

THE CHURCH HERE AND THERE

CATHOLIC BISHOPS' CONFERENCE OF PI ISSUE NEW LITURGICAL NORMS

DURING THE LAST MEETING THE BISHOPS' CONFERENCE MADE THE FOLLOWING DECISIONS IN CONNECTION WITH THE NEW ORDO MISSAE, CALENDARIUM ROMANUM, THE NEW BAPTISMAL RITE FOR THE INFANTS:

1. To continue the use of the Marriage Rite approved by the CBCP and confirmed *ad interim* by the Consilium (July 29, 1967), until ICEL's English translation of the New Roman Rite is available.

2. The examination "libertate de fidelitate ac de suscipienda et educanda prole" be done before the marriage in a sort of pre-marital course of three or more meetings with a priest.

3. In accordance with Vatican II (Constitution on the Liturgy, n. 32), aside from the liturgical laws providing due honors to civil authorities, "no special honors are to be paid in wedding celebrations to any private person or class of persons, whether in the ceremonies or by external display." In effect, this abolishes classification of weddings. Implementation of this provision will be effected in each diocese as soon as possible.

4. To transfer permanently the "solemnity of St. Joseph" from March 19 to May 1.

5. Instead of St. Paul Miki "et Sociorum," whose "memoria" becomes obligatory on February 6, according to the *Calendarium Romanum*, for the new calendar in the Philippines, the celebration on the same day will be that of St. Pedro Bautista "et sociorum." St. Peter Bautista had worked in the Philippines for about ten years before his martyrdom in Nagasaki, together with St. Paul Miki "et sociorum."

6. Since Rogation and Ember Days are abolished in the New Missal:

- a) The Local Ordinary may assign any day or days of the year for any special intention, e.g., for vocations, against calamities, for honest, wise and peaceful political elections. The masses for these assigned days are to be taken from among the Votive Masses in the Missal.

- b) A petition be sent to the Holy See for permission to have the celebration of the Universal Day of Prayer for Vocations in the Philippines on the third week of February, instead of on the second Sunday after Easter. The day for the Mass for Vocations may then be appointed by the Local Ordinary within the said week. Reason for the said petition is to enlist the participation of schools and students which is hardly possible on the Sunday after Easter in the Philippines.

7. The Ordo of the Philippines will retain the date of consecration of the bishops. If the calendar allows it, a Votive Mass may be said for this intention, otherwise, the priests will simply be exhorted to pray for their Ordinaries since two prayers "sub unica conclusione" are no longer allowed. Too, special prayer for the Ordinary will be added during the "Prayers of the Faithful."

9. The CBCP will ask the "Consilium" for copies of the provisional text of the New Lectionary so that the translation into the vernacular could be started.

10. FROM THE FIRST SUNDAY OF ADVENT:

In a Community Mass, when the entrance hymn is sung, aside from the *Introit* of the day, the Conference approved the substitution by the seasonal text from the *Gradual Simplex* or of vernacular songs already used locally, etc. These songs are found in the following:

- Our Community Mass (in different dialects)
- Our Community Mass during Advent and Christmastide
- Our Parish Prays and Sings
- People's Mass Book (the Missal edition is much more complete than its other editions)
- The Geleneau Psalms of *TWENTY FOUR PSALMS* and a Canticle, Thirty Psalms and Two Canticles: both the Grail, England and the Psalms — a New Translation, Deus Books
- Lucien Deiss' Biblical Hymns and Psalms (World Library of Sacred Music)
- Some mimeograph collections in existence which are approved by the Local Ordinary

In this connection, the bishops and their diocesan liturgical commission were urged to send in to the sub-Committee on Sacred Music all vernacular songs in local use for possible inclusion in the national hymnal or in regional hymnals — per dialect — soon to be prepared.

It was also announced that official English translations of the New Lectionary and Ordo Missae are already available. *The Simple Gradual for Sundays and*

Holydays may be ordered from Geoffry Chapman, Ltd., 18 High Street, Wimbledon, London SW 19.

The *rite of peace* will be performed by a slight bow of the head towards the person being greeted, saying, with hands joined before the breast, "Peace be with you," to which the person greeted answers: "And with you."

Subject to the conditions laid down in the *Ordo Missae*, women may be allowed as lectors during the Mass outside the presbyterium. They may also act as commentators, prayer leaders, song leaders, etc.

While the natural stone is the best suitable material for the *mensa* of a fixed altar, other worthy, solid and dignified materials will be allowed, e.g., artificial marble, concrete covered with a layer of artificial marble or granolite, etc.

Chalices and patens may be made of materials other than the customary, provided they are solid, dignified and non-absorbent.

All dignified natural or artificial fibers may be used as materials for sacred vestments.

There being no mention of the cassock in the *Ordo Missae* as a required vestment in Mass celebration, proper consultations with the Holy See shall first be made.

To decree that only two readings from the Bible will be made during Sundays and feastdays, namely, the first to be taken from either the Old Testament or from an apostle (whichever is more pastorally useful), and the second, from the Gospel.

18. To permit on ordinary weekdays the use of other pastorally and more adapted readings than those normally foreseen (in the lectionary) provided they are taken from an approved lectionary, (for ex. Mass for the youth, for uneducated people of the barrios, etc.).

The same applies to *Aguinaldo Masses* for which are assigned special readings on page 118, vol. X, Nos. 5—6, Dec. 1966 of the Liturgical Information Bulletin of the Philippines.

19. Regarding the *Ordo Baptismi Parvulorum*, promulgated on May 15, 1969 and to take effect on September 8, the Conference also agreed as follows:

- a) the asking of the name at the start of the rites may be omitted
- b) the "ephetah" rite may be omitted;
- c) the pre-baptismal unction (*Oleum catechumenorum*) may be omitted;
- d) the last unction of Christ will not be omitted even in cases of "permultorum parvulorum."

20. The Commission was authorized to act in the name of the Conference to recommend changes for pastoral reasons in the provisional texts of the ICEL translations of the *New Order of Mass* and the *New Rites for Marriage, Baptism and Ordination*. This is because said recommendations must be sent at the beginning of August. However, bishops may also send their recommendations to the Commission should they receive the provisional texts and are able to meet the deadline for submission.

21. Priests will undergo a thorough instruction on the said new rites, so that they in turn can instruct properly their respective faithful through a series of sermons before their effectivity on the feast Sunday of Advent this year.

Moreover, priests will also urged to subscribe to the Liturgical Information Bulletin, P. O. Box 1815, Manila.

✠ W. BRASSEUR
Chairman
Episcopal Commission on Liturgy

BISHOP ALFREDO OBVIAR PROMOTED RESIDENTIAL BISHOP OF LUCENA DIOCESE

The Most Rev. Alfredo Obviar, D.D., until recently the Apostolic Administrator of Lucena Diocese in Luzon, has been recently promoted as Residential Bishop of the same diocese. Before his assignment in Lucena as Apostolic Administrator, Bishop Obviar was auxiliary to the late Bishop Verzosa of Lipa.

Bishop Obviar's promotion to the permanent status of resident bishops of the Diocese was made through the representation and mediation before the Pope by the present Papal Nuncio to the Philippines, Most Rev. Carmine Rocco, D.D.

The Lucena Bishop's installation as Resident Bishop took place last July 15 at the Cathedral Church of the diocese with the attendance of three Bishops—Bishop Alejandro Olalin of Lipa, Bishop Juan Velasco, and Bishop Pedro Bantigue of San Pablo, Laguna.

OBLATE PRIEST APPOINTED AUXILIARY BISHOP OF COTABATO PRELATE

Pope Paul VI has appointed Rev. Fr. Antonio Nepomuceno, O.M.I., as titular-bishop of Castello of Tingizio, and auxiliary-bishop to the Most Rev. Gerard Mongeau of the Prelature of Cotabato, according to the Catholic Bishops Conference of the Philippines.

Father Nepomuceno was born on July 10, 1925 and had his elementary studies in Bustos, Bulacan. He was ordained priest in May, 1953 at De Mazenod Scholasticate, San Antonio, Texas, U.S.A. He is at present the parish priest of the Cathedral of Cotabato City.

Father Nepomuceno served at the Grace Park parish, Caloocan City and at several parishes in Cotabato. He has been director of several parish organizations, such as the Catholic Women's League and Nocturnal Adoration; and has organized several cooperatives and credit unions.

TWO 'SERIOUS DANGERS'

The Pope at a ceremony in honor of St. John Baptist, pointed to two "serious dangers" lurking behind the "difficulties" he finds in his path: A weakening of doctrinal orthodoxy and widespread mistrust of the hierarchy.

He was replying to a speech in which Cardinal Tisserant deplored "certain arbitrary structural reformisms, certain generalizing criticisms that are neither just nor respectful."

Pope Paul, noting that Cardinal Tisserant had spoken of "some difficulties" he meets as Pope, said: "Yes indeed, they exist and they are known to all. They are even more varied and more numerous than those you refer to.

"Some of these difficulties seem to us to hide serious dangers for the Church of God, and constitute a heavy responsibility for those who are the cause of them."

He then cited two major dangers "among so many":

—"A diminished sense of doctrinal orthodoxy towards that jealous deposit of faith that the Church has inherited from the pristine apostolic preaching, expressed in sacred scripture and in authentic tradition.

—"A certain widespread mistrust towards the exercise of the hierarchical ministry.

"It is not easy today to hold a post of responsibility in the Church. It is not easy to rule a diocese, and we well understand the conditions in which our brothers in the episcopacy must carry out their task."

Criticisms of the Church's central administration are "not all exact, and not all just, nor always respectful or opportune."

To rebut them would be easy and perhaps even a duty. "But we think that the good God, who is informed about the truth of things... can do it easily Himself."

Of the authors of such "protests and deviations" the Pope said: "We want to concede to these sons of holy Church their basically upright intentions, and at the same time we want to recognize that our affairs stand in perpetual need of correction and perfection."

Turning to "problems and situations that give reason for worry about the human family," he cited Vietnam, Nigeria, the Middle East and Spain.

In Vietnam, he said, "the new generations do not even know what the word peace means."

He called attention to the plight of refugees and prisoners in Vietnam. The treatment of prisoners of war is regulated by international agreements, and he hopes "that, in the common interest, those who fall into hands of the adversary will be considered as such and be properly treated."

In the Nigerian-Biafran war, "We are ready to do anything whatsoever, to undertake any initiative in our power, to foster peace meetings."

The Pope deplored the selling of arms that feed the conflict.

Apparently replying to charges in Nigeria that the Holy See has favoured the Biafran cause, he declared: "The Holy See is not partisan to any of the parties at war. Its own interests are not tied to one solution or another."

Speaking of renewed outbursts of violence between Israel and its Arab neighbors, the Pope said: "We do not abandon our secret hope that the common faith in one God which those peoples share will finally help establish justice and peace honourably among them."

In speaking of Spain the Pope avoided particulars. But he said "certain situations" there had provoked Catholics to "reactions that certainly cannot find sufficient justification in the spur of youthful exuberance." He invited priests to "the vision of their primordial duties, working in strict union with their bishops."

THE MOON FLIGHT REVEALS THE GREATNESS OF MAN

*"O Lord, Our Lord, How glorious is your name all over the earth!
You have exalted your majesty above the heavens." (Ps 8)*

A microfilm of the text, penned on parchment by Pope Paul VI together with commemorative medals and others objects was placed in the sealed capsule marking the landing place of the first three human beings to step out on the surface of the moon after a flight, described a week ago by the Holy Father as revealing the greatness of man.

"The really astounding thing is that this marvel is no longer a drama," Pope Paul told a gathering at Vatican City on Sunday, July 13.

"Science fiction has become fact. If we then consider the organization of the scientists, the work accomplished, the instruments, the finances, the studies, experiments, and trials required by the attempts then admiration turns to reflection, which brings us back to man, the world, civilization from which an event of such power, so small, so fragile, so similar to the animals who never change or by themselves surpass their natural instincts, and he so superior, so much the master of things, so victorious over time and space.

"What are we? The words of the Holy Scriptures come to mind: 'I look up at those heavens of thine, the work of thy hands, at the moon and the stars which thou hast set in their places: what is man that thou shouldst remember him? Thou hast made him a little less than the angels, crowning him with glory and honour, bidding him to rule over the work of thy hands. Thou hast put all under his dominion.'

"It is man more than the moon that is the centre of this undertaking; and as what does he reveal himself? As a giant, as divine, not in himself, but in his principle and his destiny. Let us honour him then, let us honour his spirit, his dignity, and his life. For man, for humanity, for the thinkers and the heroes of this great event let us now pray."

THE POPE VISITS UGANDA

The Pope spent July 31 and August 1 and 2 in Uganda, carrying out fully programme announced in advance; he met the assembled African Bishops, visited President Obote of Uganda, concelebrated with representative bishops, ordained twelve African bishops, was received by the Ugandan Parliament, blessed the site of the shrine to the Ugandan martyrs, and met Christian leaders at the shrine of the Anglican martyrs.

All these events went forward as had been hoped, so far as can be judged from press reports. The Pope also had interviews with representatives of the two sides in the Nigeria-Biafra war. These meetings were private. So far as local observers could discover the meetings did not give rise to any hopes of peace.

In his address to the Ugandan Parliament the Pope said: "In a region of Africa dear to us... there still rages an agonising conflict.

"We have not only sought to secure goods and medical assistance, impartially and by every means available, but we have also tried to apply the remedy of a certain initial reconciliation.

"Up to now, we have not succeeded and this gives us heartfelt pain.

"But we are resolved to continue our modest, but affectionate and fair efforts of persuasion to help this fatal dissension."

President Obote of Uganda welcomed the Pope at Kampala airport. In his address of welcome he said:

"The keen interest and passionate concern which Your Holiness has always shown in African affairs has long been recognised and appreciated. We in Uganda, and indeed throughout Africa, have followed with admiration and appreciation your ceaseless efforts to promote peace and goodwill among the people of the world."

The Pope replied that the Roman Catholic Church will not remain a passive spectator in the sphere of the development of Africa.

"Already church leaders have exhorted clergy, missionaries and all Christians to collaborate actively in each nation's efforts towards economic and social development."

He hoped that his presence in Africa would "stir up that immense movement of brotherly love, which could transform the peace and progress of people from a difficult ordeal into a glorious reality."

At the meeting with Anglican Protestant and Anglican leaders at Namugongo, the Pope said that the divisions between Churches cannot be healed by mere reconsideration of the past. They must go forward "in confidence that new light will be given to us."

On his return to Kampala the Pope, in spite of earlier delays, succeeded in holding meetings with Nigerian and Biafran representatives. Such reports as are available suggest that little or no progress was made towards the ending of the cruel war. The Pope, however, seems to have been less pessimistic than local observers. On his return to Rome he told inquiring journalists that he is still hopeful, and he described his trip to Uganda as one of the most memorable and cheering experiences he has had during his whole pontificate.

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