the message of God is clear and forcible. Death, sin and Satan have been swallowed up in the victory of Christ's Resurrection from the dead. Let us have great courage and joy in our hearts today, the day when Christ's divinity is so clearly manifested to the world, the day when His Eternal triumph over the forces of evil is made known to all.

But how does the victory of Christ affect us? Firstly, He is one of us, one of our race and family. As the Creed says, 'He became Flesh.' In other words, He is like us in all things, except sin. The Bible, speaking of Christ, says: "We have one who has been tempted in every way that we are, though He is without sin". Heb. 4:15. It is therefore a member of our human race who has triumphed over evil. But as the Head of the Body, His Church, of which we are members. The Head of the Church, Christ, has already entered upon His triumph; and, if we but remain united to Him, our victory too is inevitable. But how do we share so intimately in the death and resurrection of Christ? Through the Sacrament of Baptism. Listen with great faith to the words of God as we find them in the Epistle of St. Paul to the Romans: "You have been taught that when we were baptized in Christ Jesus we were baptized in His death: in other words, when we were baptized we went into the tomb with Him and joined Him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life. If in union with Christ we have imitated His death, we shall also imitate Him in His Resurrection." Rom. 6:4-5. How all this happens is a great mystery. As Christian people we do not seek an explanation. We accept it whole-heartedly because it is the clear teaching of God. We accept it also with great joy and allow it to bring peace and happiness into our lives. And so in the center of all creation stands Jesus Christ, and with Him is the Christian. He and we are members of the same race, the same family and in Him we have triumphed over the forces of evil.

It remains for us to live a life worthy of Christ. St. Paul says: "Let your lives be worthy of the Gospel of Christ." Phil. 1:27. We, through baptism, have become really and truly the sons of God—sons of God because we have Christ as Our Brother. Let us live a life that is worthy of such a Brother and Saviour. Above all let us love one another. Let us forgive our enemies. Let us have compassion for the poor and the needy. Let us search for the sick and the dying. Let us do these things perseveringly because, in St Augustine's charming phrase, 'We are Easter men, we are sons of the Resurrection.'

May God grant to all the Joy and Peace of this holy season.

LOW SUNDAY (April 13)

LEANING ON GOD

The Epistle and Gospel of today's Mass both speak to us about faith. Rightly then do we ask ourselves, what is faith?

There are some ideas about faith with which we are quite familiar. For example, we know that faith means accepting as true things that we do not

understand, on the authority of God. This is a very reasonable thing to do. We accept the verdict of a doctor about our health because he has knowledge, also because he has no reason to deceive us. How much more reasonable is it to accept mysterious teachings coming from God. God can never make a mistake or deceive us. He would not be God if He could do so. And so we believe totally and unreservedly in the mystery of the Blessed Trinity, one God but three Persons in that God. We will never understand how this can be, but God has taught it to us and that is enough.

Faith, as we know, also means submission to God, St. Paul often speaks about the 'obedience of faith.' Rom. 16.26; 1.5; 2 Cor. 10.5-6. He means that true faith leads to complete submission to God. As we know, this total submission leads us to God present in His Church, directing us through His Church. But let us always remember that it is God, Our Heavenly Father, who is speaking to us through His Church. God never uses His authority to oppress us, nor even really merely to test us. Neither does His Church. God's authority present in His Church is a gift to the world. It is a gift that keeps truth alive and preserves the dignity of mankind. When the use of this authority brings sacrifice into our lives we must bow ourselves before God and His Church in total and happy obedience. Until we learn to do this we will never enjoy the "peace that surpasses all understanding."

We live in disturbed times, fast changing times. This applies also to the Church. We hear for example much about a revolt against authority. Then the Church's liturgical prayers and readings are changing. For example for Mass we now have four 'blessing prayers' instead of the one canon. These and the many other changes deeply disturb some people and rob them of peace. This will not happen to the man of faith. He knows that it is God who is speaking to him through the Church and so he is at peace in his mind and heart. Such a person does not ask, why all these changes? Rather he asks, does the Church want this? Once it is clear to him that this is what the Church wants he gladly and completely adapts himself to the Church. Remember, it is God Who has spoken to us through the Vatican Council, so be at peace and do not fear these changes being introduced by lawful authority.

Faith, however, means more than believing things we cannot understand and submitting to God speaking to us through His Church. It is man's first answer to a God calling him. To put it another way, faith leads to a personal and lasting commitment to God, to leaning on God.

Oh what sort of God do we lean? On a God Who wants to be named by us as Father. As Our Lord said: "I ascend to My God and your God, to My Father and Your Father." As someone has written, no one is so

much a father as God. This then is the God we are asked to lean on, one Who is Our Father. Remember what Christ said: "Look at the birds in the sky. They do not sow or reap or gather into barns, yet your Heavenly Father feeds them. Are you not worth much more than they are?" Matt. 6.26.

We lean on a God Who is All-powerful. Sometimes we have serious problems. We consult our friends and we know they wish to help us. But they cannot because they lack the power. God always has the power and delights in using it for our good. He uses it, however, in His Way and His time. In other words in the best possible way for us.

Finally, we lean on a God Who loves us. As St. Paul says. "God loved us with so much love that He was generous with His mercy." Eph. 2.4. So generous was God that He gave us His Son to be Our Saviour. How ashamed we should be when we doubt God or even complain against Him!

Faith is a gift from God. It was first given to us through the sacrament of Baptism. It is up to us to preserve and protect it. This we do by prayer, the frequent reception of the Sacraments and by Christian living.

Prayer, in private and in community, is necessary to preserve and deepen our faith. Never underestimate the importance of personal prayers. Remember what the Vatican Council said: "The Christian is assuredly called to pray with his brethren, but he must also enter into his chamber to pray to the Father in secret." (Const. on Liturgy No. 12.)

The frequent reception of the Sacraments is necessary to preserve and deepen our faith. Remember again what God said through the Vatican Council: "The Sacraments not only pre-suppose faith, but by words and objects, they also nourish, strengthen and express it." (Cons. on Liturgy. No. 59.) Christian living keeps sin out of our lives. And sin is the great enemy of faith.

May the Mother of God help us to treasure, preserve and strengthen our faith.

SECOND SUNDAY AFTER EASTER (April 20)

GOODNESS OF CREATION

The Church reminds us in today's Mass that all creation is good. The introit says: "the earth is full of the goodness of the Lord." The Collect which follows puts this prayer on our lips: "O God, You Who lifted up

a fallen world by the humility of Your Son, grant unending happiness to Your faithful."

Why is the whole of creation good? Firstly, because God is the Maker of creation and everything that comes from God is good through and through. This is why the scriptures tell us that, 'the earth is full of the goodness of the Lord', and again, 'God saw all that He had made, and indeed it was very good.' Gen. 1-31. Sometimes men can use the things that God has made for an evil purpose but they cannot destroy the goodness of God's work. Secondly, the whole of creation is good because it has been redeemed by Jesus Christ. Thus the Vatican Council teaches us that, 'God intends to bring back to Himself the whole universe, creating it afresh in Christ.' (Decree on the Apostolate of the Laity No. 5). Thus creatures are not deformed and twisted beings. On the contrary, they are mirrors of God. It is true they demand of us a wise and generous choice, but they are not evil. They have a role to play in our existence, and we have a role to play in theirs. Our part is to reconsecrate them to God and to rededicate them to Christ. We are to bless them by our use and to stamp them with the image of the Risen Christ. This is why the Church has furnished special blessings even for such ordinary things as water, plants, typewriters, autos.

From this we can learn lessons of real practical value. For example, we learn the value of human labour and enterprise. We learn too that the Christian dare not turn his back on his earthly duties just because he is destined for heaven. The Vatican Council tells us: "The Christian who neglects his temporal duties neglects his duties to his neighbour, neglects God and *irks his eternal salvation.*" (Const. Church in the World of Today. No. 43.) These are very strong words, perhaps they contain strange and new ideas for us, but they are the words of God's Church. Let us remember that Christianity is not a religion that leads to flight from the world. Let us listen to the Vatican Council when it tells us: 'They are wide of the mark who think that because we have here no lasting city but seek the city that is to come, they can neglect their duty here on earth; they forget that faith increases their obligation to fulfill those duties in accordance with their vocation. (No. 43. idem)

Actually this teaching should fill us with joy. We can understand that we are loving God when we pray, make a novena, attend Mass or receive the Sacraments. Sometimes we forget or find it hard to believe that we are loving God truly and sincerely when we do our daily work. This is particularly true if our daily work is something very ordinary. For example, driving

a jeepney or a bus, working on the roads, cooking food, etc. But the Vatican Council tells us that men and women who perform these and similar tasks are justified in thinking that "by *their own labour*" they are advancing the work of the Creator. No. 34.

Last Christmas all of us were surely thrilled by the American journey to the moon. Some people say: "I do not believe God wishes us to meddle with the universe. These conquests of space will fill men with sinful pride." Such an attitude is wrong. Indeed it is hardly Christian. Again it is the Vatican Council which gives us the true Christian attitude when it says: "Christians are convinced that mankind's triumphs are signs of God's greatness and the fruit of His sublime plan." Likewise it says: "Christians are far from supposing that the achievements of man's skill and power are opposed to the power of God." (No. 34. *idem.*) Thus all of man's work, whether that of the man in the street or of the specialist, can be used to love and glorify God. This comes about not only because we offer it to God from time to time, but also because it is done by a Christian living in a redeemed world.

But we still need to be careful, to be on our guard. We must listen to the warning of St. Paul: "Do not be conformed to this world." Rom. 12:2. St. Paul was putting us on our guard against pride and malice which can destroy the dignity of our work and lead to great unhappiness.

How can we avoid pride and malice in our work? By living a life of faith, hope and charity. This means we must be people of daily prayer. We should love our traditional devotions, the Stations of the Cross, Visits to Christ in the Blessed Sacrament, attendance at the Novenas in honour of Mary. These and other devotions continually renew and build up our Faith, Hope and Charity.

These days the Church is urging all of us to be involved in the affairs of the world. Let us remember the Church is also insisting most strongly that we center all on Christ. Let us bring our human works to Sunday Mass. There they are purified of their imperfections by the loving action of Christ. There through the reception of Christ in Holy Communion we receive the strength and wisdom to work in a way worthy of Christ. Amen.

THIRD SUNDAY AFTER EASTER (April 27)

LOVE THE BROTHERHOOD

God, as the Scriptures repeatedly tell us, is rich in mercy. He is the Father of mercies. So full is God of mercy and kindness that He has loved us even when we were dead in our sins. St. Paul expresses it this way: "God

loved us with so much love that He was generous with His mercy: when we were dead through our sins, He brought us to life with Christ." Ephes. 2:4-5. And so, as the Church reminds us in the liturgy of this Mass, 'God sent redemption to His people.'

Christ, the Son of God, brought into this world the Good News of the Heavenly Father's mercy and goodness. Not only that, He actually redeemed us through His Life, Death and Resurrection. Because His Redemption was for all men of all times Christ founded His Church. This Church, as the Vatican Council tells us, exists to make all men sharers of a saving Redemption. (Decree on the Apostolate of the Laity No. 2.) In other words the Church exists to save men. It exists to manifest and communicate the goodness and mercy of God to all men, at all times.

But, how in practice is this mission of mercy carried on by the Church? Firstly, we have the Holy Father and the Bishops. They have the special duty of ruling, teaching and sanctifying the Church, for Christ and through Christ. At the same time, and let us never forget it, the lay people of the Church play their part in that mission entrusted to the whole People of God. (No. 2. *idem*) We must not forget it, because, as the Vatican Council has told us, the role of the lay people in the apostolate of the Church is "indispensable." It is something that cannot be dispensed with, pushed aside or forgotten. All have the responsibility of making the lay apostolate a living thing. If we do not desire, pray and work for this we are neglecting the Will of God. Does this statement seem to us too strong? Let us listen again to the Holy Spirit of God speaking to us through the Council: "Lay people live at the very centre of the world and its activities; God calls them to work as apostles in that world." (*Idem*. No. 2)

The lay people, therefore, are to play a most necessary part in the apostolate of the Church. That is why St. Peter says in the Epistle of today's Mass: "Love the Brotherhood." He means a lot more than being kind and nice to people. He means being deeply concerned about the salvation of others. Why should we be so concerned about the salvation of others that we are willing to disturb and upset our lives? Because we have been baptized. This means so much more than getting a name or a ring. It means more than being freed from original sin. It means above all becoming another Christ, to be His other self, to do His work. When we were baptized then it was Christ Himself who came alive in us. We must live to the full this New Life in Christ, and carry it, with its wonder and freedom, to others. We were not made other Christs for ourselves alone. We were baptized into a community, into the Family of God.

This truth that we are discussing is not new. The early Christians knew it, understood it and put it into practice. In many cases the good News of God's Salvation was spread through towns, cities and countries by means of lay men and women. But in our own age there has been a re-discovering of the importance of the laity, of the indispensable part that they play in the life of the Church.

How, in practice, do lay people fulfill their duty to evangelize and sanctify the world. There are various ways.

Firstly, the life of a true Christian is itself an influence which attracts men to God. We remember that Christ said: "so let your light shine before men that they may see your good works and glorify your Father Who is in Heaven." (Mt. 5:16).

Secondly, the lay people carry out their duty to sanctify the world 'as they labour to infuse the whole range of things belonging to this world with the spirit of the Gospel and so living them to their full development.' (Decree on Laity No. 2).

Thirdly, the lay people carry out this duty by, as the Council says, looking for opportunities to speak of Christ.' (No. 6). This they may do in the family circle or amongst their friends and fellow-workers. They may do it within the parish framework or as answering the call of their Bishop. Wherever it is done let it be a labour of love and done with compassion and kindness like that of Christ. This is a work which takes great courage. Let us remember we are doing Christ's work. We work In Him and With Him. Like Him we will have difficulties to face. Like Him also we will experience passing failures, but not final failure. He is Our God Who has already, triumphed through the glory of His Resurrection and His Triumph is our property.

DE COLORES

To you the Cursillo was a tremendous experience. Perhaps the most wonderful experience of your life. You came out of the Cursillo convinced that this was it, that the Cursillo was the real thing, the answer to all the questions, the solution to all the problems; that the Cursillo is just what the men (and the Philippines) of the twentieth century need.

In your mind you pictured the whole country as cursillista. Everybody—you said to yourself—should make the Cursillo!

YOU AND YOUR CANDIDATE

● Guillermo Tejon. O.P.

At Clausuras it is common to hear promises like these: "I am going to dedicate my life to the spreading of the Cursillo Movement"; "I'll try to bring to the Cursillo as many people as possible"; "This will be my apostolate"... Many cursillistas leave the Cursillo House obsessed with idea of doing just that.

And they waste no time in carrying out their plans. Two or three weeks later you see them back at the Cursillo House with their candidates. Relatives, friends...— all "within reach"—are brought to the Cursillo...

Some cursillistas measure the success of their apostolate by the number of people they bring to the Cursillo. Because of this, they are greatly disappointed when someone refuses to make the Cursillo. How can anyone—they ask—dislike the Cursillo, the Cursillo being what it is?... How can anybody refuse to be in the Grace of God?... How can anybody fail to be interested in going to heaven?...

Have you ever worried about this?... Have you ever felt sad?...

Perhaps in your enthusiasm you have forgotten that the Cursillo is not for everybody. God does not call everybody to the Cursillo. The Cursillo is an excellent way to attain Christian Perfection and do apostolic work. But it is not the only way. There are other ways; and God calls men to different ways, according to His wishes.

Do not question God's wisdom and providence. Peter did when he was asked to follow Jesus. Seeing John, he asked: "What about him, Lord?". And Jesus answered him: "If I want him to stay behind till I come, what does it matter to you? You are to follow me" (Jn., 21, 19-22).

If you still have any doubts, allow me to suggest that you read once more what we said about this in *You and Your Non-Cursillista Brothers*.

The Cursillo is not a spiritual retreat open to everybody. The Cursillo has a definite and specific purpose: the Christian Renewal of the world.

Having a definite objective, the Cursillo also has a definite and specific means to achieve it: the formation of Christian leaders capable of influencing the society in which they live.

In order to train men as leaders in Christianity, the Cursillo has developed a method of its own. This method presupposes some basic qualities and conditions in the candidate, without which a man cannot be the kind of Christian leader that the Cursillo wants him to be.

Therefore you should not be surprised if you hear that some people are not qualified to join the Cursillo. Really you shouldn't, because this was explained by your Rector the first time he spoke to you. The Cursillo is not for people without qualities of leadership; people with insoluble personal or family problems; people suffering from serious nervous or heart conditions; for non-catholics; for people who, for one reason or another, cannot live up to the expectations of the Post-Cursillo. Such men *should not* go to the Cursillo.

Of course, you can always say that we cannot be too strict about this. There are many men with basic qualities of leadership, but who do not possess them in a degree high enough to fully measure up to the ideals of the Cursillo. These men are good material—you say—and they can do much good. You are right! Such men *may* go to the Cursillo. However, the Method insists that they should be a minority, an exception, not the general rule.

Finally there are others who *should go*. These are the people with personality, with natural qualities of leadership; people who can become vertebrae of Christianity and influence the society and the environment in which they live; people sincere and open-minded enough to accept the truth when they see and understand it; people who are not satisfied with mediocrity, but who strive towards perfection in everything; people who not only seek the truth, but who, once in possession of it, are ready to share it with others; people with human values and gifts that can be put to good use in the service of Christ.

These are the men the Cursillo wants. These are the men you should want to bring to the Cursillo.

They don't have to be daily communicants or even be classified as "good Christians". They are not necessarily the men who shine, the best situated in society!...

However, they should not be handicaped by problems or circumstances (personal, family, professional, etc.) that cannot be effectively taken care of in the Cursillo.

Your parish priest tries to discover these men. They are potential leaders; and he needs them in order to accomplish the Christian renewal of his parish. But your parish priest cannot do this alone. He needs your help. That is how you become a "sponsor" in the Cursillo.

In a baptism the sponsor is not there simply to hold the baby during the ceremonies. He acquires a spiritual relationship with the newly baptized. With it goes the duty of helping him to be a good Christian.

A Cursillo sponsor is not the one who merely fills up his candidate's application form or carries his luggage to the Cursillo House; but he who helps his candidate to be a good cursillista!...

By "Cursillo I mean the three phases of the Cursillo: The Pre-Cursillo, the Cursillo Proper, and the Post-Cursillo, for—as you very well know—the Pre-Cursillo is a preparation for the Cursillo Proper and the Cursillo Proper is an introduction to the Post-Cursillo. In these three phases, the sponsor plays an important role.

* * *

You start by being a sponsor in the Pre-Cursillo.

The first thing to do is to look for a candidate. When you do so, please remember what we have just said about who should not go, who may go and who should go to the Cursillo.

Once you have a candidate, do not "send" him right away to the Cursillo House. The Cursillo is a serious thing; and all candidates—I repeat, all candidates—need some preparation, especially spiritual preparation.

You can help your candidate make up his mind to go to the Cursillo. But the final decision has to be his, not yours....

To force a man to make the Cursillo, or to bring him to the Cursillo House under the pretext of going somewhere else may sound very daring—and apostolic—and may on occasions produce good results. But in general it is dangerous, and therefore not advisable.

You are a man of position (a bank president, a company manager, a high Government official) and you say: "If all my subordinates made the Cursillo, things would be much better!" . . . And you feel like exerting undue pressure on them. . . . Be careful! . . . If they are qualified, try to convince them; but make sure that they do not go to the Cursillo to please you or to get a promotion!

Believe it or not, there are sponsors who, in order to have their candidates admitted to the Cursillo immediately, forge the signature of the parish priest. I am sure you are not one of them! . . .

I am also sure that the information that you—and your candidate—write on the application form is always accurate! . . .

Cheap cheating does not do your candidate any good, even if accompanied by the best intention in the world!

When you invite somebody to become a cursillista you invite him to be like you. Is your life worth imitating? . . .

Don't pester a potential candidate with too many speeches on the Cursillo. You may predispose him against it.

The call to the Cursillo is an actual grace; a grace that is given by God, not by you! . . . You are God's instrument in obtaining that grace for others. And the most effective means to obtain that grace for your candidate are— together with the example of your life—your prayers and mortification. . .

More than when he is up on a pulpit, an apostle is convincing and successful when he is down on his knees! . . .

Your knees are the best weapon you have to conquer the world for Christ! . . .

The mere fact that a man wants to make the Cursillo does not necessarily mean that he should. Before you consider him as a possible candidate find out if he possesses the basic qualities required by the Cursillo Method.

The criteria to be followed in the selection of candidates are these basic qualities; not a man's social position or the fact that he is your boss or relative. . . . The "tayo-tayo" system is out of place in the Cursillo. . .

Do not be afraid to stick to this principle, even if—as a result—you are misunderstood and criticized by people who are close to you... You are not working for them; you are working for Christ!...

Your candidate should go to the Cursillo with the right intention: to improve himself and the world around him... Not because he regards the Cursillo as a status symbol or because he sees in it an opportunity for temporal aggrandizement!... Help him purify his intention.

The Cursillo is a diocesan apostolic activity organized under the guidance and supervision of the Bishop. A candidate should make the Cursillo in his own diocese.

If you think that your candidate should make the Cursillo in another diocese, please remember that the permission of the two secretariats concerned is required.

Do not lose your patience—and tell your candidate not to lose his—if he has to wait a while to make the Cursillo. The Cursillo is worth waiting for!... Moreover, that waiting period allows more time for the spiritual preparation of your candidate....

"Palanca" is a Cursillo word that means prayer, mortification, sacrifice...

Some cursillistas make palancas look cheap and laughable when they solicit them as though they were buying votes for a beauty contest or selling sweepstakes tickets!...

Few palancas, offered and performed with a spirit of love and mortification, will do your candidate more good than fat envelope of half-heartedly given, hurriedly collected—and sometimes unfulfilled—promises...

And, by the way, please do not be narrowminded to the point of soliciting palancas for your candidate alone. The spirit of the Cursillo is to offer palancas for the *whole* Cursillo, that is, for all those who are making—and giving—the Cursillo.

The fact that everything was new and unexpected contributed to the joy—and success—of your Cursillo. Don't tell your candidate what happens inside the Cursillo House. Just prepare him for it!...

If he insists on knowing beforehand, tell him that for his own good it is better to "wait and see"... Later he will understand—and appreciate—your silence.

When your candidate enters the Cursillo House he is placed under the care of a team of leaders whose duty is to train him as a leader in Christianity.

The members of the Staff are qualified for the job. Besides, they are God's instruments, and God works with them. Do not hinder their work with inopportune visits to your candidate. Trust them; trust God!... The "no-contact"—rule is wise and necessary.

Of course, he is your candidate, and you are concerned about him. But during the Cursillo Proper your place is outside the Cursillo House; and the way to show your concern for your candidate is to pray and mortify for him.

The presence of sponsors in the Cursillo House distracts the candidates and prevents them from obtaining the full benefits of the Cursillo.

Do not worry!... If for some reason you are needed in the Cursillo House the staff will call you.

The Mañanita is not part of the Cursillo. It is a practice that has been adopted in the Philippines. But the Mañanita loses its beauty and usefulness if it breaks the "no-contact" rule or in any other way interferes with the running of the Cursillo.

A Mañanita is not a social gathering. It is an act of love and penance. You do not go there to talk to your candidate; but to offer a palanca for him and for those who are making the Cursillo with him.

* *

The Clausura is a joyful occasion for a sponsor. His heart is filled with happiness when he sees the fruit of his efforts.

Yet, the Clausura proper does not put an end to your responsibilities as a sponsor.

The Cursillo Proper is the beginning of the Post-Cursillo. Your candidate has to be launched into the Life of Ulteya.

Remember what we said in *You and Your Post-Cursillo?*—The Post-Cursillo is more important than the Cursillo Proper. If your candidate is to keep his life in Grace, to live as a cursillista, he has to make use of the means of perseverance offered to him by the Post-Cursillo.

A new cursillista needs advice with regard to when and where to attend ultreyas, what team reunion to join, how to go about finding a spiritual director... And he has to be incorporated into the apostolate of his parish...

Moreover, in the early days of his Post-Cursillo he has many questions to ask about the Cursillo, about things which he did not quite understand during the three days he stayed at the Cursillo House.

In all this he expects to be helped by those who had something to do with his Cursillo: the parish priest, the spiritual director, the Rector, the staff...; and you, his sponsor...

Your spiritual relationship is not ended by the "de colores abrazo"!... In a very true sense he continues to be *your* cursillista. He still calls you *his* sponsor... Don't lose sight of him and of his spiritual life!...

A baptismal sponsor is supposed to be proud of his god-child. Will you feel proud if a cursillista, who does *not* live up to the expectations of the Post-Cursillo, calls you *his* sponsor?...



Sometimes, when I discuss these things with cursillistas, they say that to be a sponsor is indeed a heavy responsibility. And they add that if that is the case a cursillista should not sponsor too many candidates.

They are right!... According to the Cursillo Method, Rectors and Spiritual Directors should not give too many Cursillos. Ideally, only one or two every year. One of the reasons for this limitation is that they are expected to follow-up the Post-Cursillo life of their candidates.

Think of this when you feel like sending too many candidates to the Cursillo. A "professional" sponsor, who helps "mass-produce" cursillistas cannot be a good sponsor...

A small band of well-trained and disciplined soldiers fights better than a large disorganized army...

Few good cursillistas can do more for Christ than many men who "made" the Cursillo...

You should take pride, not in the fact that you have sent many men to the Cursillo, but in the fact that the ones you sent are genuine cursillistas.

Let us avoid "population explosion" in the Cursillo. A little "family planning" will be welcome!...

"My apostolate" — some cursillistas say — "is to bring people to the Cursillo" ... — To bring people to the Cursillo is a good form of apostolate on condition that it is not done as a matter of routine, that you do not become a "professional" sponsor, that qualified men are chosen and that they are given the proper preparation, that one understands and accepts the full meaning of the word "Sponsor" in the Pre-Cursillo, in the Cursillo Proper and in the Post-Cursillo...

However, this is *not* by any means the *only* kind of apostolate open to a cursillista!...

You are called a sponsor because you are allowed to present candidates to the Cursillo. But you should not forget that the Cursillo is parish-oriented, and that the *real* sponsor of a cursillista is his parish priest. That is why his recommendation is necessary. Your job is to help him make the right choice.

It is of the utmost importance that in the selection of candidates for the Cursillo you and your parish priest work harmoniously, and that both of you are ready at all times to practice whatever acts of humility and patience might be required of you!...

You know that the Cursillo is not a "Reformatory". It is true that to some extent all of us are "reformed" in the Cursillo; and that sometimes extraordinary conversions take place. Nevertheless, you will be deceiving yourself if you think that the Cursillo is a general prescription for all kinds of spiritual diseases... The Cursillo is not magic!...

Perhaps you have in mind a man who in principle is good material for the Cursillo, but who at the moment is disqualified because of a serious problem. Help him solve that problem before you invite him to make the Cursillo. In case of doubt, consult the diocesan Secretariat.

What happens when the wrong candidate is sent to the Cursillo House?... The Spiritual Director, the Rector and the Staff are forced to face difficult and sometimes insoluble problems. The result cannot be very good. Scandals may follow... Neither the Cursillo nor the Church benefit from it. When this happens the sponsor cannot disclaim all responsibility...

Don't you know any sponsors who regret having sent some "cases" to the Cursillo?...

You are a pilgrim. On your pilgrimage to heaven you are not alone. As your Guide Book says, you are expected to bring your brothers with you.

The trip to the Cursillo House is a symbol of our pilgrimage to our Father's House. Your candidate has to reach heaven too; and he has to bring others with him...

Make sure that nobody gets lost on the way; that at the end of the long journey all are accounted for; that you can say with Christ: "Not one of those you gave me have I lost" (Jn., 18,9)...

Will you be able to say this if your candidate does not live up to the expectations of the Post-Cursillo?... If he does not bring other brothers with him?...

THE LAYMAN'S VIEW

*This duty and right to teach is derived
by the laity from their union with Christ as Head.*

THE LAITY AND THE PROPHETICAL FUNCTION

● MARY JOYCE ONG

I. INTRODUCTION

Man, by sin destroyed the intimate union existing between him and God. In order that this infinite chasm can be bridged again, the Second Person of the Blessed Trinity took a human body, and through it, he labored in the world for thirty-three years. From his Ascension into Heaven, through the power of the Holy Spirit, he took to himself another body that through it, his work of redemption might be continued in the world. This body that he took is the Church.

Christ expressed, in clear and simple words, the work of His Church when he said to his apostles: "As the Father has sent me, I also send you" (John 20:21). Christ was sent into the world that supernatural life may be communicated to men, effecting their union with God. He came to save men from sin. However, this task cannot be accomplished without men's willing cooperation. They must want to be saved before they can begin to gain the fruits of Christ's redemption.

Thus the first work of Christ was to announce his mission: to tell the world about himself and what he had come to do.

The Church, being the body of Christ, has inherited the mission of Christ. Just as he required the cooperation of each one of us in our salvation, just as he required Our Lady's help in our redemption, and just as he required the help of human nature to effect our union with his Father, he now works through ordinary human beings to carry on his redemption in the world.

This work of announcing Christ and his mission to the world, that all men might be brought to Christ's saving grace, and that through them the whole world might be in actual fact brought into relationship with him (Christ) is called the *work of the apostolate*. In post-conciliar language, this has come to be known as *the prophetic office or function*, an attempt at going back to the use of biblical phraseology.

II. THE PROPHETICAL FUNCTION

1. *Definition and Brief Explanation:*

The essence of the prophetic function is the *proclamation* of Christ's life and mission. Simply taken, a *prophet* is one who proclaims a message given by another. The word or term is derived from a Greek verb meaning to speak in another's name. A prophet is an intermediary who receives a message of truth from God and transmits it to the people. He not only hands the transmission to men as from God but at times he is required to translate or interpret that message for men to understand.

In modern times a prophet is thought of merely as one who foretells the future, one who knows what will happen before it takes place. This in reality, is only a derived meaning, taking the word in a narrow and particular sense.

2. *Its Mention in the Bible:*

The contents of the Holy Bible bear out the real meaning of the words "prophet" and "prophecy", for in biblical times a prophet was essentially a person who made known the will of God to the rest of the people.

In Old Testament history, the prophets appeared as the supreme and authentic teachers sent by God, who spoke in His name, were zealous for His honor, communicated to men His will with respect to the conservation, explanation, and realization, of the Pact which Christ was to seal with his blood. They did speak of things to come: of Christ, his very person and life, his works, and God's dealings with men; however, these came within the context of making known God's counsels and will, His message to men.

Thus the prophets spoke, acted and wrote, under the extraordinary influence of God.

In New Testament times, Christ has been identified as *The Prophet*. His investiture as such can be seen in his transfiguration and at his baptism. Christ himself borrowed the word "sent" from the prophetic vocabulary to state his own mission as his Father's envoy or emissary: "As the Father has *sent* me . . ." (John 20-21).

Christ in truth can be called *the Prophet*, not only because he realized and completed the old prophecies, but also, and especially because he was the prophet that proclaimed the better days. He was the final herald of the opening of the messianic era.

3. *Its Mention and Explanation in Vatican II:*

By inheritance through transmission then (" . . . I also send you. "). Christ has given his Church the mission of the apostolate: to proclaim his person and message to the world.

This duty and right to teach is derived by the laity from their union with Christ as Head. This calling to the apostolate springs from the laity's incorporation into the Body of Christ through the Sacrament of Baptism when Christ's life flows into them, making them part of him; and through the Sacrament of Confirmation from the laity, becoming mature and responsible Christians, receive the grace and duty to participate in the work of Christ.

The task of spreading the salvific mission of Christ is common to all Christians, whether clergy or laymen by virtue of their Baptism and Confirmation. However, the work falls primarily on all those who have been invested with the sacred ministerial functions in the Church, namely, the bishops and priests. It is their obligation to preach the word of God and administer Christ's Sacraments to souls. Their duty arises from the precise *authority* that was given them by Christ when he said to his apostles: "As the Father has sent me, I also send you" (John 20-21); and " . . . Going therefore, teach you all nations . . ." (Matthew 28:19). To these duty constituted authority obedience is due: "He that hears you, hears me" (Luke 10:16) were the words Christ uttered.

Though the authority to preach is given to the clergy, nevertheless the laity is not exempt from participation in its exercise. Laymen are to take part in this mission, as already indicated in the fact that if all share in Christ's life by baptism, then all must also share in his activities when they become mature and responsible and properly equipped to do so by confirmation. The different members of Christ's body must work together towards the common good of the whole organism. Thus St. Paul indicates: "As the body is one and has many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ" (I Cor. 12:13). The different members, however, have different roles to fulfill, but they: the hierarchy and the laity, are all needed to carry on Christ's mission.

III. MISCONCEPTIONS ABOUT THE PROPHETICAL FUNCTION

1. *In the Role of the Hierarchy:*

Precisely because Christ gave the hierarchy the faculty or power to teach, it is sometimes misunderstood that only the hierarchical Church can have the exercise of this office. Further, because Christ had insured his teachings through his ministers by the gift of infallibility, it may be thought that since their teachings are infallible, then they alone should proclaim the message of the Gospel.

Fr. Yves Congar tells us in his "Lay People in the Church" that in the beginning there was no question about the intimate compenetration that existed between the clergy and the faithful. There was close collaboration between them, working for the same supernatural end.

Between the 12th and 16th Century, however, the view of the Church became one-sided. The Church's institutional character came into question. Father Congar writes: "When her structure, her internal principles by which she lived (even if she had not yet worked them out perfectly clearly), were thus called into question it was inevitable, it was right and proper, that the Church should reassert and defend those things that she felt were threatened: her hierarchical structure,

the reality of her institution antecedent to and superior to the faithful and the community that they form." Thus the treatment of the problem brought about a marked insistence on hierarchical powers, most especially papal power. The idea of a whole People of God, of a body alive with the Holy Spirit was obscured. The laity was expected to be a passive mass "in the Church that it does not affect and is not expected to affect."

As a result of this Father Congar continues: "Now there was a kind of divorce between those two sides, between a community of men who were hardly the faithful any longer and an institution of clerics whose problems, activities, interests, language were no longer of those of the living community." It added up to a hierarchy that was active, giving; and a laity that was passive, receiving; or the teaching Church as opposed to a distinct learning Church: the one acting on and the other acted upon.

This view of the Church lasted up to the beginning of the twentieth century. The consequences of this lop-sided regard are grave: "Clerics are not able to meet all the requirements of a Christian program in this field. Their position is that of workmen for the kingdom of God, and this inclines them not to be interested in a kingdom of God in preparation in the world according to *the means and ways of the world*; they are inclined to ignore the order proper to second causes, temporal and historical, which has its own demands — unless, whenever it be possible to bring about a direct regulation of temporal things by religious interests, which is one of the most essential aspects of clericalism. At the bottom, forgetfulness of the true role of lay people leads both to clericalism in the Church and to laicism in the world. Pastorally, clericalism results in this, that lay people kept in subjection and passivity in the church, are not formed for their own Christian responsibilities, which it is their business to discharge in the world and the course of history." (Fr. Congar).

2. *In the Role of the Laity:*

Thus for several hundred years the general faithful came to believe that their role in the Church was a passive one, described in an anecdote

by Cardinal Aidan Gasquet as those who "Kneel before the altar and sit below the pulpit," also they dip their fingers into their pockets.

Because of this attitude the Christians became accustomed to just receiving the teachings of the Church from the hierarchy. Being thus spoon-fed by a hierarchy out of touch with the real world, they lacked the necessary initiative to actively become concerned with their particular life in the world, the various fields on which they would be better prepared to talk about. Depending on the clergy, their main virtue became that of obedience. They did nothing about the conditions and things involving them if the bishops and priests had not given any conclusions about them.

IV. THE REAL ROLE OF THE LAITY

With Vatican II, a new period in the history of the Church has begun. The layman as an adult member of the people of God, with his own responsibility and freedom within the Church can now make his voice heard. He begins to feel that he is the Church.

1. *Why the Laity is Involved:*

Why the laity must be concerned can be summarized according to the following reasons:

- a) The indelible mark imprinted in the soul at baptism makes one a member of the Church with the corresponding rights and duties pertinent to membership.
- b) The life of grace and the virtues, especially charity, which are infused in the soul at baptism makes all who have it share in everything.
- a) By the increase in supernatural life effected in Confirmation, Christians are strengthened in the profession of their faith, binding them with moral and physical ties to the life of others.
- d) Each layman, according to the conditions of his life and his state in the Mystical body, has something to give in the building of God's temple.

2. *How the Laity is Involved:*

"The laity do not have to wait to be empowered in order to discharge their individual apostolic mission: it is enough that they are the faithful, with the demands made on them by their baptism and confirmation." (Meeting of the French Cardinals and Bishops on Catholic Action: Docum. cath. 21 July 1946, col. 742.)

This private activity as we already see, not without mission, though it is a general one. Everyone has this common apostolic responsibility and should exercise it in the specific conditions and state of life in which he finds himself.

The individual and the Organizational apostolate must cooperate in the effective work for the kingdom of God.

The needs of the individual apostolate is great, especially in places where the clergy is absent. The layman is expected to teach not only by word but also by the Christian life he lives.

The organized apostolate can exert tremendous influence on society, and where private individual work will not succeed, the teaching influence of groups may be felt. Of all apostolic organizations, Catholic Action work has become well known and effective in the Christian mission.

3. *Effective Involvement:*

Bearing in mind the purpose of the apostolate, the environment in which it is to be exercised, and the necessary qualifications of the laymen for effective work, certain preparations are necessary, some of which must be constantly and regularly attended to. As the Vatican Decree on the Lay Apostolate, in Section 29 says: "The formation for the apostolate presupposes a certain human and well-rounded formation adapted to the natural abilities and conditions of each lay person. Well informed about the modern world, the lay person should be a member of his own community and adjusted to its culture."

As the condition of the layman is derived from Christ Himself who is the source of all sanctity and the foundation stone of the apostolate, it is in him that we must look for the "sap that is to vivify and

vitalize all our apostolic endeavors." (An Appraisal of the Decree on the Apostolate of the Laity by F. Mendoza, O.P., Baguio Conferences of Manila SCA, 1966.)

It is important that we remain united to him if we are to bear the fruits of salvation. This union must be sought and effected in the Sacramental life of the Church, especially through the Holy Eucharist which is the "soul of the entire apostolate" (Decree on the Lay Apostolate, Section 3.) Besides this, for the development of a deep and solid spirituality, constant participation in the liturgical action of the Church is necessary, whereby through the Holy Mass it derived the fruits of redemption.

In addition to this spiritual formation, lay apostles must be well-equipped with solid principles in theology, and know sufficiently philosophy and science, at the same time be well informed of present-day problems and conditions.

This spiritual, intellectual, moral, cultural, etc. preparation will surely qualify the prepared layman for active effective action.

4. *Where the Laity is Badly Needed:*

The proclamation of the Gospel is badly needed in almost all spheres of today's life. Because of the social, technological, ethnological, etc. conditions of society and their rapid development, the clergy alone cannot cope with the work to be done.

The Apostolate of the Laity Decree enumerates certain fields of life where the laity must be involved:

- a) *The Home:* The foundations of the home have become more shaky than ever before. Parents must become apostles to teach the world to restore the family back to its Christian dignity and sacredness.
- b) *The Youth:* Because of the latent talents in youth, the extent of influence they can exert in today's world, apostles are called to teach them and help them develop into Christians: Future citizens of earth and heaven.
- c) *The Parish:* Within its own parochial jurisdiction, individual

and organized apostolic work can find many outlets among the parishioners.

- d) *The Social Environment*: All effort must be made, according to the Decree on the Laity, to infuse "the christian spirit into the mentality, customs, laws and structure of the community in which one lives" (Section 13).

V. CONCLUSION

It is the earnest exhortation of the Fathers of the Council that laymen should not remain idle any longer, but they should stand up at once and answer the call of Christ and the Holy Spirit "gladly, nobly, and promptly," according to the Decree. This call is made especially to young people, "and they should respond to it eagerly and generously."

Once again Christ "sends us into every town and place, where he will come (cf. Luke 10:1) so that we may show that we are co-workers in the various forms and modes of the one apostolate of the Church, which must constantly be adapted to the new needs of our times. Ever productive as they should be in the work of the Lord. We know that our labor in him is not in vain" (cf. I Cor. 15:58) - Lay Apostolate Decree, Section 39.

THE THEOLOGY OF CONCELEBRATION

My questions are about the now so familiar concelebrated Mass. I have learned to accept it as a perfectly sound thing, both doctrinally and disciplinarily. But later on several doubts came to my mind.

(1) *First of all, there seems to be no difference in the objective reality between the prohibited synchronized Mass and the concelebrated Mass. Whatever differences appear between the two, seem merely incidental.*

(2) *Then, there was a time when I was told about another form of concelebration other than what I had always attended. They call it the silent concelebration. Is this a valid form of concelebration?*

(3) *Are there as many masses as the priests concelebrating?*

(4) *May each receive a stipend?*

(5) *Is the faithful hearing it hears as many masses as there are celebrants and can offer it for as many intentions or persons there are concelebrants?*

(6) *If, therefore, there are as many Masses as celebrants may we then jot that down in a spiritual bouquet as so many Masses?*

Let us first define concelebration. In a broad sense, concelebration can be defined as a simultaneous participation of several ministers in one liturgical function. In a stricter sense, concelebration is the simultaneous participation of priests in one liturgical function. If you substitute 'Eucharistic sacrifice' in place of 'liturgical function', you'll have a Eucharistic concelebration. This the main burden of the present case.

There are two things on which general agreement exist. *First*, that there is only one Eucharistic sacrifice in any valid concelebration. It is here that the proper and distinctive element in Eucharistic concelebration and which distinguishes it from synchronized Mass is primarily to be sought: the rigorous unicity of the same consecration, the unicity of one single eucharistic sacrifice. *Second*, although there is only one Sacrifice in a concelebration, each concelebrant really offers that one Sacrifice. So that each of the concelebrant can really say that he celebrated that Mass. The priest celebrant sacrifices when he acts *in persona Christi* and that, therefore, there are as many actions of Christ as there are priests celebrating. In the case of a private mass, Christ acts by one minister alone. In the case of concelebration, in the proper sense, of the word, Christ, instead of acting by one minister only, acts by several. There is a multiplicity of action but there is only one sacrifice. In this context it would be wrong to say that there are many distinct sacrifices offered in concelebration as there are priests and bishops concelebrating. There is here a confusion of actions and object; there is a multiple actions due to the multiplicity of celebrants, but there is only one sacrifice concelebrated by the concelebrants.

There are three forms of concelebration, each admitting great variety of execution, and which are of theoretical and practical importance.

1) A *verbal*, sacramental concelebration. This is when all the concelebrants pronounce the words of consecration together with the principal celebrant. "Ecclesiae semper", the decree of the S.C. of Rites, dated March 7, 1965, describes this form of concelebration this way:

"In this kind of concelebration many priests in virtue of the same priesthood and in the person of the High Priest act toge-

ther with one will and one voice, by one single sacramental act confecting and offering together the one Sacrifice, and all partake of it together."

(2) A *silent*, non-verbal form, sometimes called silent concelebration, wherein the concelebrants intend to consecrate but do not pronounce the words of consecration.

(2) A *ceremonial* concelebration in which the concelebrants attend Mass as priests but do not intend to consecrate.

In evaluating each of them we must bear in mind that there are two levels of discussion: the actual *disciplinary* level and the *dogmatic* level.

Disciplinary

The actual liturgical legislations consider the sacramental or verbal consecration as the only *valid* form of concelebration. In his allocution to the Assisi Congress, September 22, 1956, Pius XII very clearly stated that "for valid concelebration, it is necessary for the concelebrants to pronounce the words of consecration.¹ Furthermore, *ceremonial* concelebration should be excluded because it does not permit the concelebrants to exercise their sacramental priesthood:

"In truth the action of the consecrating priest is the very action of Christ, who acts by his minister. In the case of a concelebration, in the proper sense of the word, Christ, instead of acting by one minister only, acts by several. In the concelebration of mere ceremony, on the other hand, which also may be performed by layfolk, there is no simultaneous consecration..."²

But neither is the *silent* concelebration to be admitted. The reason is because we have here no guarantee that silent concelebrants validly place the matter and form of the sacrament. In discussing the various

¹ AAS XLVIII (1956), 711-25. English translation in *Worship* supplement (1957), 223-36.

² *Ibid.*, 229.

form of Mass concelebration, the more important thing is not the effects in *actu secundo*, which depend on subjective dispositions, but the nature of the act itself, and how it is to be validly performed. Since these requirements are not found in the case of silent concelebration, this must be excluded.

"The decisive point (for concelebration as for the Mass of a single priest) is not to know what fruit the soul draws from it, but what is the nature of the act which is performed: does the priest, as minister of Christ, perform "the action of Christ sacrificing and offering Himself," or not? . . . Likewise in celebration and in concelebration one must look to see if the celebrant, with the requisite internal intention, performs the external action and, in particular, pronounces the words which constitute "the action of Christ sacrificing and offering Himself." That is not verified when the priest does not say over the bread and the wine "This is my body," "This is my blood."³

Eight months after Pius XII's allocution a decree of the then Holy Office states that, on account of the institution of Christ, only he validly celebrates who pronounces the consecratory words, and that a mere intention to consecrate but not pronouncing the words of consecration although this be known by the principal celebrant, is *invalid*.

"Dubium de valida concelebratione. Quaesitum est ab hac Suprema Sacra Congregatio an plures Sacerdotes valide Missae sacrificium concelebrent, si unus tantum eorum verba 'Hoc est corpus meum' et 'Hic est sanguis meus' super panem et vinum proferat, ceteri vero verba Domini non proferant, sed, celebrante sciente et consentiente, intentionem habeant et manifestent sua faciendi verba et actiones, ejusdem. *Negative:* nam, ex institutione Christi ille solus celebrat qui verba consecratoria pronuntiat."⁴

³ *Ibid.*, 230.

⁴ May 23, 1957, *AAS* XLIX, 370.

Dogmatic Question

When the question is transposed to the dogmatic area, the principal difficulty lies in the silent, non-verbal concelebration. *Is the prohibition of the silent non-verbal concelebration based on a dogmatic doctrine, namely, that silent concelebration can never be a valid sacramental concelebration, or is it merely a disciplinary stipulation for the Latin rite, without absolutely denying the possibility of a valid silent concelebration?*

The Sacred Congregation of Faith's decree, which evidently echoes Pius XII's Assisi allocution, leaves no doubt that in the 1957 discipline for the Latin Church, the recitation of the consecratory words by all the concelebrants is considered to be essential to the sacramental sign. The Council of Trent⁵ affirms the power of the Church over the matter and form of the sacraments, save for their substance.

The immediate difficulty lies in the use of the phrase "ex institutione Christi", by the institution of Christ, mentioned in the latter portion of the decree. This phrase would seem to give an interpretation of Christ's words at the Supper table: "Whenever you do these things, do them in memory of me." Consequently it seems to teach that the renewing of the Supper of the Lord ought to include a repetition of his words, and if a priest does not repeat the words of institution, he does not offer the sacrifice sacramentally.

But if we consider the place of the phrase in the decree, it takes on a different role and value. Consider that the decree has as its purpose to affirm that concelebrants ought to pronounce the consecratory words, and that the authors of the decree did not intend to affirm that this recitation is of divine institution, the phrase than 'ex institutione Christi', is not part of the decree's stipulation, but rather part of the argument justifying the negative answer to the question asked. Arguments defending a dogmatic definition or a disciplinary stipulation are not themselves dogmatic definitions. Consequently, the decree cannot be said to define that verbal consecration is "ex institutione Christi"⁶

⁵ Denz, 931.

⁶ F. Vandenbroucke, "Le decret du Saint-Office sur la concélébration: commentaire" in *Les Questions Liturgiques et Paroissiales*, 38 (1957), 228 f.

The most that can be said is that, Pius XII and the authors of the decree judged it wiser to present only the verbal concelebration as the surer form, because there are doubts about the validity of silent concelebration.

What are these doubts?

The defenders of the silent, non-verbal concelebration advance, among others, the following arguments.

(1) Each Mass, as the representation of Christ's infinite sacrifice on the cross, is of infinite value. Since the glory given to God and the fruits received by man can be limited only by the disposition of the participants, that form of Mass is preferable which allows for more meaningful and fervent participation. This is the silent concelebration.

(2) The Mass as a cult act of the Church is more than transubstantiation and that it is possible for several ministers to perform a sacramental cult act by a joint action. From this would follow that concelebrating priests, even if they do not consecrate, could still exercise their priesthood by offering the sacrifice as priests together with the principal celebrant who alone consecrates.

To the *first* we say that the teaching of *Mediator Dei* as well as the common teaching of theologians is that in each Mass it is the whole Church who offers and that the celebrant represent all the members of the Church offering in their name. Since in each Mass the whole Church is offering, then, even when a Mass is celebrated with a minimum of devotion on the part of the celebrant and congregation, this Mass will have some value and fruit in proportion to the holiness of the Church and not in proportion to the devotion of the participants. The error then of the first argument consists in positing the subjective dispositions of the participants as the measure of the value of the sacrifice. The efficacy *ex opere operato* of the Mass consists primarily and exclusively in the presentation of the sacrifice of Christ and of his Mystical Body to God in order to obtain spiritual and temporal benefits. Participation in the fruits of the Mass depends on the divine goodness responding to the intention determined by the celebrants as well as on the dispositions of the participants. There seems to be a large measure

of confusion in the first argument by passing too easily from the subjective plane to the objective, from the *opus operantis* to the *opus operatum*.

As to the *second* argument, we must say that a priest who concelebrates this way does not accomplish *in persona Christi* the sacrificial act of oblation, which is the unbloody immolation by which at the words of consecration Christ is made present on the altar in the state of victim. "The act of a nonconsecrating concelebrator is not an act of the sacrifice of Christ, although it is an offering of Christ present as victim on the altar, an offering made in the priest's own name and in the name of the Church. It does not change the nature of the offering even though the offerer is a priest, and the reason is because the concelebrants, in this case, are not involved in the essence of the eucharistic sacrifice. The main difficulty then of this second argument consists in failing to see that although eucharistic sacrifice and transubstantiation are formally distinct, they are not adequately distinct.

Let us now answer the questions.

(1) There is an important difference between the synchronized masses and the concelebrated mass. The former form of Eucharistic celebration is the celebration of many masses, celebrated by two or more priests in one of various altars, in such a way that all execute the ceremonies and pronounce the words at the same time, employing, if need be, the use of modern instruments. This is of course prohibited. The valid concelebrated Mass is the simultaneous participation of several priests in *one* Eucharistic sacrifice.

(2) The silent concelebration is not approved by the actual legislations of the Church, and therefore is not valid.

(3) There is only one single Eucharistic sacrifice celebrated by several priests, although each one celebrates in the proper and true meaning of the word, that one Eucharistic sacrifice. The reason is because the recitation of the consecratory words by the concelebrants with the principal celebrant are done *in persona Christi*. Christ in this case acts through several ministers. A theoretical difficulty could be raised from

the fact that it is practically impossible for all to pronounce the words of consecration at precisely the same time, to that it might seem that only the one who finishes these words first celebrates the Mass. This difficulty was foreseen by the Instruction of S.C. of Rites of March 7, 1965, n. 15: "However, he is to take special care to pronounce distinctly and louder than the other concelebrants the prayers that he is obliged to sing or say along with the other concelebrants, so that all can say everything together with him, especially the words of consecration which must be pronounced by all and at the same moment: however, a *moral* union of the words is sufficient."

(4) A distinction is necessary. For a concelebrated *Low Mass*, each may take a separate stipend for his particular intention. For a *Sung concelebrated Mass* only the principal celebrant, and not the other concelebrants may take the peculiar stipend of the Mass to be Sung. The reason is because, unless the contrary is expressly indicated, the intention of the offerer in offering a stipend for a sung Mass is presumed ordinarily that it be celebrated individually (S.C. Concilli, cfr. Notitiae, 23 (cov. 1966) p. 30).

(5) Negative. He hears only one Mass.

(6) He may jot it as one Mass heard.

● Fr. L. Z. Legaspi, O.P.

THE CHURCH HERE AND THERE

Filipinos Aid Lay Apostolate Training in Taiwan

Taiwan has reaped benefit from the enthusiasm of lay apostles from the predominantly Catholic country in the Far East—the Philippines.

During the past 12 months, two groups of more than 20 members of the movement known as the *Cursillos de Cristiandad*, or short courses in Christianity, have come here to introduce the movement to the Chinese.

"I really think this movement can be of great value in forming Chinese Catholics as apostles, zealous to spread the faith," said Msgr. Joseph Ti-kang, vicar general of the Taipei archdiocese and national spiritual director of the movement.

The *Cursillo* movement began in Spain some 20 years ago, and has since spread through more than 60 countries. The movement has had marked success in the Philippines where it is said *cursillistas*, as those who have made the *cursillo* are called, are responsible for an upsurge of active faith in many places.

"In autumn of 1967, some *cursillistas* from the Philippines contacted the archbishop here with a view to helping start the movement," Msgr. Ti-kang said. "Archbishop Lo-kuang was very pleased; he knew of the movement."

After three months preparation, a group of 20 men, Filipinos, overseas Chinese, and some of mixed Philippine and Chinese blood, came here in February last year. Bishop Juan B. Velasco, O.P., exiled ordinary of Hsiamen, China, accompanied them as spiritual director. More than 30 participated in the first *cursillo*.

"After the first *cursillo*, which was a great success, we determined to continue the work," Msgr. Ti-kang said. "We quickly had all the necessary prayers, meditations, order of meetings, etc., translated into Chinese and printed."

The first *cursillo*, which is an intensive form of community retreat lasting three days, was conducted in English, so that only English-speaking Chinese could participate.

The second cursillo, held in April in central Taiwan, was conducted partly in English, partly in Chinese, and some Filipino cursillitas were asked to assist. The following four cursillos were conducted entirely in Chinese. Usually the number of participants is limited to 40 or 45.

At the beginning of this year, the first cursillo for women was held here. Twenty-one women cursillitas came from the Philippines, again at their own expense, to help conduct the "little course in Christianity." As in the case of the first cursillo for men, it was conducted in English.

"It can be said that the new movement is only beginning here," Msgr. Ti-kang said. "We are in the training period. Our aim is to increase the zeal of our Catholics for promoting the faith. It is not an organization such as the Legion of Mary or the Sodality, it is a movement. A method. A method of training. If one is already a member of some lay organization, one should become a better, more active member. If one is not a member of any such, one should place oneself at the disposal of one's pastor, to do whatever work is required. It is not a mass movement, but for selected Catholics."

Some priests here feel that the cursillo movement is rather emotional and geared to the Spanish and Philippine mentalities. I understand there is some difference in the manner of running a cursillo in the United States and the Philippines. But we must distinguish what is essential from what is not essential. We discussed that point thoroughly at the first cursillo here."

The Chinese are considered less emotional than the Filipinos. Their approach to life and religion is more subdued and more practical.

"When we started we had to rely entirely on our Filipino friends," Msgr. Ti-kang said. "We knew nothing of the movement here. But gradually we shall change some thing more thoroughly accommodating our Chinese mentality."

Head of the Dominican Order Visited Philippines

The Most Reverend Aniceto Fernandez, O.P., Master General of the 9,946 Dominicans all over the world and Grand Chancellor of the Royal and Pontifical University of Santo Tomas, Manila, arrived from Rome last January

17. He was here for a 15-day visit to the Dominican province of the Holy Rosary as well as the Dominican houses of the Philippines.

Being the Grand Chancellor of U.S.T., Father Fernandez was given welcome honors, rendered a military parade, literary-musical program and feted by the local community, student body and faculty respectively.

Meanwhile, on January 22, the University of Santo Tomas, through its Grand Chancellor granted the degree of doctor of laws, *honoris causa*, to Gen. Carlos P. Romulo.

On January 31, his Excellency, Pres. Ferdinand E. Marcos awarded the Medal of Presidential Merit to Father Fernandez.

The merit medal, according to Pres. Marcos, "is in acknowledgment to the indebtedness of our people to the Dominican fathers. It is a token of respect and admiration of the entire Filipino people to the Master General and the other Dominicans."

The citation for the medal was read by Ambassador to Saigon Luis Salcedo Moreno, while the imposition of the medal was done by the president himself. A state banquet in his honor followed immediately.

Father Fernandez was also the recipient of an honorary degree, doctor of philosophy, *honoris causa* from the University of San Agustin, on January 24. Msgr. Cuenco, Bishop of Jaro, delivered the invocation during the investiture while Fr. Juan Manuel Chaguaceda, OSA, vice rector and dean of the Faculty of Graduate School of the same university, gave the address of petition.

The Master General was born in the province of Leon, Spain, on April 17, 1895. He joined the Dominican order at the age of 14 after finishing his primary studies, and was ordained priest on February 19, 1921. A prolific writer, able administrator, and first-rate professor, Father Fernandez represented the Angelicum's Philosophy Department in various meetings of the heads of the Philosophy Departments of various universities in Paris and Rome. He assumed the second highest post in the Order in 1946, and guided the Province of Spain for three consecutive terms as Provincial.

He was elected Master General of the Dominicans on July 22, 1962. He is also the Consultant of the Sacred Congregation for the Doctrine of the Faith in Rome. Father Fernandez, 73 years old, succeeded Fr. Michael Browne, O.P., now a cardinal, as master general of the Order for a 12-year term.

CARDINAL FELICI DISCUSSES CONTESTATION IN THE CHURCH

Cardinal Felici, writing recently in *L'Osservatore Romano*, asked whether "contestation"—the "in" word among today's young and not so young rebels—is ever justified in the Church.

The cardinal, who is in charge of the revision of the Church law, did not answer with a neat "yes" or "no".

He admitted the right of all men to contest the denial of rights or the usurpation of non-existent rights. Such contestation must be made "within the limits of the law" both as regards what is demanded and the way in which it is demanded.

"What the proper ways are is difficult to say in a few words because of the great diversity among social systems and situations," he said.

"In any case, it is necessary that in any contestation there shall be respect for the homage which law itself imposes on the young towards the aged, on children towards parents, on citizens and disciples towards superiors or teachers, and in the Church, on the faithful towards those whom the Spirit has entrusted with government of the people of God."

Asked whether such just contestation is justified in the Church, he said: "Undoubtedly every Christian has not only the right but even the duty to contribute to the building up of the Mystical Body of Christ, by virtue of the Baptism with which he was incorporated into it. But membership in the Church, a well ordered community with diverse offices or missions, demands that the Christian contribute to the spiritual common good in the framework of the missions entrusted to the Church and in perfect loyalty to Christ the Teacher and to His legitimate representatives in the government of the community.

He did not state whether such loyalty left room for contestation.

He said: "In any event, I am persuaded that, rather than clamorous and disorderly contestation, which often fosters confusion and insubordination, active participation through living and holy works serves the purpose more usefully"

"In reality as we read in Church history, often the legitimate pastors have been moved, encouraged and sustained not by the protests of the contesters (who, under various names, have never been lacking) but by the apostolic action of holy persons, full of God's spirit and therefore humble and obedient."

THE END OF L'AVVENIRI D'ITALIA

The famous Italian daily newspaper, *L'Avvenire D'Italia*, ceased publication in Bologna on 30 November. It is being replaced by another paper, *L'Avvenire*, which will be published in Milan. The official reasons for the passing of *L'Avvenire D'Italia* were financial difficulties and the argument that a national newspaper should not be published from such a non-central place as Bologna.

AN INTERESTING INTERVIEW WITH CARD OTTAVIANI

Under the title *Le Grand Inquisiteur Vous Parle Paris-Match* published in its number of 7 December an interview with Cardinal Ottaviani by Robert Serrou and Michel Leclerq. We print some extracts below.

When Pope John XXIII announced Vatican II, what was your reaction? Were you expecting a Council?

He had spoken to me of one ever since his election. Or more precisely, it was I who went into his little room in the conclave on the eve of his election. Among other things, I said in him: "Your Eminence, we should consider the question of a Council." Cardinal Ruffini, who was present was of the same opinion. Cardinal Roncalli adopted this idea as his own. He said later: "I thought of the Council as soon as I became Pope." And it is true, he accepted our suggestion.

It has been said that you were the head of the conservative wing at the Council.

There is no doubt that I like to conserve what is good. Nowadays the accent is too much on turning things upside-down. But it is wrong to say that I have not also been a progressive. For example one of the first times that I spoke I said that the introduction of the vernacular in the Epistle and the Gospel of the Mass, the liturgical chants, should be permitted. That was something new. Above all there was my address against war which was Cardinal Ottaviani's greatest success at the Council.

Do you think that we are approaching a crisis similar to that of the Reformation in the sixteenth century?

No, no. We have a loyal episcopacy.

And the crisis in the priesthood?

This crisis is due primarily to a lack of a spirit of sacrifice. People no longer think of the priesthood as the renunciation of the things of the world. For example, the question of celibacy. Celibacy is a giving of oneself to Christ in order to imitate him, to be like him. This diminishing of the spirit of sacrifice has led in indiscipline, to propaganda against celibacy. But we have seen

the fruits gained in the Church thanks to celibacy. Think of the glorious history of the French in the missions. Would it have been possible if the missionaries had not been celibate?

Do you think that we could proceed towards the ordination of married people?

I cannot prophesy... There is no doctrinal argument against it. One cannot prejudge what the Church will do over this.

Cardinal Bea has just died. Some have said that he was your great enemy.

On the contrary, we were friends. Cardinal Bea also served as a consultor to the Holy Office, and as a member of the College of Cardinals. Naturally, it can happen that people do not have the same ideas on certain problems, particularly when they are topics open to discussion. Why should discussion not be permitted in the Church? But I have always admired the wisdom, the respect for doctrine, the integrity of Cardinal Bea. At the Council, there was friction between us on a doctrinal question, the sources of Revelation. The public got wind of this friction, long since past. It was then that the story of our enmity was invented in any case there can be no question of enmity between persons whose sole concern is the search for truth, however different their methods may be. Some people even told the story, not without a certain malice: "When Cardinal Ottaviani says the Confiteor, instead of saying 'mea culpa' he says 'Bea culpa'."

It is said that you were the force behind the Encyclical Humanae Vitae.

Everything to do with the writing of the document is secret. But I can tell you this: the Commission of fifteen, cardinals and bishops, of which I was president and which was formed in order to give definitive advice on the matter, was not unanimous. But the Holy Father judged rightly that on this question, it was not the number of votes which counted, but the truth.

Besides, the Encyclical is nothing other than a declaration of the natural law. The Holy Father has explained, with singular gentleness, how the nature of man and woman as created by God affects the exercise of conjugal rights. One cannot go against nature in the way the pill and other contraceptives do.

It has been claimed that you have never been so powerful or listened to with such attention as since you left the Holy Office.

I still take part in the work of the Holy Office of which the Pope has made me prefect emeritus, with right of precedence over the other cardinals with the exception of Cardinal Sèpèr, who holds the title of prefect.

I do all I can to help the Holy Father I do not think my task has ended.

FIRST ORDINATION SERVICE IN CHINESE

The first ordination service to be conducted entirely in Chinese was held on New Year's Day 1969, when the Most Rev. Joseph Cheng, O.P., Bishop of Kaohsiung, ordained Father Anthony Li to the priesthood. The text of the service had just been prepared by the Chinese Bishops' Commission for Sacred Liturgy. The Mass was celebrated in the open air in the ground of the Chaochow Catholic Mission, so as to accommodate the many Catholics from other mission stations in the Pingtung district who wished to assist at the ceremony. About one thousand took part in the service and five priests were chosen to distribute Holy Communion. The Hymns were Chinese Orchestra consisting of Chinese guitars, flutes, xylophones and drums, was conducted by Fr. Peter Lu.

SCIENCE RESEARCH PRIZE FOR SCHEUT MISSIONARY

On January 15, the Committee for the Andre Rijckmans Prize unanimously awarded it to the curator of the Museum of Prehistory at Lovanium University, Kinshasa, Brother Henri van Moorsel, of the Congregation of the Immaculate Heart of Mary, better known as the Scheut Missionary.

The Andre Rijckmans Prize is awarded every three years for scientific research dealing with the Bas-Congo region. It was instituted in 1960 in memory of Mr. Andre Rijckmans, who was killed that year during the first troubles after the attainment of independence. It is worth 25,000 Belgian francs (about \$500).

In a letter to Brother Henri van Moorsel, Mrs. Pierre Rijckmans referred to this "30 years" work in the plain of Kinshasa and said that the prize had been awarded "for your important contribution to the cultural development of Africa and of the Congo in particular."

Brother van Moorsel arrived in the Congo in 1932 and taught at St. Joseph's Institute until 1956. During the holidays he interested himself in the prehistory of the plain of Kinshasa and started his excavations. Chipped flint implements, pottery and other ancient objects that he found constitute a collection of great value, to students of African prehistory.

In 1968 he published an "Atlas of the Prehistory of the Plain in Kinshasa", and this year he intends to publish an account of "Prehistoric Research in the Country between the Lukeme and Kasal Rivers."

BOOK REVIEW

VINCENT DE PAUL SAINT OF CHARITY by Margaret Ann Hubbard. Pp. 190; GOOD POPE JOHN by Elizabeth Odell Sheehan. Pp. 174; and PETER AND PAUL, THE ROCK AND THE SWORD by Blanche Jennings Thompson. Pp. 174. New York Farrar, Straus and Giroux, 1967 (paperback edition).

One of the many legacies which St. Vincent de Paul has left to posterity, the one to which his name is most associated, is the Congregation of the Sisters of Charity. But who was St. Vincent de Paul really? Margaret Ann Hubbard in *Vincent de Paul, Saint of Charity* tells us admirably who he was — a priest who rose to become a trusted friend of a king, a wise tutor of princes and a saintly confessor of a regent queen, but who never forgot his humble origin and the purpose of his life, the fact that he was born into a peasant family and that his destiny was linked to the service of the poor and the sick. His outstanding works of mercy eventually, in his own life time, earned for him the beloved title of the Saint of Charity. The book is recommended especially to those young men and women who by one way or another desire to dedicate themselves to the noble task of caring for the “forgotten members of our human family”.

To condense the life and works of a great Pope, such as the late Pope John XXIII into 174 pages of paperback is not an easy job. Yet, Elizabeth Odell Sheehan has done it fairly well in *Good Pope John*. In this limited space, the author vividly describes to us the wonderful career of little Angelo (the boyhood name of Pope John), how a bare-footed “barrio” boy was ordained by God to write, as the Supreme Pontiff, a great chapter for the history of the Catholic Church — the Second Vatican Council. Although the rough sketch on the biography of the late Pope may not appeal very much to the scholarly readers, the book has, nevertheless, won the sympathy of the general public for its simple and easy style as well as for its refreshing sense of humor.

Peter and Paul, the Rock and the Sword relates to us the story of the two great Apostles who constitute the main structure of the Catholic Church. Coming from entirely different walks of life, these two men were called to serve the same ideal — to preach the gospel of God and to build a solid foundation for His Church. The book is written in the form of historical narration based on the Acts of the Apostles, the Synoptic Gospels and the Christian Tradition. Against the turbulent social and political background

of Jewish society, the author sets forth the origin, the day-to-day life, the divine call, the far-flung mission fields, and the ultimate glorious martyrdom of the two Saints. A notable feature of this book is that to each of the epistles of St. Paul and of the other Apostles is given a summary of its contents and the reason for its coming into existence which may prove to be valuable for those interested in biblical studies.

v. tri, op

THE CHURCH AGAINST ITSELF by Rosemary Ruether. New York: Herder and Herder, 1967. Pp. 245.

The Church Against Itself is a collection of essays enquiring into the conditions of historical existence for the eschatological community founded by Jesus Christ.

In the early days of the Church, the Christian community was an ecstatic gathering awaiting an immediate Parousia which was to signal the end of history. But since this eschatological event did not take place, the community settled down into historical viability and eventually lost the authentic spirit of the primitive ecstatic state. Such an anomalous situation brought about in the Church a reversal principle which, in turn, has become the cause of a misappropriation of the Church's relationship to God and man, especially of her relationship to herself, that is, to her own members.

It is here that Dr. Ruether examines analytically by a dialectical mode of ecclesiology the nature and the present condition of the Church and shows the way to effect the kind of reversal of the reversal that will enable the Church to recover her proper relation to God and man, without having to appeal to the glorious and triumphant church as it is usually done. To this end, the author brings out, through recourse to critical principles derived from dialectical theology in the tradition of Kierkegaard, Barth, Tillich, Brunner, Bultmann and Bonhoeffer, the dynamics revolving around that rule of faith which could be expressed by "the historico-eschatological structure of the Good News". Her essay, therefore, deal with such thought provoking topics as the Jesus of history and the Christ of faith, the Church as history and eschatology, continuity and discontinuity in the tradition of faith, apostolicity in teaching authority and the freedom for faith, etc.

Although *The Church Against Itself* is a valuable contribution in presenting an unusual and interesting approach to the task of airing the Church, it is not a book to be digested in a single reading or to be done so with a closed mind.

j. d'aquino, op

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